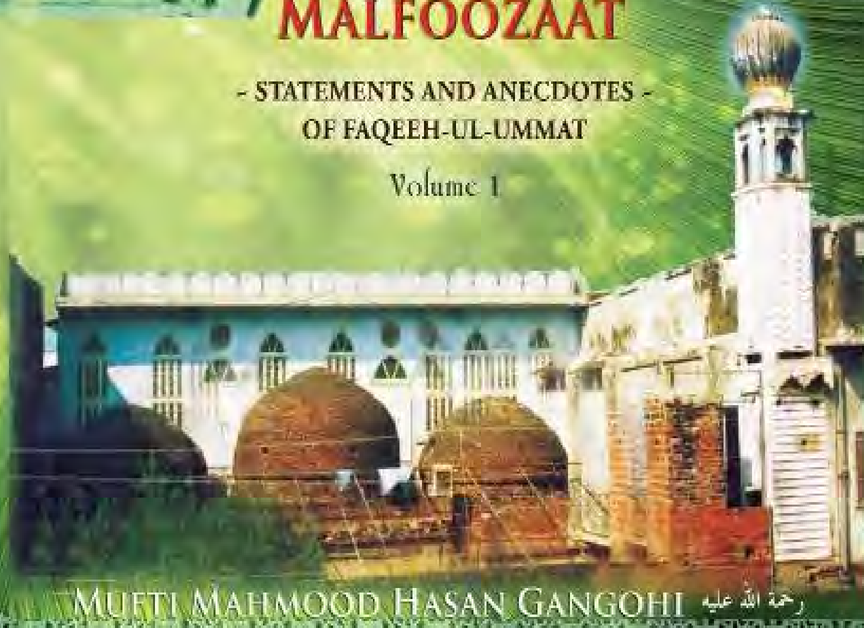
MALFOOZAAT

- STATEMENTS AND ANECDOTES - OF FAQEEH-UL-UMMAT

Volume 1



MUFTI MAHMOOD HASAN GANGOHI رحمة الله عليه

ملفوظات فقیہ الامت

Malfoozaat (statements and anecdotes) of Faqeeh-ul-Ummat Mufti Mahmood Hasan Gangohi

رحمة الله عليه

Volume 1

Foreword

Allah Ta`ala had endowed Faqeeh-ul-Ummat Mufti Mahmood Hasan Gangohi رحمة الله عليه with innumerable astounding qualities and features.

Hadhrat's linage traces back to the honourable host of Nabi ﷺ, Hadhrat Abu Ayyub Ansaari رضي الله عنه.

Hadhrat's grandfather, Haji Khaleel Ahmad was a special attendant of Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه.

Hadhrat's father was an outstanding student of Shaikh-ul-Hind Moulana Mahmood-ul-Hasan رحمة الله عليه and a classmate of Moulana Husain Ahmad Madani رحمة الله عليه.

Hadhrat's *bismillah* (initiation into primary Islamic studies) was done at the hands of Shaikh-ul-Hind and Moulana Shah Abdur Raheem Raipuri رحمة الله عليه.

He then completed his *hifz* (memorisation of the Qur'aan) at the *maktab* of the daughter of Hadhrat Gangohi رحمة الله عليه, which was situated in Gangoh.

Hadhrat studied the initial *kitaabs* of the *aalim* course under his respected father and Moulana Fakhruddeen Gangohi رحمة الله عليه. He thereafter furthered his studies at Madrasah Mazaahir-ul-Uloom, Saharanpur where he graduated. During his stay at Mazaahir-ul-Uloom, Hadhrat studied under the great luminaries of the time such as:

Moulana As`adullah Sahib
Moulana Abdur Rahman Kemilpuri
Mufti Sa`eed Ahmad – head mufti of Mazaahir-ul-Uloom
Hadhrat Shaikh Moulana Muhammad Zakariyya رحمة الله عليهم

After graduating at Mazaahir-ul-Uloom, Hadhrat went to Darul Uloom Deoband to study the final year again. Here as well, Hadhrat had the opportunity of studying under the great luminaries of Darul Uloom Deoband such as:

Shaikh-ul-Islam Moulana Husain Ahmad Madani
Moulana Mia Asghar Husain

Moulana I`zaaz Ali
Allamah Ebrahim Balyaawi رحمة الله عليهم

As far as *sulook* and *tasawwuf* is concerned, Hadhrat Mufti Sahib had taken *bay`at* at the hands of Hadhrat Shaikh Moulana Muhammad Zakariyya رحمة الله عليه from whom he received *khilaafat*.

Apart from this, Hadhrat had the great fortune of sitting in the blessed company of Hakeem-ul-Ummat Moulana Ashraf Ali Thanwi, Moulana Shah Abdul Qadir Raipuri and Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليهم.

Hadhrat Mufti Sahib was a master in every subject of any Islamic science. His immaculate and superb memory would astonish even leading ulama. Hadhrat would be able to read pages over pages of many *kitaabs* from memory.

Every sitting of Hadhrat seemed to be a gathering of a whole board of intellectuals of various fields, for Hadhrat was able to speak on any topic of any science.

A poet very beautifully sums up this fact in Arabic:

ليس على الله بمستنكر   أن يجمع العالم في الواحد

It is not impossible for Allah to gather the whole world within an individual

The tradition of compiling the *malfoozaat* (anecdotes and statements) of the *akaabir* (pious elders) has continued for many years. Their writings and statements serve as a substitute for their *suhbat* (company) and their *majaalis* (sittings).

May Allah Ta`ala accept this task and allow it to be a means of illuminating the hearts of those who study it. *Aameen*

Mufti Farooq Meeruti Sahib (*daamat barakaatuhum*)

العقائد

Beliefs

Tasarruf

Q: What is the law with respect to holding the belief of *tasarruf* i.e. believing that someone besides Allah Ta`ala controls the universe?[1]

A: It is *kufr* (disbelief) to believe that anyone besides Allah Ta`ala has the power of controlling the affairs of the universe. One needs to distance himself from such beliefs.

Is *kufr* decreed?

Objection: Why are the disbeliever's punished for their disbelief when it is predestined?

Answer: In a debate with an Aryan, Moulana Murtadha Hasan Sahib Chandpoori رحمة الله عليه was asked if he accepts the principle:

فعل الحكيم لايخلو عن الحكمة i.e. The action of the Wise Being is not void of wisdom.

Moulana replied in the negative. Allamah Anwar Shah Kashmiri رحمة الله عليه, who was present, asked Moulana as to why he denied such an accepted principle.

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[1] Another answer to this that is given in Sharh-ul-`Aqaaid (pg 79) is that the questioner is confused because of being unable to differentiate between *qadha* and *muqtadha*.

Qadha (judgement) is a quality of Allah that is also called *iraadah* (intention). One needs to be pleased with this.

Kufr is a quality of a *kaafir* and the result of *qadha.* To be pleased with this (result) is *kufr*.

The *kuffaar* are not pleased with *qadha* (Allah's quality), but with the *muqtadha* (result) i.e. kufr. In short, they are not pleased with what they ought to be pleased with. Instead, they are pleased with something that to be pleased with it is *kufr*. Therefore, they will be punished.

Moulana replied, “If I had accepted it, then the Aryan would have said that disbelief is the action of Allah Ta`ala which is not void of wisdom. What answer would I have then given? Furthermore, this is not a verse of the Qur’aan (so it will not amount to sin if I deny it.).”

Shaitaan doesn’t have the ability to harm a person in the grave

Q: Does *shaitaan* have the ability to cause harm to a person in the grave?

A: He does not have the ability to destroy a dead person’s *Imaan*. Nevertheless, he has the ability to cause mischief before burial by entering the bodies of the deceased. That is why the *hadeeth* prohibits us from leaving the *mayyit* (dead body) alone.

Taqdeer (Pre-Destination)

A teacher at Madrasah Khaadimul Islaam, Hapur, enquired, “Hadhrat! Apparently, some *aayaat* (verses) of the Qur’aan show that the servant is *majboor* (compelled) and this substantiates the view of the Jabariyya sect. The answers given by the Ahl-us-Sunnah are unsatisfactory and there still remains confusion in the belief of *taqdeer*.”

Hadhrat Mufti Sahib replied, “In Mishkaat Shareef (vol 1, pg 22) Hadhrat Abu Hurairah ﵁ reports that once Nabi ﷺ had come to them whilst they were discussing the belief of *taqdeer*. On hearing them Nabi ﷺ became so angry that his blessed countenance turned red and then he said,

‘Is this what you have been commanded with or was I commissioned with this? Those before were destroyed once they began discussing the belief of *taqdeer*. I command you not to discuss the belief of *taqdeer*.’”

Thereafter Hadhrat Mufti Sahib remarked:

"This world is despicable and perishable. Everything on it is also to perish. The time for its destruction has been fixed and until then it will remain beneficial. Beyond that, it will be of no use. Take for example power and strength. If someone is asked to carry a hundred kilograms of stone, you will say that he does not have the strength to carry it, or if someone is asked to read something written on a wall two hundred metres away, you will say that his sight is not so strong. Similarly, if one is asked to buy an incredibly expensive item, you will say that he does not have enough money. In short, these three things viz. sight, strength and money reached their limitations. Everybody agrees with there being a limitation to strength and wealth. Intelligence is similar, in that it reaches its limit and cannot perceive anything beyond that. Thus, there are certain things that are imperceptible and one will simply have to accept it.

Regard the belief of *taqdeer* to be from those beliefs that one's understanding cannot fully grasp. Hence, there is no need to understand nor explain it. It is necessary to believe in it without full understanding. Just as one acknowledges being deficient in every other sphere, by the same token one needs to admit being deficient even in intelligence and reasoning.

Is the rank of man higher than that of angels?

Q: Is the rank of man higher than that of angels?
A: Some human beings like the *ambiyaa* and especially Nabi ﷺ are higher in rank than the angels. However, some angels like those who are appointed to bring *wahi* (revelation) are of a higher rank than some human beings like the general masses. The common and general masses amongst humans have a greater rank then the common angels.
This detail appears in the in the following text of Sharh-ul-Aqaa'id:
ورسل البشر أفضل من رسل الملاءكة ورسل الملاءكة أفضل من عامة البشر و عامة البشر أفضل من عامة الملاءكة

The Proof of Nabi ﷺ being alive

Q: Since when did the issue of *hayaat-un-nabi* (Nabi ﷺ being alive in his grave) come about?
A: From the time the Nabi ﷺ was born the issue had come into existence.

Q: Nowadays, different sects have sprung up. Some claim that Nabi ﷺ is alive and some claim that Nabi ﷺ is dead.
A: How can this second claim be true when Nabi ﷺ himself has mentioned, "I am alive in my grave."

An Incident of Hadhrat Madani رحمة الله عليه in relation to *Hayaat-un-Nabi*

Once while conducting a hadeeth lesson in Musjid-un-Nabawi, the issue of *hayaat-un-nabi* came up and Hadhrat Moulana Husain Madani رحمة الله عليه presented proof for it. The students present there continued raising objections and Moulana continued to answer each of them. Suddenly Moulana looked to the right. The place that was the *Rawda-e-Aqdas* was no longer visible and instead Nabi ﷺ himself appeared in his physical form. Moulana then said: "If you do not believe it through proof, then believe it through seeing." When they looked back after turning around, the *Rawda-e-Aqdas* again appeared as normal.

Tawsee-e-Qudrat or *Imkaan-e-kizb*

There are two categories of impossible (*mumtani`*) things. One is that which is impossible in itself (*mumtani` biz-zaat*)
The second is that which is possible in itself but because of some other reason it is impossible.
If that reason was absent then the impossibility will also cease to exist.
Attributing to Allah Ta`ala the possibility of saying that which is not true is in itself possible, but due to other reasons it is impossible. The

gist of this is that it is possible in itself that a person who is promised *Jannah* be sent to *Jahannum*. However, it is impossible due to some other reason i.e. Allah's promise that he will not be sent. Nevertheless, Allah Ta`ala indeed has the ability to send him to *Jahannum*, but due to His promise He will not send him.

Similarly, a person who is promised *Jahannum*, Allah Ta`ala most certainly has the ability to admit him into *Jannah*, but Allah will not do so because He is true to His word. This is called *imkaan-e-kizb*.

For example the verse of the Qur'aan:

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ *(Allah will not punish them whilst you are amongst them) [8: 33]*

In this verse, Allah Ta`ala has promised not to punish the disbelievers and it is true that Allah will not punish them. However, Allah definitely has the power to do so as mentioned in another verse of the Qur'aan:

قُلْ هُوَ الْقَادِرُ عَلٰٓى اَنْ يَّبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ اَوْ مِنْ تَحْتِ اَرْجُلِكُمْ اَوْ يَلْبِسَكُمْ شِيَعًا وَّ يُذِيْقَ بَعْضَكُمْ بَاْسَ بَعْضٍ *(Say, He is able to send a punishment from above you and from below your feet, or to put you into confusion through divisions and to make some of you taste the brutality of some.) [6: 65]*

In another verse Allah Ta`ala says:

وَلَوْ شِئْنَا لَاٰتَيْنَا كُلَّ نَفْسٍ هُدٰىهَا وَلٰكِنْ حَقَّ الْقَوْلُ مِنِّىْ لَاَمْلَئَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ *(Had We willed, We would have guided every person to the straight path, but I have decided to fill Jahannum with jinn and man.) [32: 13]*

In this verse, Allah has promised to fill *Jahannum* with man and *jinn* but He also mentions that He nonetheless has the ability to do the contrary as he says: "Had We wished We would have guided every soul." If everyone is guided, how will *Jahannum* then be filled? Who will then go into *Jahannum*?

It appears in the *hadeeth* that Nabi ﷺ took the names of certain Sahaabah ؓ and said that they are *jannatis* (dwellers of paradise). Amongst them was also Hadhrat Umar ؓ. Hadhrat Umar ؓ knew of this saying of Nabi ﷺ. Despite this, he would secretly repeatedly ask Hadhrat Huzaifah ؓ as to whether his name was included in the list of the *munaafiqeen* (hypocrites). Nabi ﷺ had disclosed the names of the *munaafiqeen* to Hadhrat Huzaifah ibn Yamaan ؓ. A *munaafiq* cannot enter *Jannah* as mentioned in the Qur'aan: اِنَّ الْمُنٰفِقِيْنَ فِى الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ *(Indeed the munaafiqeen are in the lowest stage of Jahannum.) [5:145]*

Hadhrat Umar ؓ asked Hadhrat Huzaifah ؓ as to whether he was on the list of the *munaafiqeen* despite being promised *Jannah* because Allah Ta`ala indeed has full power to do as He pleases.

In another *hadeeth* it is mentioned that Nabi ﷺ used to become extremely worried when rain clouds used to appear. The *Sahaabah* ؓ asked: "O Nabi of Allah! People are generally joyous upon seeing rain clouds. Why do you become worried?" Nabi ﷺ replied: "Punishment had come to some of the past nations in the form of clouds. What surety do I have that there is no punishment in these clouds."

Despite Nabi ﷺ being promised that no widespread punishment was to befall his *ummat* yet he used to become so perturbed because he knew that Allah Ta`ala does as He pleases.

This is mentioned in the following verse:

فَلَمَّا رَاَوْهُ عَارِضًا مُّسْتَقْبِلَ اَوْدِيَتِهِمْ ۙ قَالُوْا هٰذَا عَارِضٌ مُّمْطِرُنَا ؕ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهٖ ؕ رِيْحٌ فِيْهَا عَذَابٌ اَلِيْمٌ ﴿۲۴﴾ تُدَمِّرُ كُلَّ شَيْءٍۭ بِاَمْرِ رَبِّهَا فَاَصْبَحُوْا لَا يُرٰۤى اِلَّا مَسٰكِنُهُمْ ؕ كَذٰلِكَ نَجْزِى الْقَوْمَ الْمُجْرِمِيْنَ

(When they saw the clouds coming towards their valley they said, "This is a cloud that will shower rain on us." Nay, it is the calamity you were asking to be hastened. A wind wherein is a grievous punishment. It will destroy every thing by the command of its Lord. Then by the morning, nothing was to be seen but the ruins of their houses. Thus do we recompense the sinful ones.) [46: 24]

Hadhrat Shaikh-ul-Hind رحمة الله عليه called this *Imkaan-e-Kizb "Tawsee`-e-Qudrat"* i.e. showing the expanse of the power of Allah Ta`ala.

Sajdah to anyone other than Allah

An answer to those who infer the permissibility of *sajdah* to anyone other than Allah on the basis of the *sajdah* of the angels.

Q: Hadhrat Yusuf's عليه السلام parents and brothers made *sajdah* to him. What was the basis of the *sajdah* at that time? Why was it made? Similarly, the angels made *sajdah* to Hadhrat Aadam عليه السلام.
Why then isn't it permissible for us to make *sajdah* in front of some grave or to one's *peer* and *murshid* (spiritual mentor) like how it was permissible for those people?

A: A son used to be born for Hadhrat Aadam عليه السلام in the morning and a daughter in the evening. The daughter born on one day could marry the son born the next day. What answer will be given to one who says that just as it was permissible for a person to marry his or her brother or sister in the past then it should be made permissible for us to do the same today as well! Obviously, it will be said to him that it was permissible for them and not for us. Allah Ta`ala has the right to

make lawful whatever He wishes for whichever nabi He desires. It is not necessary that we may do whatever they were allowed to do.

With regards to the Qur'aan, Nabi ﷺ said that it is the *kalaam* (speech) of Allah Ta`ala. Nabi ﷺ also said, "I am a nabi. The *kalaam* (speech) of Allah Ta`ala has been revealed to me." We believe in this.

Now Nabi ﷺ himself has prohibited making *sajdah* to anyone besides Allah. Therefore, it is necessary to believe in this as well. Why is it that they do not believe in this?
It appears in the *hadeeth shareef* that a *sahaabi* had gone abroad and saw people there making *sajdah* before their king, who was an atheist. After returning, he said to Nabi ﷺ: "O Nabi of Allah! You are even more deserving of our making *sajdah* before you." Nabi ﷺ asked him, "If I pass away will you make *sajdah* before my grave?" The *sahaabi* replied in the negative. Nabi ﷺ then said, "It is impermissible to make *sajdah* before anyone besides Allah. Had making *sajdah* before anyone besides Allah been permissible, I would have commanded women to make *sajdah* to their husbands."

Nabi ﷺ has mentioned, "May the curse of Allah befall the Jews and Christians. They have made the gravesites of their prophets into places of worship." Similarly, Nabi ﷺ has cursed the grave worshippers.

Towards the end of his life Nabi ﷺ had made this *du`aa*:
أَللّٰهُمَّ لاَ تَجْعَلْ قَبْرِيْ وَثَنًا يُعْبَد (O Allah I entrust my grave to you. Do not make it an idol that people prostrate to.)

Now if any *ummati* (follower) has to say that we will do that which Nabi ﷺ had strongly prohibited, then how can he be a true *ummati*?

If someone says that just as it was permissible in the past nations then it should be permissible in this *ummat* as well, the reply to him will be that: "Was it Nabi ﷺ who had informed us of it being permissible in the past nations or was it someone else who told us?" It is evident that Nabi ﷺ himself informed us.

This person completely relies on the information of Nabi ﷺ about it being permissible in the past nations yet he does not accept the prohibition of Nabi ﷺ directed specifically towards this *ummat*. How surprising indeed!

The Nature of the *Malaaikah's sajdah* for Hadhrat Aadam عليه السلام

The Ulama have said that before Allah Ta`ala created Hadhrat Aadam عليه السلام, He had expressed his intention before the angels. Allah Ta`ala mentions in the Qur'aan:

وَ اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً *(Remember the time when Allah had addressed the Malaaikah,*
"I am going to create my vicegerent on earth.")

The angels replied,

اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَ یَسْفِكُ الدِّمَآءَ *(Are you going to create such people on earth as your vicegerents who will cause corruption and bloodshed?) [2: 30]*

The angels had expressed their feelings in this manner because they had prior to this witnessed the *jinn* causing havoc on earth. It was for this reason that they assumed that man would do the same. However, they were not aware of the wisdom of this. That is why Allah Ta`ala admonished them by further mentioning:

اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ *(You do not know what I know.) [2: 30]*

Thereafter, Allah Ta`ala created Hadhrat Aadam عليه السلام and bestowed him with His special knowledge. Allah Ta`ala had then put both to a test in which Hadhrat Aadam عليه السلام was successful. By means of this, the angels realised that Hadhrat Aadam عليه السلام possessed such knowledge that they do not have and it was due to this knowledge that he was superior to them.

Then to show the superiority of Hadhrat Aadam عليه السلام, Allah Ta`ala ordered the angels اسْجُدُوْا لِاٰدَمَ. The Ulama have translated it as, "Make *sajdah* because of Aadam."
It means: "O angels! You had objected to the creating of Aadam but now you have seen his superiority and the excelling knowledge he possesses. Hence make *sajdah* to him!"
Allah Ta`ala did not say that make *sajdah* to Aadam. Instead, he said: "Because of Aadam, make *sajdah*." In the like manner *sajdah* is made towards the *Ka`bah*. The *sajdah* is not made to the *Ka`bah* but to Allah Ta`ala. The Ulama have gone to the extent of writing that if one makes *sajdah* facing the *Ka`bah* and intends that he is prostrating to the *Ka`bah* then he comes out of the fold of Islam.

Hadhrat Yusuf's عليه السلام parents and brothers had made *sajdah* for him in a similar manner.

Proof for two *sajdahs* in *Salaah*

Q: I have heard that the reason for there being two *sajdahs* in *salaah* is that when the angels together with Iblees were commanded to make *sajdah*, Iblees did not make *sajdah*. When the angels raised their heads from the *sajdah* they saw that Iblees was still standing. Thus, the angels went in to *sajdah* for the second time.

A: It appears in the books of *fiqh* that one *sajdah* is proven from the Qur'aan and the second is established from *ijmaa`* (consensus of the *ummat*.) Iblees had clearly opposed the command of Allah and said:

اَنَا خَيْرٌ مِّنْهُ ۚ خَلَقْتَنِىْ مِنْ نَّارٍ وَّ خَلَقْتَهٗ مِنْ طِيْنٍ *(I am better than Aadam. You have created me from fire and created him from sand.)[7: 12]*

Fire is superior to sand. How can I make *sajdah* to him! Thus, Iblees had attempted to present evidence in order to oppose the command of Allah. This is *kufr* (disbelief). That is why it is said:
أول من قاس إبلـــيس (Iblees was the very first person to use analogy against the command of Allah.)

Evidence is recognised in *shari`ah* in order to support a law and apply it to another case. Iblees had presented evidence to break the command of Allah Ta`ala. That is why it is *kufr*.

The Definition of *Taqdeer*

Taqdeer in actual fact is the knowledge of Allah. In other words, whatever Allah Ta`ala had planned before bringing the creation into existence; that a certain thing will be created at a certain time, it will remain alive for so many years and it will have such and such effects. This planning is called *taqdeer*. Thereafter whatever transpires in accordance with *taqdeer* is called *qadhaa*. The example of this is that of an architect who draws a plan of the house before building. According to the plan, the house is built. The only difference between the two is that there is a possibility of a mistake occurring in the plan of the architect and upon realising it; work is sometimes done contrary to the plan. This is contrary to the knowledge of Allah, in which there is no chance of any mistake occurring.

Taqdeer (Pre-destination) cannot be understood

Someone enquired, "Hadhrat! If a person says that he will not believe in *taqdeer* unless it is fully explained to him and he is satisfied with the explanation then how should it be explained to him?"

Hadhrat replied, "What answer will you give to a person who says that he will not bring *imaan* unless he lifts up an object two hundred kilos in weight? Or what answer will you give to someone who says that I will not become a Muslim unless ten kilos of food enters my stomach?"

The questioner replied, "Hadhrat! These things are impracticable. How can it be an answer to that person?"

Hadhrat then said, "The belief of *taqdeer* is beyond comprehension. It is sheer foolishness to suspend *imaan* on being able to comprehend *taqdeer*. Like how strength is limited and only a certain weight, not more than that, can be lifted. Vision is also restricted and one is able to see to only a certain distance and not beyond that. Human appetite is also limited and one is able to eat to a certain extent and beyond that his stomach will not be able to take anything. Similarly, human intelligence has limitations. The intelligence may be used to a certain limit and not beyond that. Some things can be understood and some things are such that intelligence cannot grasp. The issue of *taqdeer* is from those things that are beyond human comprehension.

Is *Imaan* (faith) the chief *`ibaadat* or *salaah*?

Q: Allah has sought *`ibaadat* (worship) from man and the greatest *`ibaadat* is *salaah* which is unacceptable without *Imaan*. Hence pondering over this matter I understand that *salaah* is in itself sought and *Imaan* is a prerequisite for the *salaah*. This is what continuously comes to mind. But at times the confusion arises that the scholars have mentioned that *Imaan* is the greatest *`ibaadat* and *salaah* is just a physical *`ibaadat*. Hadhrat Nanotwi رحمة الله عليه has mentioned that *salaah* is complete submission.

A: This discussion is of no benefit. Just do as Allah Ta`ala has commanded us to do. There is no need to discuss what is in itself sought and what is not. We should do whatever Allah has said.

It is not obligatory on Allah to do that which is most beneficial for His slaves

It is the claim of the *Mu`tazilah* sect that it is *waajib* (obligatory) for Allah to do that which is most beneficial for His bondsmen. However, this is incorrect because *waajib* comes from the root word *wujoob*.

Wujoob demands *isti`laa* (i.e. the commander regards himself superior to the addressee) as it is one of the requirements of *amr* (command). Further, *isti`laa* is entailed in the definition of *amr* as mentioned in Noor-ul-Anwaar (pg. 28): قول القائل لغيره على سبيل الاستعلاء افعل (to tell someone to do something whilst the commander considers himself superior).

Who can consider himself to be superior to Allah and make anything *waajib* on Him let alone that which is most appropriate for his bondsmen!

Discussion of Imaam Abul Hasan Ash`ari with Juba'ee regarding the above

Imaam Abul Hasan Ash`ari رحمة الله عليه asked his teacher Abu Ali Juba'ee,

"How will Allah Ta`ala deal with three brothers one of whom was pious, the second was a sinner and the third passed away during infancy?"

Juba'ee answered, "Allah will admit the pious brother into *Jannah*, the sinful brother into *Jahannum* and the infant brother will be sent to *A`raaf* (a stage between *Jannah* and *Jahannum*)."

On hearing this Imaam Ash`ari said, "Sir, the answer was simple and clear but I failed to understand it."

He then asked, "What answer will Allah give if the infant brother says, 'O Allah! Why did you cause me to die during infancy? You

should have allowed me to live so that I could have carried out good actions and thereby enter *Jannah*?'"

Abu Ali replied, "Allah will say, 'I knew that had you grown up you would have disobeyed me. So the most beneficial thing for you was that I save you from *Jahannum* by taking away your life during infancy."
Imaam Ash`ari then said, "What answer will Allah then give if the sinner has to ask Allah, 'Why did you not give me also death during infancy so I would also have abstained from sin and be saved from Jahannum?'"

On hearing this, Abu Ali was dumbfounded and unable to answer.

Shaikh Abul Hasan Ash`ari had thereafter abandoned Abu Ali Juba'ee and formulated the *usool* (principles) of the Ahl-us-Sunnah wal-Jama`ah. The Asha`irah are attributed to him. (Sharh-ul-Aqaa'id, pg 6)

It is not a condition that Allah Ta`ala is always pleased with what He intends

In reply to a question Hadhrat said that *iraadah* (intention) and *mashiyyat* (will) are one and the same but it is not necessary that Allah Ta`ala be pleased with everything He intends.
For example, consider those bondsmen of Allah Ta`ala who disbelieve in Him. Their disbelief falls within the wish of Allah Ta`ala yet Allah is not pleased with it as mentioned in the Qur'aan: وَلَا يَرْضٰى لِعِبَادِهِ الْكُفْرَ *(and Allah Ta`ala is displeased with the disbelief of His bondsmen) [39:7]*. Thus, it is understood that intention and *radha* (pleasure) are two different entities.

Understand by way of an example. A student is very mischievous and the teacher has asked him to hold his ears. A passer by asks the

teacher the reason for him doing so. The teacher replied, "The student misbehaves a lot. As soon as he is left alone he begins misbehaving."

Thereafter the teacher left him in order that he resumes to his previous misbehaviour so that the people passing by witness his misbehaviour by themselves. Now the *ustaad* (teacher) wants the child to misbehave but he is not pleased with it.

The Proof of the Simple-minded

Imaam Razi once met *Shaitaan* on a path. Both of them recognised each other. They saw a peasant drawing a plough on his shoulders. Imaam Razi رحمة الله عليه asked *Shaitaan*, "Tell me! Is my *Imaan* stronger or this peasant's?"

Shaitaan replied, "This peasant's *Imaan* is stronger. I will be able to destroy your *Imaan* just by a few proofs."

Imaam Razi said, "My *Imaan* is based on research and his *Imaan* is just blind following. *Imaan* based on research is stronger than *Imaan* based on blind following."

Shaitaan said, "Fine!"

He then called the peasant and asked him, "How many gods are there?"

He replied, "One."

Shaitaan then asked, "What if I prove to you that there are two gods?"

Immediately the peasant lifted his plough and said, "Just try to prove two gods and I will tear open your belly."

Shaitaan at once fled. Who can give an answer to this man's proof?

99 reasons for pronouncing *kufr* and one reason for declaring *Imaan*

The people in South Africa call a person who studied in Egypt a *'shaikh'* and one who studied in India a *'molvi'*. Once a few Egyptian *shaikhs* were discussing the view of the Hanafi jurists that if there are ninety-nine reasons for pronouncing *kufr* on a person and just one reason for declaring him a believer then he will not be classified as a *kaafir* (disbeliever). They had understood it in this manner, that if a person has ninety-nine factors of *kufr* in him but did not have one factor of *kufr*, then he will not be regarded as a *kaafir*. They had come to me asking me to explain what it really meant.

I replied, "The meaning is not what you have understood. Rather, the correct explanation is that if someone's statement has ninety-nine interpretations of *kufr* and just one interpretation in favour of *Imaan* then we will not label him a *kaafir*."

Saying that Allah Ta`ala's name is bitter

A person went to a tobacconist and asked him to show him the different varieties of tobacco. After being shown many varieties he asked for yet a stronger (more bitter) blend. The shopkeeper showed him more varieties but again he requested for an even bitter blend. After being shown even more he asked to be shown the most bitter blend of all, which the tobacconist showed him. When he asked him for the fourth time for an even more bitter blend the tobacconist replied, "The bitterest of them all is the name of Allah Ta`ala."

Will you call this person a *kaafir* for saying that Allah Ta`ala's name is the most bitter? Never! The reason is that bitterness is a quality of perfection in tobacco and the meaning of Allah Ta`ala's name being bitter is that Allah Ta`ala has the greatest perfection. Tobacco contains bitterness (a quality of perfection) only to a certain extent. It cannot be more bitter than that.

Is a man's lifespan five times his age of maturity?

Question: From the biological point of view, each person's life span is five times his age of maturity. For example, if a person matures at the age of seventeen, he will die at the age of eighty-five. If a sheep matured at the age of one, then its lifespan will be five years. Similarly, each person has a natural lifespan. However, if someone was immoral, drank intoxicants or carried out any similar action, then due to these evil actions his limbs will weaken and he will pass away before his time.

Like how an oil lamp with only one wick will normally burn for the entire night, but if five wicks are placed into the lamp the oil will burn out much quicker.

Hadhrat, can a person hold such a belief and is this not in contradiction to the teachings of the Qur'aan and *hadeeth*?

Answer: All this is absurd and futile. Nevertheless, it appears in the *hadeeth* that the lifespan of a person who carries out good actions will be increased. This means that in a short period of time he will be able to accomplish much work. Besides this, there is nothing else.

The *dunya* is a place of *asbaab* (cause and effect)

Will the *shaikh* be making the claim of being Allah Ta`ala if he has to say, "Obey Allah Ta`ala?"

Leave alone the *shaikh*, everything that is in one's possession belongs to Allah Ta`ala as described in the *du`aa*: اللّهم إن قلوبنا و نواصينا و جوارحنا بيدك (O Allah! Verily our hearts, our forelocks and our limbs are all in your control.)

Hence, will it be claiming godhood by entrusting yourself to him i.e. the *shaikh*?

A man was executed by being hung. What was the cause of his death? Why did he die? His neck was broken. Why was his neck broken? The executor carried out the execution. Why did he do so?

The judge passed the judgement in court. Why did the judge make the decision? The witnesses bore testimony to the murder. So this death is linked and attributed to so many people whereas death is only in the hands of Allah Ta`ala. Every cause is a catalyst for the one after it. This world is a place of cause and effect. The cause of this person's death was his neck breaking, his being executed, the judge's sentence, the witnesses' testimony and also the murder that he committed with his own hands.

This is borne out in the following verse:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ *(It was not you who had shot the arrow but rather it was Allah Ta`ala who had shot.) [8:17]*

In this *aayah*, Allah Ta`ala is attributing the shooting of the arrows to Himself whereas He did not shoot. The person being addressed was the one who shot the arrows. However, Allah Ta `ala is negating the shooting of the one who had actually shot and attributing it to the One who did not do the actual shooting.

Allah Ta`ala has made the world a place of need

I used to go to a doctor in Calcutta to examine my eyes. One day the doctor told me, "You are a pious person and you have a cataract in your eye. So why have you come to me for a check up?" I began laughing.

He said, "What's the matter? I have posed this question to many people and none of them answered me. They all laughed but did not answer."

I told him, "I am laughing because you are asking about such a simple thing. In this world Allah Ta`ala has made the greatest of men dependent on the lowest of them. Allah Ta`ala has made this world a

place of need and want. Each person is dependant on the other. This is how the system of Allah works."

I further explained to him, "You are a doctor and a great expert. You operate on such a delicate organ like the eye, yet if a splinter pricks you in your shoulder, won't you ask someone else to remove it? Why don't you remove it by yourself? If you have a problem in your intestine, why do you go to someone else for an operation? What is the reason for not doing it yourself?"

A voice reciting Surah Mulk was heard from the grave

It appears in the *hadeeth* that once the Sahaabah ﷺ had gone out in *jihaad*. After pitching up their tents to rest, they heard a voice reciting Surah Mulk emanating from beneath the ground. On hearing this, the Sahaabah ﷺ informed Nabi ﷺ.
Nabi ﷺ, "This person used to recite Surah Mulk during his lifetime. Allah Ta`ala has now allowed him to recite it after his death also and sometimes others are able to listen to it."

Nabi ﷺ has shown many methods of saving oneself from the punishment of the Hereafter and of acquiring the pleasure of Allah Ta`ala. However, we have to muster up the courage to carry them out. If we muster up the courage, ask Allah Ta`ala to grant us *taufeeq* (ability) and practise them, Insha-Allah our salvation will be guaranteed.

An incident regarding the punishment in the grave

Approximately twenty-five to thirty years ago a woman in Pakistan passed away. Her *janaazah* (body) was brought to the graveyard. As she was being lowered into the grave a snake was seen inside it. The people were shocked at this and a second grave was dug. This grave was clear. As the body was being lowered into this grave the people saw the very same snake that was in the first grave. A third grave was dug and that very same snake was seen again.

The people realized that this snake will not leave her and they resolved to place the body into that very grave. The snake moved on to one side and allowed the body to be placed. As soon as the body was placed, the snake arose and removed the *kafan* (shroud). It then caught hold of the woman's tongue. The onlookers were perturbed and bewildered as to the cause for this occurrence. The husband who was present was asked the reason.

He replied, "She used to verbally abuse me and I always tolerated it. Never did I retaliate and answer her."

All those present requested the husband to pardon her fault and make *du`aa* for her *maghfirat* (forgiveness). All those present made *du`aa* for her forgiveness including her husband. Thereafter, the snake was nowhere to be seen.
After narrating this incident Hadhrat commented, "Sometimes Allah Ta`ala allows the scenes of the grave to be exposed to His bondsmen in order that they may develop the required fear and stay away from sins."

Carrying out the injunctions of *Shari`ah* with *Sabr*
Once a person from Iran requested, "We the Sunnis are in the minority in Iran and the Shias are in the majority. Make *du`aa* that Allah Ta`ala allows us to overcome them."

Hadhrat replied, "Allah Ta`ala mentions in the Qur'aan:
كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةً بِإِذْنِ اللهِ *(Many a small group through the will of Allah overpowers a large group, and Allah Ta`ala is with the patient ones.) [2: 249]*"

After this Hadhrat said, "Practise the injunctions of the *Shari`ah* with *sabr* (patience). Insha-Allah, you will be victorious."

Both *Deen* and *dunya* are according the pre-destined amount

Q: Is it correct that one will receive *deen* in proportion to his effort and *dunya* in accordance to what was predestined? Some brothers of the *Tableeghi Jamaat* say this.

A: *Deen* is also predestined. One will receive *deen* according to how much has been predestined for him.

The difference between the path of *nubuwwat* (prophethood) and the path of *wilaayat* (sainthood)

Q: What is the difference between the path of prophethood and the path of sainthood?

A: Look at the sainthood of Hadhrat Ali ؓ. He was born in the *Ka`bah* when his mother had come to pay a visit.

Before *hijrat* (migration to Madinah) Nabi ﷺ had once taken Hadhrat Ali ؓ into the *Ka`bah* and asked him to sit down. Thereafter, Nabi ﷺ placed his *mubaarak* (blessed) feet on the shoulders of Hadhrat Ali and asked him to stand. He was unable to do so.

Then Nabi ﷺ himself sat down and ordered Hadhrat Ali to stand on his shoulders. Nabi ﷺ then stood up and he then instructed Hadhrat Ali ؓ to drop down all the idols that were in the *Ka'bah*.

From this incident, the difference between sainthood and prophethood becomes evident.

Nabi ﷺ was able to bear the weight of the sainthood of Hadhrat Ali, but Hadhrat Ali was unable to bear the weight of the prophethood of Nabi ﷺ.

* Some people have deduced from the abovementioned incident that Hadhrat Ali ؓ was a *wali* and not a *nabi*. A *wali* does not have the capacity to bear the weight of prophethood.

* Others have also deduced from here that a *nabi* possesses both *nubuwwat* (prophethood) and *wilaayat* (sainthood). A *nabi* is not void of *wilaayat*. Instead, the highest degree of *wilaayat* is also found within him in addition to his *nubuwwat*. On the other hand a *wali* only possesses *wilaayat* which is also lesser than the *wilaayat* of a *nabi*. For this reason, a *wali* in the position of *wilaayat* is not superior to a *nabi* but the *nabi* in the position of *wilaayat* too is superior to a *wali*.

Another Difference between the path of *nubuwwat* and that of *wilaayat*

Another difference is that in *wilaayat* the focus of the *wali* is to Allah Ta`ala whereas in *nubuwwat* the focus of the *nabi* is to the creation of Allah Ta`ala. This is because a *nabi* is sent to guide the people and to show them the path of Allah thereby turning their focus to Him. Since this is the command of Allah Ta`ala, it is no way of a lesser rank. Nevertheless his focus is still towards the creation. In short, preventing and saving the sinful from evil and engaging them in good actions is the path of *nubuwwat*. In the path of *wilaayat* one's focus is towards Allah Ta`ala and not at all to the creation.

Umoor-e-Takweeni and the incident of Hadhrat Moosa and Hadhrat Khidhr

Q: What is meant by *umoor-e-takweeniyyah*?

A: This is actually another term for the knowledge of Allah Ta`ala. Allah Ta`ala had planned before the creation of everything that a certain event will take place in a particular manner. An event occurring in accordance with the plan of Allah Ta`ala is called *takween*. For example, it was predestined that a certain person will die at a certain age. His passing away at that precise time is called *takween*.

Q: Do the *sufis* have any role in the *takween*?

A: Hadhrat Moosa عليه السلام had met Hadhrat Khidhr عليه السلام and asked him for permission to remain with him and that he impart to him some of his knowledge.

Hadhrat Khidhr replied: "This is not within your ability. You will raise objections and will be disturbed by every action of mine. To what extent will I continue explaining to you? I will become tired by continuously explaining to you."
Hadhrat Moosa said: "Insha-Allah, this will not happen."

Hadhrat Khidhr replied: "Fine! The condition is that you do not question me about anything you see."
Hadhrat Moosa عليه السلام agreed and promised to comply.

As they were travelling, at one place they boarded a ship. Hadhrat Khidhr damaged the ship a little. Hadhrat Moosa عليه السلام could not restrain himself and said, "These poor people allowed us to board the ship without charging a fee and you have now damaged their ship! What! Do you wish to drown the people on board!"

Hadhrat Khidhr replied: "You had promised not to ask any questions and you are now questioning me!"
Hadhrat Moosa عليه السلام excused himself and replied, "I had forgotten."

As they continued further, they saw a young boy playing with few other children. Khidhr عليه السلام caught hold of him and killed him.

Hadhrat Moosa said, "Why have you killed this innocent child?"

Hadhrat Khidhr replied, "Have you forgotten your promise once again?"

Hadhrat Moosa said, "If I question you once more or object then you may part from me."

They continued on their journey until they reached a town where they saw a wall about to collapse. Khidhr leaned against it and repaired it. Hadhrat Moosa said, “You should have taken some remuneration for straightening the wall so that it could be of some benefit to us.”

Hadhrat Khidhr then said, “Now, part from me. You are unable to remain with me. Go, in the protection of Allah!”
Thereafter Khidhr عليه السلام explained his actions thus: “I had damaged the ship because there was an oppressive king ahead. Whenever he saw a ship in good condition, he would forcefully take it with his authority and would declare it to belong to the state.
Outwardly, damaging the ship seemed to be ruining it but in reality the owners of the ship were not harmed and their ship was saved.

The child who was killed was born a disbeliever. Had he lived he would have done evil and his parents would have been harmed by his actions.

Finally, the wall belonged to two orphans whose father was a pious person. He had buried a treasure for them beneath that wall. If the wall had fallen, someone would have taken that treasure. Hence I straightened the wall, so that these orphans will themselves remove the treasure after becoming of age.”

All these things that Khidhr عليه السلام had done were *takweeni* and Moosa’s عليه السلام objecting to it was *tashree`ee*, due to these actions outwardly contradicting the *Shari`ah*. It was his duty to object, because it is incorrect for a *sahib-e-shari`at* (a person obligated to propagate the *Shari`ah*) to remain silent upon seeing something in conflict to the teachings of the *Shari`ah*.

Basis for the Madrasah's laws of admission and expulsion

There was a lot of tension and worry at the time of the boycott in Deoband. When the troubles had subsided and some peace had come about Qari Tayyib Sahib رحمة الله عليه delivered a lecture, in which he related the above incident. He then mentioned that this incident provides the basis for having a madrasah; expulsion for violating the rules of admission etc.

Samaa`-e-Mauta (Hearing of the dead)

There are three aspects related to the hearing of the dead: 1) *Istimaa`*: This means that the dead are able to hear by their own volition. This has been negated.

2) *Ismaa`*: This means that the living, by their volition make the dead hear. This has also been negated as mentioned in the Qur'aan: إِنَّكَ لَا تُسْمِعُ الْمَوْتٰى *(You are unable to make the dead hear.) [27:80]*

In another verse Allah Ta`ala says: وَمَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِى الْقُبُوْرِ *(You are unable to make those in the graves hear.) [35:22]*

3) *Samaa`*: This means that Allah Ta`ala grants them the ability to listen. This is subject to the will of Allah Ta`ala.

Did *Ambiyaa* come to India?

Q: I have heard some people say that *ambiyaa* had come to India. Is this true? It is also said that the graves of some *Sahaabah* رضي الله عنهم are to be found in South India.

A: Your only responsibility regarding the *ambiyaa* is that you bring *Imaan* and believe in all the ambiyaa Allah Ta`ala had sent whether they came to India or not. Once you have believed in them, your

obligation is fulfilled. It is not your *shar`ee* (religious) responsibility to investigate as to which *nabi* went where.
Nevertheless, mention is made of them in the *Maktoobaat* (Letters) of Mujaddid Alf-e-Thaani رحمة الله عليه.

He mentioned that *ambiyaa* had come to the village of Barsah in Punjab. A few miles away from Mujaddid Sahib's grave, there is a hilly area. I also visited this area. It is quite big and in a state of ruin. The area is enclosed but there is no sign of any grave. People say that *ambiyaa* are buried in this enclosure.
When we went, amongst our companions there was a *sahib-e-kashf* (one who receives inspiration) who used to also experience *kashf-e-quboor* (i.e. he was able to view the scenes of the grave). He said that he had met six *ambiyaa* in this area who had come several hundred years before Hadhrat `Isa عليه السلام during the era of a certain rajah. I asked him about their followers. He replied that they did not pay any heed to those who propagated the truth to them and whatever destruction was meant to come had come. Their entire village was turned upside down.

Therefore, it now seems like an overturned village. The locals say that at times, when bricks move, corpses emerge. Perhaps this is as a result of the same incident.

Prophets among the *Jinn*

Q: Hadhrat, did prophets come from among the jinn? Are there any human or *jinn sahaabi* still alive?
A: A few years ago, someone from Muzaffar Nagar published an article in a magazine titled *'Roohani `Aalam'* i.e. "The Spiritual World" in which he stated that there was a *jinn sahaabi* residing at Muzaffar Nagar and Hakeem Ihsaan Ilaahi Sahib had met with this *jinn*.

The *jinn* had told him that he was born in Arafaat during the life of Nabi ﷺ and had believed in Nabi ﷺ and had also participated in every *jihaad* with Nabi ﷺ. Thereafter he was appointed as the king of the jinn in India.
Once Shah Waliyullah's brother, Shah Ahlullah, was brought to his court due to his being accused in the murder of a *jinn* who had come in the form of a snake.

The article also stated that this *jinn* will appear at the commencement of the fifteenth century Hijri. Since then it has been eleven years, but this jinn has not yet made an appearance.
The publisher had also written in the magazine that if this information is incorrect then a retraction would be published in the very same magazine.

It was also written in the article that this *sahaabi jinn* had appointed Hakeem Ihsaan Ilaahi as his *khaleefah*. However, since he was not an *`aalim*, Moulana Haneef Aslam Sahib was made to join him so that conveying the message will prove easier.

This entire incident was sent to me as an *istiftaa* (request for a fatwa). In reply to it I wrote that it is correct that the *jinnaat* are a creation of Allah Ta`ala. Surah Jinn is an entire *surah* in the Qur'aan. It is also correct that their lifespan are much longer than that of humans'. It is also true that Nabi ﷺ had gone to the *jinnaat* for the purpose of *tabligh* and that they had brought *Imaan* at his hands. However, Nabi ﷺ had never appointed any *jinn* as his *khaleefah* (representative) nor as an *imaam*.

Ulama have written that Nabi ﷺ had participated in many wars yet he had never appointed a *jinn* as the *ameer* (leader). On several occasions, Nabi ﷺ happened to leave Madina Munawwarah and appointed someone to lead the *salaah* but never did he appoint a *jinn*. Allah Ta`ala has not made man subservient to *jinn*. Rather, being

ashraf-ul-makhlooqaat (best of creation), man has been kept free from the subordination of the *jinn*. It is for this reason that a *jinn* can narrate a *hadeeth* from a human but a human cannot narrate from a *jinn*. How can such a report be reliable when it is not known who he is narrating from and who related it? In short, man has not been kept in subordination to the *jinn* in any way.

It becomes clear from the context of the narration recorded as *'zuhoor-e-sahaabah'* (appearance of the *sahaabah*) that towards the end of the fourteenth century Hijri a very old *jinn sahaabi* will emerge. The *ummat* at that time will be split into seventy-three sects. One sect will obey this old *jinn sahaabi* and only this sect will attain salvation. The other seventy-two sects will not obey this jinn *sahaabi* and will enter *Jahannum* despite practising on the Qur'aan Kareem and authentic *ahaadeeth*.

The *akaabir-e-aslaaf* (the past senior elders) have already given a detailed explanation of the seventy-three sects in their *kitaabs* centuries before. In this narration, salvation has been restricted to the following of just one person, whereas this is incorrect.

Imaam Maalik رحمة الله عليه had compiled his *kitaab* Al-Mu'atta and seventy *Ulama* had endorsed its authenticity. The *khaleefah* of the era wished that the Mu'atta be hung on the *Ka`bah* so that all the people practise on it. Imaam Maalik stopped him from doing this and said, "The *Sahaabah* had gone to far off lands taking with them the *ahaadeeth* which they had heard directly from Nabi ﷺ. They will practise on those *ahaadeeth*. Why should they be forced to practise on this Mu'atta?"

Hence, it is incorrect to take one narration and compel the entire *ummat* to practise on it. For this reason, I had very strongly refuted this.

Furthermore, on seeing the stamp on that letter it is evident that this

jinn was not acquainted with Arabic. How could have he have been possibly born in Arafat?

The stamp read *Sultan-ul-Ajinnah*. The Arabic word *'ajinnah'* is the plural of *'janeen'*, which means 'foetus'. The plural of jinn is not *ajinnah*. This word appears in the Qur'aan also:
وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهٰتِكُمْ *(And when you were foetuses in the wombs of your mothers.) [52: 32]*

Once, when the editor of that magazine had come to Deoband, I reminded him that he had declared that if this article was false then a retraction would be published. However, up to this date no retraction has been made. He replied, "Disregard it."
I told him, "This is not a matter to be ignored. By publishing it in your magazine, you have drawn the attention of people to it and you had promised them that should the article turn out to be false a refutation will be written in those very pages. Therefore, it is *waajib* (compulsory) upon you to refute it."

Despite all this, he did not write any refutation. It is very well possible that the magazine is no more in circulation.

Indeed this person has frequented many places, writing *taweezaat* (amulets). He had once gone to South Africa and I happened to meet him there. However, I was unable to meet the person who had met the *jinn* directly and was appointed as his *khaleefah*. Since he was not an `*aalim*, others have been sent together with him so that he may fulfil the duty of *khilaafat*. As far as his commission is concerned, we do not know how much has been fixed.[2]

[2] A retraction was later published.

Question: Hadhrat, since narrating on the authority of *jinnaat* is unreliable then how is it that in some *kitaabs* like Tazkirat-ur-Rasheed the narration of Shah Ahlullah Sahib is recorded?

Answer: Any narration that has been related by any of the *akaabir* from the *jinnaat* in some of their *kitaabs*, it is because of its being something unique and rare.

For example, Shah Waliyyullah Sahib has recorded many such narrations in his book An-Nawaadir. That is why Shah Sahib named the book An-Nawaadir (The Rarities). No action or belief is based on it. It is not intended that *masaa'il* be deduced from them. Rather whatever has been narrated is because of it being something unique and strange.

The Episode of Shah Ahlullah Sahib

Q: Hadhrat, what is the incident regarding Shah Ahlullah Sahib?
A: Once the state police came to Shah Sahib and produced an order of summons. He thought to himself that sometimes the king summons to enquire about *shar`ee* matters. Therefore, he accompanied them. Instead of them taking him to the king's palace, they took him towards the jungle. He thought that perhaps the king was out hunting and ordered for him to be brought there. However, through their behaviour he soon realised that they were not humans.

After some time they came to a place where there was a court and the *qaadhi* (judge) was seated. A *janaazah* (dead body) was also placed there and someone was sitting at its head side.

It was said to him, "This person has a claim against you. He says that you have killed his son. Did you really do this?" Shah Saheb replied in the negative. He was then asked, "Did you kill anything?"

He replied that once a snake had come and I had killed it. It was then said to him, "It was this man's son in the form of a snake."
On hearing this, the *qaadhi* (judge) said, "I heard Nabi ﷺ saying: من تزيأ بغير زيئه فدمه هدر (The *jinn* who assumes another form and is killed, his blood is shed in vain.)
This *jinn* had assumed the form of a snake which is the enemy of man. Thus this man had killed his enemy, which he was allowed to do."
Shah Sahib then asked the *qaadhi*, "Did you yourself hear this from Nabi ﷺ?"
The *qaadhi* replied, "Yes."
He then asked him, "Are you a *sahaabi*?"

The *qaadhi* replied in the affirmative. Upon this Shah Sahib shook hands with him and sought permission to depart. Shah Sahib thereafter returned home.

This is the incident that is mentioned in Tazkirat-ur-Rasheed.

Jinnaat's effect on human beings

Q: Some people speak with ambiguity saying that so and so has been affected by *jinnaat*. How true is this?
A: It is possible. What problem do you have in believing this? Nabi ﷺ mentioned that my *ummat* would die mostly through plagues and killings. The *Sahaabah* ﷺ said that they knew the meaning of طعن - *ta'n* i.e. to fight with swords and spears but they did not know the meaning of طاعون - *taa`oon*. Nabi ﷺ replied, "The *jinnaat* who are your enemies prod you and their prodding is called *taa`oon* (plague)."
Sometimes you experience some swelling in your throat or under your armpit or on your thigh. This is also the effect of *jinnaat*. Besides this, at times *jinnaat* raise people and throw them to the

ground. They also cause people to become unconscious. Similarly, they destroy people's memories. Allah Ta`ala has given all this strength to them.

One of our friends used to ask as to whether *jinnaat* are able to annoy human beings (whereas man is *ashraf-ul-makhlooqaat*)? I answered that let a wasp sting this human being on his face once and then see how this *ashraf-ul-makhlooqaat* looks.

Is there bad luck in anything?

It is commonly known that there is misfortune in three things, in a woman, an animal and a house. In another *hadeeth* it appears that if there was such a thing as misfortune then it would have been in these three things.

Hadhrat Mujaddid Alf-e-Thaani has written that misfortune has been lifted from this *ummah*.

Categories of miracles

Q: What is the difference between a *mu`jizah* and *karaamat*?

A: Supernatural feats are either carried out by a *nabi* or a non-*nabi*. If it occurs at the hand of a *nabi* then it could either be before his claiming *nubuwwat* or after. If is before then this is called *irhaas*.

For example, before Nabi ﷺ was granted *nubuwwat* the clouds used to shade him when on a journey. When Nabi ﷺ sat beneath a tree, the branches would incline towards him to shade him. *Salaam* to Nabi ﷺ would be heard from trees and stones. These occurrences are known as *irhaasaat*.

If the supernatural feat occurred at the hands of a *nabi* after *nubuwwat* as proof for the people, then it is called *mu`jizah*. For example, by the gesture of his finger Nabi ﷺ split the moon into two. Stones made *tasbeeh* in his blessed hands.

Once Nabi ﷺ called a tree and it came forth and bowed. Nabi ﷺ once

went to relieve himself at some place. The trees split open and allowed him to enter and thereafter closed after him (in order to grant him privacy.)

If a supernatural event occurs at the hands of a non-*nabi* then it could either be at the hands of a *wali* (saint) or a non-*wali*. If it is at the hands of a *wali* then it is called *karaamat*.

If it occurs at the hands of a non-*wali* then it could either be a righteous person or not. If the person is righteous then this occurrence is called *ma`oonat*, otherwise it is *istidraaj*.

Taqdeer is actually the knowledge of Allah Ta`ala

In South Africa a person once told me that he does not believe in *taqdeer*. I told him that *taqdeer* is actually the knowledge of Allah Ta`ala and whoever denies the knowledge of Allah Ta`ala is a *jaahil* (ignoramus).

Hadhrat then said: "People readily do those things that conform to their desires, but in those things that are the *hukm* (command) of Allah Ta`ala they use *taqdeer* as a shield to excuse themselves from performing it.

For example, if it is said, 'Do a certain action and you will benefit tremendously and make huge profit,' then people get to doing it without delay. On the other hand, if it is said to them, 'Offer *salaah*,' then they say that if it is in their *taqdeer* to read they will do so."

Fluctuation of *Imaan*

Q: Hadhrat, from these two *aayats* (verses):

فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَزَادَتْهُمْ اِيْمَانًا *(The revelation of this surah increases the faith of the believers.) [9:124]*

وَ اِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا *(And when the verses of Allah Ta`ala are recited to them it increases their Imaan.) [8:2]*

it is understood that fluctuation does occur in Imaan whereas the view of Imaam Abu Hanifah is:

الإيمان لا يزيد و لا ينقص (*Imaan* does not fluctuate.)

A: There is no fluctuation in the actual *Imaan*. Yes, with regards to the elements of faith, *Imaan* can fluctuate. For example, ten *aayaat* were revealed and one believes in them. Thereafter another ten *aayaat* were revealed and one brought *Imaan* in that also. Therefore, it is evident that before the second ten *aayaat* were revealed one's *Imaan* was lesser with respect to the elements of faith. After the second ten *aayaat* were revealed one's *Imaan* increased in this respect.

In the two *aayaat* mentioned above, this is the meaning of the increase in *Imaan*.

ما يتعلق بالقرآن

Matters pertaining to the Qur'aan

In which *Para* is Surah Faatihah?

A questioner once asked: "Surah Faatihah is part of which *para*? Sometimes it is written in *`Amma para* (30th *juz*) and sometimes in the *Alif laam meem para* (1st *juz*)?"

Mufti Sahib: In which *hadeeth* is it clearly mentioned that this is the first, second or third *para*? Is there any mention of different *paras* in the *hadeeth*?
Questioner: No. There is no mention of it in the *ahaadeeth*.
Mufti Sahib: Why then are you asking about a portion of a *para* when there is no explicit mention of the *paras*? If you have to ask anyone, then ask Jalaal-ud-Deen Mahalli as to where did he place Surah Faatihah in Jalaalain.
Questioner: It is said that he started his *tafseer* from Surah Kahf and on completing the thirtieth *para* he started with Surah Faatihah in order to complete the remaining fifteen *paras*. However, he passed away before accomplishing his ambition and was only able to complete the *tafseer* of Surah Faatihah. That is why people have placed his *tafseer* of Surah Faatihah at the end together with the *tafseer* of the last *para*.
Mufti Sahib: Those who came later mentioned the above. Ask Jalaal-ud-Deen Mahalli as well. Jalaal-ud-Deen Suyooti رحمة الله عليه who was a high-ranking *mufassir* (commentator) had accomplished the completion of the *tafseer*.[3] Jalaal-ud-Deen Mahalli had written the

[3] Jalaal-ud-Deen Suyooti was the student of Jalaal-ud-Deen Mahalli.

tafseer from Surah Kahf upto Surah Nas and thereafter Surah Faatihah. However he then passed away. Jalaal-ud-Deen Suyooti then compiled the *tafseer* of the first half of the Qur'aan (i.e. from Surah Faatihah upto Surah Kahf) in such a manner that it is difficult to distinguish that this is a *tafseer* written by two *mufassirs*. This Tafseer-e-Jalaalain is part of the Dars-e-Nizami (the syllabus used in the Darul Ulooms) and holds an important position.

(For further details refer to Ahsan-ul-Fataawa, vol 1, pg 486)

Explanation of the Verse on *Hajj*

Q: The following verse appears in the Qur'aan with regards to *Hajj*:

مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

It is generally known that *Hajj* becomes *fardh* (compulsory) on one who has performed *umrah*. Is this correct?

A: Through the verse: مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا, it is understood that a person must have the ability to reach there. During the period of *Hajj* one needs to have sufficient means to reach there in order for *Hajj* to become *fardh* on him, irrespective of whether his intention in reaching there was for *umrah* or any thing else.
When he possesses the ability, *Hajj* becomes *fardh*. However, it is a grievous error to only perform *umrah* and not perform *Hajj* despite possessing the ability.

Yes, Hajj does not become *fardh* on one who possesses the means at some other period of the year outside the period of *Hajj*.

Q: Men and women make *tawaaf* together. Why has permission been granted for this?

A: Where has permission been granted? *Shari`ah* has not granted permission.[4]

Q: How will women then be able to make *tawaaf*?
A: If separate times are allocated for men and women no problem will be experienced as is the case in Madinah Munawwarah where separate times have been allocated for men and women to make *ziyaarat*.

Q: Fine, there is a solution to the problem in *tawaaf* but what is the solution to the problems relating to the *saffs* (rows) of *Salaah*? The women gap in and stand in the men's *saffs*. If the women don't do this, how else will they be able to earn the virtue of hundred thousand *thawaab* (rewards) for one *Salaah*?
A: This *thawaab* applies to men only. As far as women are concerned, then the *hadeeth* clearly explains that the best place for them is the *musjid* of their homes.[5]

Khatam practice of Hafiz Karim Bakhsh Gangohi رحمة الله عليه

Q: What is the shortest period in which the whole Qur'aan can be completed?
A: My *ustaad*, Hafiz Karim Bakhsh Sahib رحمة الله عليه was blind. He lived and taught in Gangoh. It would take him three and half hours to complete the entire Qur'aan.

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[4] This applies to when the crowd is so big that there is a fear of the bodies of men and women touching each other. In this situation it is impermissible for women to make tawaf. During such times people are normally incautious.

[5] It appears in the *hadeeth*: و بيوتهن خير لهن *(and their homes are better for them).* Mishkaat, Pg 96

Moulana Saleemullah Khan Sahib's memorising the Qur'aan

Moulana Saleemullah Khan Sahib is one of my friends. He lived in Jalaalabad for a long period and was a very close acquaintance of Moulana Maseehullah Khan Sahib رحمة الله عليه. He then moved to Pakistan where he is a principal of a Madrasah in Karachi. The Madrasah also publishes a magazine.

He memorised the Qur'aan in this manner that daily in the morning he used to learn one *para* and at night he used to recite it to someone. In this way within twenty-nine days he memorised the entire Qur'aan. He had known one *para* prior to that.

Moulana Yahya Sahib's completion of the Qur'aan

Hadhrat Shaikh-ul-Hadeeth Moulana Zakariyya's رحمة الله عليه father Moulana Yahya Sahib رحمة الله عليه went to Meerut in Ramadhaan. He had the habit of remaining with *wudhu* at all times. It was the time of Esha and he went straight onto the *musalla* and read ten *paras* in the twenty *rakaats* of *taraaweeh*. The following two nights he read ten *paras* each night. Within three nights he completed the Qur'aan and returned to Saharanpur.

Many *huffaaz* would attend his *taraaweeh* to learn more about this person who is specially called all the way from Saharanpur and who knows his Qur'aan so well that there was no need for him to revise it nor did he get confused or make any mistake.

Imaam Abu Hanifah's completion of the Qur'aan

Hadhrat Imaam Abu Hanifah رحمة الله عليه once came to the Haram Shareef and in two *rakaats* he completed the entire Qur'aan. In each *rakaat* he read fifteen *paras*.

The Practice of Hadhrat Uthman رضي الله عنه

Hadhrat Uthman Zun Nurain رضي الله عنه used to complete the entire Qur'aan in just one night. Similarly, Hadhrat Abdullah bin Zubair رضي الله عنه would complete the entire Qur'aan in one night. (Fadhaa'il-e-Qur'aan, Pg 41)

The Practice of Hadhrat Ali رضي الله عنه

Question: It is famously held that Hadhrat Ali رضي الله عنه used to complete the entire Qur'aan in the time it took him to mount his animal. Is there any such narration?

Answer: I have no knowledge regarding the chain of narration of this report.[6]

Tayy-e-Lisaan

Q: If the above narration is established then is such a thing possible?

A: These incidents are possible. Just as *tayy-e-ardh* occurs i.e. in a short span of time Allah Ta`ala through His Power enables someone to traverse great distances.

The incident of *Mi`raaj* took place in the similar manner. Nabi ﷺ was taken from Musjid-ul-Haraam to Musjid-ul-Aqsa and from there to the skies. The *`Arsh*, *Kursi* etc. were shown to him – all in a very short span of time.

In a similar way *tayy-e-lisaan* also occurs i.e. Allah Ta`ala enables one to read a great amount in a short span of time.

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[6] It is reported regarding Dawood عليه السلام that he used to begin reciting the Zaboor from the time he commanded his servant to strap his saddle and he would complete it before the servant strapped the saddle. It is written in the *hashiya* (marginal notes) of Bukhaari Shareef regarding this: إن الله يطوي الزمان لمن شائه من عباده كما يطوي المكان (Allah extends the time for whichever of His slaves He wishes just as He shortens the land for some [whereby they travel great distances in a very short time].) (Bukhaari Shareef, Vol 1, Pg 485 / Vol 2, Pg 685)

The lineage of a child whose parents are worlds apart

Imaam Muhammad رحمة الله عليه was asked: "The *nikaah* of a man who lives in the east and a woman who lives in the west is contracted through a letter. The distance between the two places is such that it cannot be traversed in under six months. If the wife gives birth six months after the *nikaah* (the shortest period of pregnancy) will the child be legitimate?"

He replied that the child would be legitimate. When asked as to how this could be possible, he replied, "Yes! We do believe in the miracles of the *auliyaa* (pious.)"

The glory of the completion of the Qur'aan in Saharanpur

It is still the custom in Saharanpur that, *Masha-Allah*, entire households are *huffaaz*. Someone recites the Qur'aan in the *musjid*, someone on the roof and someone in the lounge. As one completes the Qur'aan the next person takes his place. In this manner, they keep rotating.

Hadhrat Mufti Sahib's completion of the Qur'aan in *salaah*

Q: Did you (Mufti Sahib) also recite the Qur'aan in *salaah*?
A: I fell twice whilst reciting the Qur'aan in *salaah*. Once during Ramadhaan whilst reciting in *nafl salaah* in Laal Musjid, Gangoh, I suffered a blackout and collapsed. My *ustaad* was in front and had not allowed us to eat after *iftaar* (breaking the fast) and the hunger was extremely severe. This *ustaad's* name was Hafiz Abdul Karim.

The other occasion was whilst I was reciting the Qur'aan in the *nawaafil* of Zuhr in Qaadhi Musjid which is also in Gangoh. There my *ustaad* was Hafiz Bindu. He used to say that his name was "Buland Bakht".

Khatam (completion) of the Qur'aan in one day

Q: Did you ever complete the entire Qur'aan in one day?
A: I never completed the Qur'aan in one sitting, but for a long period of time I used to recite thirty *paras* daily. These thirty *paras* were not from *Alif laam meem* until the end. Instead, I used to recite the *para* that was to be recited in the *taraaweeh salaah* thirty times. Thus, in thirty days thirty *khatams* were made.
[For a long time it was Hadhrat's practice to recite the entire Qur'aan daily. Half of this was recited in *salaah*. (Hayaat-e-Mahmood, Vol 2, Pg 29)]

Khatam of the Qur'aan in less than three days

It appears in a *hadeeth* that the one who completes the Qur'aan in less than three days is unable to reflect over it. However, the one who is able to ponder over the Qur'aan does not fall within the scope of this *hadeeth*. It is established that some *Sahaabah* رضي الله عنهم used to complete the entire Qur'aan in less than three days. It is reported regarding Hadhrat Uthman رضي الله عنه and Hadhrat Abdullah bin Zubair رضي الله عنه that they used to complete the entire Qur'aan in a single night.

Many contradictions in that which is from besides Allah Ta`ala

Allah Ta`ala mentions in the Qur'aan:

أَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ ؕ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا

(Do they (the kuffaar) not reflect over the Qur'aan? Had someone besides Allah Ta`ala produced it, then they would have found many inconsistencies therein.) [4:82]

I had some difficulty in understanding this *aayah* and quite a good amount of time had elapsed. I had even enquired from my *asaatizah* (teachers), "Had the Qur'aan been produced by someone other than Allah then would there have been many inconsistencies in it. This means that had it been a product of anyone besides Allah Ta`ala

inconsistencies are a must. Thus whatever is from besides Allah Ta`ala, there must definitely be contradictions in it. However this is not seen. There are many *kitaabs* that are not from Allah Ta`ala yet there are no contradictions in them. For example, Meezaan, Nahwa Meer, etc."

My *ustaad* explained, "It refers to contradictions in relation to eloquence. One part may be extremely eloquent whereas another part may be dull, as occurs in poetry. The eloquence of the Qur'aan from the very beginning until the end is consistent."

I understood this answer well after studying the books of `Inayatullah Mashriqi and Mirza Ghulam Ahmad Qadiyani. Their books are replete with contradictions. Hence, whatever is not from Allah Ta`ala, and someone claims that it is from Allah Ta`ala, then there will be so much of contradictions in his wordings that even an ordinary layman will perceive it.

Loopholes in the Qur'aan

Once as I was coming out of Musjid-un-Nabawi, a person caught hold of my hand and asked me, "From where do the *fuqahaa* show all these loopholes?"

I replied, "See! In the Qur'aan-e-Kareem, Allah Ta`ala mentioned the incident of Ayyub عليه السلام when he had taken a vow to beat his wife a hundred times. Allah Ta`ala then showed him the following solution:

وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَلَا تَحْنَثْ *(Take a sheaf of straw in your hand and strike with it and do not break your oath.) [38:44].*

Hadhrat Ayyub عليه السلام himself was such a great nabi that Allah Ta`ala himself mentions regarding him:

أُولٰٓئِكَ الَّذِيْنَ هَدَى اللهُ فَبِهُدٰهُمُ اقْتَدِهْ *(These were such personalities whom Allah had guided. So follow their path.) [6:90].*

Also, it appears in the Qur'aan: وَمَكَرُوْا وَمَكَرَ اللّٰهُ *(They had planned and plotted and Allah Ta`ala also had a secret plan.) [3:54]*

In another verse it appears:
اِنَّهُمْ يَكِيْدُوْنَ كَيْدًا ﴿۱۵﴾ وَّ اَكِيْدُ كَيْدًا ﴿۱۶﴾ *(They plot a plan and I too have a secret plan.) [87:15/16]*
In the story of Yusuf عليه السلام Allah Ta`ala mentions the incident where his utensil was hidden in his brother's luggage with the following words:
كَذٰلِكَ كِدْنَا لِيُوْسُفَ *(We had made this plan for the sake of Yusuf.) [12:76]*

In this verse, Allah Ta`ala has attributed *kayd* (planning) to Himself.

Imaam Muhammad رحمة الله عليه does not term this as a *heelah* (loophole). Rather in Kitaab-ul-Makharij he has written that this is a *makhraj* (way out) for one who is trapped, just as it is mentioned in the Qur'aan:
وَ مَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا *(Whoever fears Allah Ta`ala, He will make a way out for him.) [65:2]*

I then asked him, "By the way, now you show me where is it established that on coming out of the *musjid* you can catch hold of someone's hand and debate with him, especially when Nabi ﷺ is resting close by?" He immediately let go of my hand.

(Translator's note: This is not a general ruling. The expert Ulama study the circumstances and find suitable solutions at the time of genuine necessity within restricted parameters.)

An objection against the action of Nabi Yusuf عليه السلام

Q: Why did Yusuf عليه السلام order that his utensil be hidden in his brother's luggage?

A: When Allah Ta`ala has attributed this action to Himself in the word كِدْنَا, then how can this objection be directed to Hadhrat Yusuf عليه السلام? Hadhrat Yusuf عليه السلام had carried out Allah Ta`ala's instruction and Allah had made a way out for him in this.

Hadhrat Yusuf عليه السلام wished to keep his brother Binyameen عليه السلام with him, but because his brothers had oppressed him and it was against the king's law to imprison someone in this manner, this plan was devised with the consultation of Binyameen عليه السلام. Yusuf عليه السلام had ordered an attendant to hide his drinking utensil in his luggage.

When his brothers left, he instructed that an announcement be made, "O you thieves."

Yusuf's عليه السلام brothers enquired as to what was missing? The attendants replied that the king's drinking utensil was missing. His brothers denied having to do anything with it. The attendants then said that in whoever's luggage the utensil is found, he will be enslaved for a period of time as punishment. This was the punishment for a thief in the *shari`ah* of Ya`qub عليه السلام. The utensil was found in the luggage of Binyameen after the search and through this plan Yusuf عليه السلام was able to keep his brother with him.

Regarding this Allah Ta`ala says, "We taught him this plan."

Discussion between Sahl bin Abdullah Tastari and *Shaitaan*

Sahl bin Abdullah Tastari رحمة الله عليه was a great *`aarif* (one who gained the recognition of Allah Ta`ala) of the past and a contemporary of Imaam Abu Dawood رحمة الله عليه. Once while on the way to *salaah* he met *Shaitaan* who said to him:

"Hadhrat! I have a question to ask."

He recognised that this was *Shaitaan*. *Shaitaan* also realised that he had recognised him.
Shaitaan asked: "You say that the curse of Allah is on me and not His *rahmat* (mercy), whereas it appears in the Qur'aan:
وَ رَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ *(My mercy encompasses everything.) [7: 156]*

and I am also شَيْءٍ – *shay'* (a thing). I am not *la shay'* (nothing.). This is a *mujiba kulliyya* (a clause that includes everything).

Sahl bin Abdullah said that I was so confounded by his question that my mouth dried up and I gasped for breath, worrying as to what answer must I give. The following *aayah* came to mind:
فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَ يُؤْتُوْنَ الزَّكٰوةَ *(I will show mercy to those who fear me and discharge their zakaat.) [7: 156]*
Hence, I said to him: "The *rahmat* (mercy) is for those who possess the quality of *taqwa* (fear of Allah) and you are not from amongst them."

Shaitaan said: "O Sahl! Your qualities and attributes are limited whereas Allah Ta`ala's qualities and attributes are unlimited. You have based the qualities and attributes of Allah upon yourself."
Upon this *Shaitaan* fled saying: "If only you had remained silent!"

Shaikh Muhyiddeen ibne Arabi has mentioned this incident in Futoohaat-e-Makkiyyah and Imaam Sha`raani has related it in Al-Yawaaqeet wal-Jawaahir.

Allamah Anwar Shah Kashmiri رحمة الله عليه comments on the incident and says, "I cannot understand why Shaikh Sahl bin Abdullah was silenced despite being such a great scholar. The meaning of the *rahmat* (mercy) encompassing everything is that it has the ability to accommodate everything. Whoever wishes can be accommodated in it. There is no shortage in the mercy of Allah Ta`ala. For example, it

is said: "This room can accommodate a hundred people." Will there be any harm if only fifty people come into the room and fifty don't? Similar is the mercy of Allah Ta`ala. It can accommodate everything, but *Shaitaan* himself did not want to enter it. How will the *rahmat* (mercy) then accommodate him?

اَنُلْزِمُكُمُوْهَا وَاَنْتُمْ لَهَا كٰرِهُوْنَ *(What! Should we force it down your throats whereas you dislike it?) [11: 28]*
This is how Shah Sahib answered this.

Why does *Bismillah* not appear at the beginning of Surah Taubah?

Q: Why does *Bismillah* not appear at the beginning of Surah Taubah?
A: When Hadhrat Uthman ﵁ was asked why there was no *bismillah* at the beginning of Surah Taubah in the manner that there is *bismillah* at the beginning of other *surahs*, he replied that there was some doubt as to this *surah* being a separate *surah*, because Nabi ﷺ passed away without explicitly mentioning anything regarding it. This is why *Bismillah* was not written at the beginning of Surah Taubah. However, since its subject matter is similar to that of Surah Anfaal, it was placed after it and a space for *Bismillah* has been kept because it is possible that this is a separate *surah*. (Tirmizi, Vol 2, Pg.139)

In Bukhaari Shareef (Vol 2, Pg 271) it is mentioned that this *surah* was revealed to cancel the peace treaty. In it appears the command of killing the *mushrikeen* (polytheists) and the expression of Allah Ta`ala's anger over them. Therefore, *Bismillah* was not written at the beginning of the *surah* since *Bismillah* signifies peace and mercy.

It appears in Shaatbi: لتنزيلها بالسيف لست مبسملا *(Bismillah does not appear at the beginning of this surah, because it was revealed in connection to war.)*

This is not the actual reason though it is a point to consider. The actual reason is that which is narrated from Hadhrat Uthman رضي الله عنه (Bayaan-ul-Qur'aan, Vol 4, Pg 95)

The meaning of رقيم - *raqeem*, متاع - *mataa`* and تبارك - *tabaarak*

Imaam Isma`ee, a famous *imaam* (expert) in Arabic linguistics said, "I went deep into the bedouin tribes where there were only one or two houses, in search of the meanings of three words, *raqeem*, *mataa`* and *tabaarak*.

I saw a child seated near a pot. Next to the pot was a rag that was used to carry it. Suddenly a black dog with a taint of yellow on its legs and yellow spots above the eyes appeared. It grabbed the rag and ascended a mountain before it. It then sat in such a balanced posture with the right and left limbs on their respective sides, that if it had to get up and run, it would require the least change in posture. After a short while the child's mother came and the child said to her: يا أمي جاء الرقيم و أخذ المتـاع وتبـارك الجبـل (O mother! The yellow spotted dog came and took the rag and has sat on the mountain waiting to attack.)

Imaam Isma`ee then said that my goal was achieved and I understood that *raqeem* means a dog with those features. Similarly, I came to know the meaning of *mataa`* (rag) and *tabaarak* (to sit in the explained posture).

Tafseer and *ta'weel*

The meaning of *tafseer* is to expound on the objective of Allah Ta`ala. *Tafseer* has three requirements:

1) The literal meaning or commonly used figurative meaning is applied.
2) The statement of a *sahaabi* should support the meaning.

3) The meaning should not contradict any clear *shar`ee* text.

If one of these requirements is not found, the explanation is termed as *ta'weel-e-qareeb*. If two are not found, it is termed as *ta'weel-e-ba`eed*, and if all three are not found, then this is *tahreef* (distortion). This entire explanation appears in Tafseer-e-`Azeezi.

Explanation of the verse: *"Verily salaah prevents immorality and evil"*

Some people raise an objection against the *aayah*:

اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ *(Verily salaah prevents immorality and evil.) [29: 45]*, that why is it that many people still indulge in immoral and evil acts despite performing *salaah*?

A simple explanation that comes to mind is that the Qur'aan says that *salaah* prevents one from immoral and evil acts, but what fault is there of the *salaah* if people themselves do not stay away from evil. The example of this is that of a person advising others to stay away from evil. It is no fault of his if the people do not abstain from evil.

Male and female in the verse of stealing and *zina*

In the verse: وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْٓا اَيْدِيَهُمَا *(Cut the hand of the male and female thief.) [6: 41]*, the male is mentioned first whereas in the verse: اَلزَّانِيَةُ وَالزَّانِىْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ *(Flog the adulteress and adulterer a hundred stripes) [24: 2]*, the female is mentioned first.

Hadhrat Shaikh-ul-Hind رحمة الله عليه explained that the reason for mentioning it in this sequence is that both these actions are despised acts. The one from whom this crime is more contemptible has been mentioned first.

The basis of *zina* (adultery) is immorality and women are naturally more bashful than men. Therefore, the woman's committing adultery is more despised than that of a man. That is why the female has been mentioned first in the verse of *zina* (adultery.)

Theft is based on one's weakness and inability to earn. A man is more capable of earning than a woman. Hence, his theft will be more despised compared to the theft of a woman. Therefore, in the verse of theft mention was made of the male first.

Hadhrat Thanwi رحمة الله عليه has given another explanation. He said that theft in most instances is perpetrated by men due to it being based on courage, which is found to a greater extent in men. Therefore, the male was mentioned first in the verse of theft.

Adultery, on the other hand is perpetrated by women, because they initiate the advancement and without their consent it cannot be committed. Therefore, the female was mentioned first in the verse of *zina* (adultery).

The *Khatt-e-`Aroodh* and the *Qur'aanic* script are *tauqeefi*

Q: In Arabic, an *alif* only appears at the end of a verb in the masculine plural tense, but why is it that in the verse: وَمَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ an *alif* appears at the end of the word تَتْلُوْا despite it being in the singular tense?

A: This is entirely correct because it is said: الخطان لايقاسان خط العروض وخط القرآن (No logic applies in two *khatts* (scripts). One is *khatt-ul-`aroodh* and the other is *khatt-ul-Qur'aan* (the script of the Qur'aan.)

The Qur'aan and *Hadeeth* cannot be transliterated into Hindi

Moulana Abdul Awwal Sahib Lucknowi[7] came, and upon meeting Hadhrat the following conversation took place.

Ml Abdul Awwal: I have a few questions to ask and whatever Hadhrat says will be final. At the *Ulama* conference in Lucknow, it was decided that the Qur'aan and Hadeeth be transliterated in Hindi. What is Mufti Sahib's opinion regarding this?
Mufti Sahib: Don't do this, because in Arabic ز, ظ, ض and ج have specific pronunciations, whereas Hindi only has ج. This will create confusion and mistakes. The correct procedure is that the Qur'aan be kept in the Arabic script and the translation and commentary should be in Hindi.

Ml Abdul Awwal: Will we be unable to transliterate the *Kalimah Tayyibah* and *Imaan-e-Mujmal* in Hindi as well?
Mufti Sahib: *Kalimah Tayyibah* is part of the Qur'aan and *Imaan-e-Mujmal* appears in the *Hadeeth*. So won't it be that you are still transliterating the Qur'aan and *Hadeeth* in Hindi. Perhaps you will get a better understanding of this topic by reading *Qur'aan-ki-Roshni* (Light of the Qur'aan), a book authored by Moulana Fidaa Husain of Atawa.

Distribution of sweetmeats on the occasion of the completion of the Qur'aan in *Taraaweeh*

Q: Is it correct to distribute sweetmeats on completing the Qur'aan Shareef?
A: It is incorrect to regard it as obligatory to distribute sweetmeats on completing the Qur'aan Shareef.

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[7] Moulana was the grandson of Moulana Abdush Shakoor Lucknowi. He was a graduate of Darul Uloom Deoband. He passed away in 1992.

In Thana Bawan there was no distribution of sweetmeats when the Qur'aan Shareef was completed in *Taraaweeh*. Someone secretly asked Moulana Thanwi رحمة الله عليه for permission to distribute sweetmeats.

Hadhrat replied, "Do not distribute today. If you really wish to distribute, then distribute tomorrow." (Akaabir ka Ramadhaan, Pg 31)

Normally money is collected for distributing sweetmeats when the Qur'aan Shareef is completed. Special lists are drawn up and then compared with the previous years, comparing the difference of the amounts given. People compete with each other, each one striving to be distinguished. Comments are passed, that 'such a wealthy person, yet he donated such a paltry amount!'

لايحل مال امرئ مسلم إلا بطيب نفس منه. (The wealth of a believer is not *halaal* (pure) without his pleasure.)

To collect money in this manner for distribution of sweetmeats is prohibited. It is incorrect to even eat those sweetmeats.

No matter which *musjid's* practice this may be, whether Chatta Musjid or the Darul Uloom Musjid or any other *musjid*, it is not recognised in *Shari`ah*. The *Shar`ee* proofs are four viz. the Qur'aan, the *hadeeth*, *ijmaa`* (consensus of the *ummat*), and *qiyaas* (analogical reasoning) of a *mujtahid*. Anything other than these four is not regarded as *Shar`ee* proof.

Teaching of the Qur'aan Kareem in the *musjid*

Q: What is the *shar`ee* ruling for teaching the Qur'aan and religious studies in the *musjid*?

A: A *musjid* is the house of Allah Ta`ala. It appears in the *hadeeth*: جنّبوا مساجدكم صبيانكم و مجانينكم و رفع أصواتكم (Prevent the children and insane from coming to the *musjid* [because both are unable to differentiate between purity and impurity and abstain from making noise in the

masaajid.])

It is imperative to adhere to these points. There will be no problem if one teaches in the *musjid* keeping these points in mind.

Receiving a salary for teaching in the *musjid*

Q: Can one still take a wage despite teaching in a *musjid*?
A: The latter *fuqahaa* (jurists) have written that it is correct to receive a salary despite teaching in a *musjid* provided there is no other place available.

I was once assigned to teach *mantiq* (logic) at Saharanpur, Madrasah Mazaahir-ul-Uloom in the *musjid*. I objected to this because I was to receive a salary for teaching in the *musjid*. The madrasah authorities replied that the salary is not given as remuneration for your teaching. The teaching is done solely for the pleasure of Allah Ta`ala.
I replied, "Will I still receive a salary if I do not teach. The salary is given for the sake of Allah Ta`ala. So whenever I feel like teaching, I will teach and when I do not feel like teaching, I will not teach."
They then said to me, "Teach wherever you feel like teaching."

Lessons in the *musjid* of Hadhrat Abu Darda رضي الله عنه

Hadhrat Abu Darda رضي الله عنه used to conduct lessons in the *musjid*. After teaching one person he would make him in charge of ten students so that he teaches them the lessons that were taught to him. Likewise, he used to assign a second person to another ten students to teach them. He would appoint several other students in this manner.
Once, a person counted 1600 students who were studying the Qur'aan in Hadhrat Abu Darda's *musjid*.

Hadhrat Jaabir رضي الله عنه used to also conduct lessons in the *musjid*. However, no wages were stipulated for these people.

Accepting a fee to recite the Qur'aan Shareef for *esaal-e-thawaab*

Q: Can a fee be charged to recite the Qur'aan for *esaal-e-thawaab*?
A: It is *haraam* to give and accept a fee whether it is in the form of sweetmeats or an invitation etc. If the Qur'aan is read in this manner, neither does the reader receive any reward nor the deceased. In the commentary of Hidaayah, Taj-ush-Shari`ah writes:

قال تاج الشريعة في شرح الهداية إنّ القرآن بالأجرة لا يستحق الثواب لا للميت ولا للقارئ و قال العيني في شرح الهداية و يمنع القارئ للدنيا والآخذ والمعطي آثمان

(No reward is earned, neither by the reader nor the deceased if the Qur'aan is recited in exchange of a fee. In the commentary of Hidaayah, Allamah `Aini writes: The one who recites for worldly gains will be prohibited from doing so and both the one taking the fee and the one giving are sinful.).

Inconsistencies if besides the speech of Allah Ta`ala is shown to be His speech

A student posed a question, "I do not understand the verse: مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا *(Had the Qur'aan been from anyone besides Allah Ta`ala, then there would have been many inconsistencies therein.) [4: 82].* It is not necessary that there be inconsistencies in the books of others. Many books have been authored free of inconsistencies in them."

Hadhrat replied, "Some *mufassireen* (commentators) have given this answer, that inconsistencies refer to inconsistencies in eloquence. This means that the highest standard of eloquence is uninterrupted in the entire Qur'aan. There is no inconsistency in its eloquence, contrary to books prepared by others in which the eloquence is not of a set standard.

Hence, if one poem of a poet has a considerable amount of eloquence

then another poem of his will have a lower standard of eloquence and some of his poems will be completely void of eloquence. The essence of the verse is that, had the Qur'aan been the speech of anyone besides Allah Ta`ala, then its eloquence would not have been of a set standard. Inconsistencies would have most certainly appeared.

A simple answer that I give is that had the Qur'aan been the speech of anyone besides Allah Ta`ala and then attributed to Him giving the impression that it is the speech of Allah, then many contradictions will be found in it. This will certainly happen so that people will differentiate between the speech of Allah Ta`ala and the speech of others.

An excellent example of respect and affinity with the Qur'aan

In our locality, there was a woman whose child was reciting his *sabaq* (lesson) at her side whilst she was preparing the bread at the stove. It was the norm that the children would learn by the womenfolk. This child read لَا تَأۡمَنَّا (a portion of a verse in the 12th *para*) whilst the mother was rolling out the dough. She placed the dough into a dish and dusted her hands so that any dough stuck on her hands may fall into the dish.

Thereafter she took the Qur'aan from his hand, placed it under her arm and slapped him. She then admonished him saying, "لَا تَأۡمَنَّا can only be read in two ways, *Ishmaam* and *Raum*.[8] There is no third

[8] *Ishmaam* and *Raum* are two terminologies in the science of *tajweed*. *Ishmaam* in this instance i.e. on the word لَا تَأۡمَنَّا, refers to reading the نَّ - *noon* with the rounding of the lips as in a *dhammah*, and *Raum* refers to pronouncing the نَّ - *noon* as two *noons*; the first with a *dhammah* to the bare minimum, approximately 1/3 the sound

way."

This woman had taken all these steps so that no disrespect is shown to the bread, dough or the Qur'aan. Had she slapped him without taking the precautionary measures, it was possible that either the child would have fallen or the Qur'aan would have fallen from his hands, which would have amounted to disrespect of the Qur'aan. In this way, she took care of everything.

The difference between *Israaf* (extravagance) and *Tabzeer* (wastage)

In reply to a question Mufti Sahib said, "There is a difference between *Israaf* and *Tabzeer*. To spend more than necessity in those avenues in which spending is permissible is termed as *Israaf*. Allah Ta`ala says in the Qur'aan: وَّ كُلُوْا وَ اشْـرَبُوْا وَلَا تُسْـرِفُوْا *(Eat and drink but do not waste.) [7: 31]*

Eating and drinking are necessities of life and to spend in them is permissible. So spending extra in them is called *israaf*.

To spend in those avenues wherein spending is not permissible is called *tabzeer*. Allah Ta`ala says in the Qur'aan: اِنَّ الْمُبَذِّرِيْنَ كَـانُوْٓا اِخْـوَانَ الشَّـيٰطِيْنِ *(Those who are extravagant are the brothers of Shaitaan.) [17: 27]*, because one assists *Shaitaan* by spending in impermissible avenues.

Examples of incorrect *Qiraat* (recitation)

Different *Qaris* recite the Qur'aan. What will they have to say in the following situations?

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of a *dhammah* and the second with a *fathah*. This can only be fully understood by a practical explanation of a *qari*.

A certain Qari Sahib recited Surah Wal-`Asr. He read وَ تَـوَا and stopped. In the next breath he continued reading from صَـوْا بِـالْحَقِّ. I asked him, "Which ignoramus has taught you to recite like this?" One person when reciting Surah Iza Jaa'a read وَ اسْـتَغْفِر and stopped. He then continued from هُ ؕ اِنَّهٗ كَانَ تَوَّابًا.

Another person when reading Surah Alam Tara stopped at وَّ اَرْ. He then started reciting from سَلَ عَلَيْهِمْ.

Another person was reciting Surah Shams and he stopped at كَـذَّبَتْ ثَمُوْدُ بِطَغْوٰ. He continued reciting from بـهَآ ۙ﴿۱۱﴾ اِذِ انْۢبَعَثَ اَشْقٰهَا.

(Translator's note: These are example of grossly incorrect ways of recitation. One should therefore learn how to recite correctly.)

Refutation without pause

Hadhrat Saharanpuri رحمة الله عليه had written to Moulana Gangohi رحمة الله عليه asking him that in the *aayah*:

قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۗ سُبْحٰنَهٗ, the first part: اتَّخَذَ اللّٰهُ وَلَدًا *(Allah Ta`ala has taken a child.) [10: 68]* is the statement of the *mushrikeen* (polytheists) and سُبْحٰنَهٗ *(Glory be to him)* is the statement of Allah Ta`ala refuting the claim of the *mushrikeen*. Therefore, a *waqf-e-laazim* (necessary pause) should be made between both the statements but no symbol of *waqf-e-laazim* appears in the Qur'aan.

Moulana Gangohi رحمة الله عليه replied that the refutation of the statement of the *mushrikeen* was *laazim* (necessary) without a *waqf* (stopping). If there was a *waqf-e-laazim*, then the doubt of their statement having some basis would have arisen. Therefore, no sooner did they utter

this statement it was refuted by سُبۡحٰنَهٗ (Allah Ta`ala's Being is free from any children and other defects)

How does `Izraeel عليه السلام extract the souls of many people at one time?

Q: How does `Izraeel عليه السلام extract many souls in one moment?
A: It is recorded in Rooh-ul-Ma`aani that there are three methods of extracting the soul and all three are proven through the Qur'aan:

(1) Sometimes Allah Ta`ala himself extracts the souls.
اَللّٰهُ يَتَوَفَّى الۡاَنۡفُسَ حِيۡنَ مَوۡتِهَا *(Allah Ta`ala takes away the souls at the time of death.) [39: 42].*
(2) Hadhrat `Izraeel extracts the souls. Allah Ta`ala says:
قُلۡ يَتَوَفّٰٮكُمۡ مَّلَكُ الۡمَوۡتِ الَّذِىۡ وُكِّلَ بِكُمۡ *(Say, the appointed angel will extract your soul.) [32: 11]*
(3) Other angels remove the souls. Allah Ta`ala says:
اِنَّ الَّذِيۡنَ تَوَفّٰٮهُمُ الۡمَلٰۤٮِٕكَةُ ظَالِمِىۡۤ اَنۡفُسِهِمۡ *(Verily the angels will pull out the souls of the wrong doers.) [4: 97]*

Those males and females who remember Allah Ta`ala in abundance

If anyone recites the *masnoon* (prescribed) *du`aas* for the different occasions, which appear in the *ahaadeeth*, then he will be included among the الذّٰكِرِيۡنَ اللّٰهَ كَثِيۡرًا وَّ الذّٰكِرٰتِ *(those who remember Allah Ta`ala in abundance) [33: 35].*

'The Independent' is an incomplete translation of *"As-Samad"*

Moulana `Ataaullah Shah Bukhaari رحمة الله عليه mentioned, "Whilst in prison I studied Moulana Abdul Qadir Sahib's Urdu translation of

the Qur'aan. He translated اَللّٰهُ الصَّمَدُ as نرادار *(Nira Dar)*. I did not understand its meaning. Hence, I enquired from an old Hindu ascetic as to what its meaning is.
He asked me, "Where did you come across this word? This is a Sanskrit word, which is only understood by the learned Hindus."
I replied, "I heard it somewhere. Explain to me its meaning. Does it mean بے نیاز *(Be Niyaaz)* (not in need of anybody)?"
He said, "This is not the meaning. It means 'a Being that is not in need of others, but others are dependent on him'. *Be Niyaaz* is an incomplete translation of the word."

Why is there repetition in the Qur'aan?

Q: What is the wisdom in the repetition of certain topics in the Qur'aan?
A: What is the wisdom of certain words being repeated in your speech?

This person remained silent.

Hadhrat then said, "You are asking the wisdom of the repetition in Allah Ta`ala's speech whereas you cannot explain the wisdom of repeating your own words? This repetition does not decrease the level of eloquence. Similar *aayaat* (verses) may appear in other places and in every verse something different is intended.

Another reason may be as Moulana Aashiq Ilaahi رحمة الله عليه has written in the footnote of his translation of the Qur'aan under the verse:
فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ *(O jinn and man! Which of your Rabb's (Lord's) bounties do you deny?) [55: 13]*
This verse appears 31 times in Surah Ar-Rahmaan. Moulana writes that there are many types of the bounties of Allah Ta`ala and each verse refers to a different bounty.

A messenger (prophet) among the *Jinn*

Majority of the Ulama are of the opinion that there was no prophet among the jinn. Men were sent as *ambiyaa* for both man and *jinn*. Allah Ta`ala mentions in the Qur'aan:

يٰمَعْشَرَ الْجِنِّ وَ الْاِنْسِ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ *(O jinn and man! Didn't messengers come to you from amongst yourselves?) [8: 130]*

Apparently, this verse shows that there were messengers from the *jinn* as well, but the *tafseer* (commentary) of this verse is that a messenger will be sent to both man and *jinn*. It does not mean that each one of them will have their own messenger. The word مِّنْكُمْ (from you) is addressed collectively to the jinn and man. (Bayaan-ul-Qur'aan, Vol 3, Pg 129)

A second *tafseer* is that مِّنْكُمْ is individually addressing the *jinn* and man, and رُسُلٌ (messengers) is general. It refers to the messengers and their representatives. Hence, in respect to the *jinn*, *rusul* (messengers) will refer to those *jinns* who were sent by the *ambiyaa* (to convey the message to other *jinns*). In the like manner, some *jinnaat* had conveyed to their people part of the Qur'aan which they heard from Nabi ﷺ as mentioned in the last *ruku* of Surah Ahqaaf.

Nevertheless, some Ulama like Ibnu Hazam, etc., are of the opinion that there were messengers from among the *jinn*. (Al-Ashbah wan-Nazaa'ir, Pg 330)

Will the *Jinnaat* also enjoy from the bounties of *Jannah*?

It is explicitly mentioned in the Qur'aan that the *jinnaat* will be punished in *Jahannum* for their sinning and *kufr* (disbelief). Allah Ta`ala says in the Qur'aan:

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۙ وَّ نُحَاسٌ فَلَا تَنْتَصِرٰنِ *(On you will be sent a flame of fire and a smoke. Then no defence will you have.) [55: 35]*

In another verse Allah Ta`ala says:

لَاَمْلَـَٔنَّ جَهَـنَّمَ مِـنَ الْجِنَّـةِ وَالنَّـاسِ اَجْمَعِيْنَ *(I will fill Jahannum with Jinn and man.) [11: 119]*

As far as their enjoying the bounties of *Jannah*, then there is no explicit mention of it in the Qur'aan or *hadeeth*. Therefore, Imaam Abu Hanifah رحمة الله عليه remained silent on this issue.

[The following appears in Al-Ashbah wan-Nazaa'ir, Pg 226:

لا خلاف في أنهم مكلّفون مؤمنهم في الجنة و كافرهم في النار و إنما اختلفوا في ثواب الطائعين ففي البزّازية معزيا إلى الأجناس عن الإمام ليس للجن ثواب و في التفاسير توقف الإمام في ثواب الجن

(Translation: There is no difference of opinion in the *jinns* being responsible to fulfil *Shar`ee* obligations. The believing *jinn* will enter *Jannah* and the *kaafir jinn* will enter *Jahannum*. The only difference that arises is with regards to the reward of the obedient *jinn*. Bazzaaziyyah (a *fiqh kitaab*) has adopted a view that is different to others. He says that the *jinn* will not receive any reward. In the *tafseers* it appears that Imaam Abu Hanifah has remained silent on this subject.)]

What was done to the copies of the Qur'aan other than those prepared by Uthman ﷺ

It is recorded in *As-Siyar-ul-Kabeer* (a book of Imaam Muhammad رحمـة الله عليـه) that the copies of the Qur'aan other than those prepared by Uthman ﷺ were torn. (Those copies of the Qur'aan were not in accordance to the *Quraishi* dialect although initially permission was granted to recite them for the sake of ease). The word أخرقهـا (he tore it) appears in some narrations.

In other narrations the word أحرقهـا (he burnt it) appears. On the basis of this narration the *fuqahaa* have allowed the burning of frayed Islamic literature although this is not the best option. The better

option would be to bury them in such a place on which people do not walk. [9] (Ad-Durr-ul-Mukhtaar, Vol 5, Pg 271)

Serpent taking over a treasure

Hafiz Ibnu Qayyim رحمة الله عليه has written in Kitaab-ur-Rooh: "*Whenever a treasure is buried a serpent takes hold of it.*"

Someone then said, "Hadhrat! It seems that the reason is that it has some familiarity with the treasure. Therefore, on the Day of *Qiyaamah*, the undischarged wealth of *zakaat* will turn into a serpent and will be placed around the owner's neck."

Hadhrat then said, "It appears in the Qur'aan:

سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ *(The wealth that they covetously withheld shall be tied to their necks on the Day of Resurrection.) [3:180]*. It is mentioned in the *hadeeth* that the wealth will speak out: أنا مالك أنا كنزك (I am your wealth. I am your treasure.)

Bayaan-ul-Qur'aan

In reply to someone Hadhrat said, "The tafseer (Bayaan-ul-Qur'aan) of Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه is a summary of the tafseers of the former mufassireen (commentators)."

Rooh-ul-Bayaan, Khaazin, Rooh-ul-Ma`aani, Mazhari

The author of Rooh-ul-Bayaan gathered all types of *ahaadeeth*, weak and strong narrations. Tafseer-e-Khaazin is similar in that all types of *ahaadeeth* are recorded in it. As for Rooh-ul-Ma`aani and Mazhari, both are remarkable *tafseers* of the *Hanafis*. Both of them have discussions on *hadeeth*, *fiqh*, *tasawwuf* and *kalaam* (related to beliefs), etc., but each one's splendour and elegance is different.

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[9] It should be buried in such a way that the bare pages should not be placed on the ground. Rather, it should first be wrapped in a clean piece of cloth and then a slate etc. should be placed over it before heaping the sand over it.

Objection on the verse وَمَنْ يَّقْتُلْ مُؤْمِنًا *(whomsoever kills a believer)* and its answer

An `aalim asked me the explanation of the verse:

وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا (Whomsoever kills a believer intentionally his punishment will be to remain in Jahannum forever.) [4:93].

I answered, "When a law is applied to a mushtaq (a derivative) then the cause for that law is the source of the mushtaq. It appears in Fath-ul-Qadeer, Vol 5, Pg 274: الحكم المرتب على مشتق يوجب كون مبدأ الاشتقاق علته (The law that is applied on a derivative requires that the cause of that law was the source of the derivative. Thus, the explanation of the verse will be that whosoever kills a believer because of him having Imaan his recompense will be to remain in Jahannum forever. It is obvious that this should be the punishment of one who kills another because of his Imaan.)"

On hearing this, the `aalim said, 'Now you have solved my problem.'

Objection on the verse: وَ اِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوْٓا اَنُؤْمِنُ كَمَآ اٰمَنَ السُّفَهَآءُ *(And when they are asked to bring Imaan as the people have brought Imaan)* and its answer

Hadhrat asked a student studying Jalaalain (a book in *tafseer*),

"In the verse: وَ اِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوْٓا اَنُؤْمِنُ كَمَآ اٰمَنَ السُّفَهَآءُ *(And when they (the hypocrites) are asked to bring Imaan as the people (believers) have brought Imaan, they reply saying, "Should we bring Imaan as the fools have brought Imaan?") [2:11]*, the disbelief of those referred to is evident because of them saying that believing is a sign of foolishness, whereas this verse refers to the hypocrites. In contrast, the definition of a hypocrite is one who conceals his disbelief and portrays himself as a believer. Thus, how could those

referred to be hypocrites if they verbally pronounced statements of disbelief? They are supposed to be disbelievers."
The student was unable to answer.
Hadhrat then said that I had asked my *ustaad* (teacher) the very same question. His answer was that when the hypocrites were asked to believe as the believers did, at that moment they had expressed their belief, but after returning to their associates, they used to say, "Should we believe as the fools believe?"
Someone had objected to my *ustaad* and said that how could the request be made in one sitting and the answer given in another sitting? The *ustaad* then answered that the example of this is of an *ustaad* who tells his student, "You have not read the lesson correctly nor have you prepared it." The student will remain silent in front of the *ustaad*, but once he goes back to his room he will throw his book to the ground and say to his roommates, "Must I prepare the lesson? I will never do so."

Objection on the verse: يُخٰدِعُوْنَ اللّٰهَ (they are deceiving Allah Ta`ala) and its answer

Hadhrat asked a student the explanation of the verse: يُخٰدِعُوْنَ اللّٰهَ *(They are deceiving Allah.) [2:9]*. The student replied that it means that they deceive Allah Ta`ala. Hadhrat then said, "The meaning of deception is to conceal the truth and expose the total opposite. Allah Ta`ala has the knowledge of everything. How could they then deceive Allah Ta`ala?"
The student was unable to answer and requested Hadhrat to answer. Hadhrat replied, "The explanation of the verse is that they thought that they were deceiving Allah Ta`ala, but in reality they are unable to deceive Him."

Tashree`, Ijtihaad, Ijraa-e-Masaalih-e-Mursalah

There are three categories of *shar`ee* laws:

Tashree`: Those laws which are established from Nabi ﷺ.
Ijtihaad: Those laws that the *imaams* had deduced from the Qur'aan, *hadeeth* and *aathaar* (statements of the Sahaabah رضي الله عنهم)
Ijraa-e-masaalih-e-mursalah: Those laws that the Khulafaa-e-Rashideen had introduced understanding them to be in accordance to the desire of Nabi ﷺ.
Ijraa-e-masaalih-e-mursalah comes second in rank to *tashree`*. *Ijraa-e-masaalih-e-mursalah* is only acknowledged by the *Maalikiyyah* and not the other *imaams* of *fiqh*.

The first *azaan* for the *Jumu`ah Salaah* is an example of *ijraa-e-masaalih-e-mursalah*. According to one opinion, Umar رضي الله عنه had introduced it and in the era of Uthman رضي الله عنه some time was given between both the *azaans*. According to the authentic view, it was Uthman رضي الله عنه who had introduced it.
و في رواية ما يدل على أن هذا الأذان من زيادة عمر رضي الله عنه كما في الفتح. 327/2 . و مثله في العمدة 290/3 وبعد نقل أقوال والكل ضعيف قال في الفتح و قد تواردت الروايات أن عثمان زاده في المعتمد. معارف السنن 396/4،397

The significance of Zaid رضي الله عنه and Maryam عليها السلام

Hadhrat Zaid رضي الله عنه has achieved such significance that no other *sahaabi* has achieved. From amongst all the *Sahaabah* only Zaid's رضي الله عنه name appears in the Qur'aan. Likewise, Hadhrat Maryam عليها السلام has been greatly honoured in being the only female whose name appears in the Qur'aan. The words *zowjah* (wife), *bint* (daughter) and *umm* (mother) appear in the Qur'aan in reference to certain women, but their names do not appear in the Qur'aan.

Request of the people of Antioch to change فأبوا to فأتوا

A large delegation from Antioch had come to Ali رضي الله عنه with a huge amount of gold. They requested, "The Qur'aan has mentioned the

evil of our townspeople, that they had refused to host Moosa عليه السلام and Khidhr عليه السلام.
Allah Ta`ala says:

فَانْطَلَقَا ۗ حَتّٰۤى اِذَاۤ اَتَيَاۤ اَهْلَ قَرْيَةِ ِاسْتَطْعَمَاۤ اَهْلَهَا فَاَبَوْا اَنْ يُّضَيِّفُوْهُمَا *(Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them.) [18:77].*

We request you to change the word فَاَبَوْا to فَـأَتَوْا, and this will now mean that the townspeople had come forward to host Moosa عليه السلام and Khidhr عليه السلام. In this way the embarrassment will be lifted from our townspeople."
Ali رضي الله عنه replied, "I cannot do this. When Nabi صلى الله عليه وسلم did not have the right to change the Qur'aan despite it being revealed to him, how can I change the Qur'aan?"

The author of Rooh-ul-Ma`aani (vol 16, pg 6) stated that this incident occurred with Nabi صلى الله عليه وسلم as well as Ali رضي الله عنه. He thereafter commented:

ولا أصل لشيء من ذلك وعلى فرض الصحة يعلم منه قلة عقول أهل القرية في الإسلام كما علم لومهم من القرآن والسنة من قبل

(There is no basis for any of these incidents. On the assumption that they are true, then just as the admonishment of the previous townspeople is evident through the Qur'aan and *Hadeeth*, their poor understanding of Islam is also evident.)

Can a *nabi* stay among *kuffaar* (disbelievers)

Q: Why did Moosa عليه السلام remain among his people whereas they had become *kuffaar* by saying:

فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَاتِلَاۤ *(You and your Rabb should proceed to fight) [5:27]*?

A: Firstly, one cannot rule that they had become *kuffaar* by this statement, because they could have meant that go and fight and Allah will assist you. This is not a statement of kufr.

Secondly, if it is conceded that they did become *kuffaar* by this statement, then Moosa ﷺ stayed among them for the sake of guiding them. In a similar manner, Nooh ﷺ stayed for 950 years among his people who were *kuffaar*. Ebrahim ﷺ stayed among his people and Nabi ﷺ stayed among the *kuffaar* in Makkah.
How could you then raise the argument that a *nabi* cannot live among *kuffaar*?

Method of *esaal-e-thawaab*

Q: Our forefathers have done a lot of good to us. What must I do if my heart desires that I carry out some action by means of which the punishment or difficulty they are experiencing in the grave (may Allah forbid) is uplifted or lightened?
A: There are numerous actions that one can do. Once someone had posed a similar question to Nabi ﷺ and he suggested the digging of a well, for as long as the creation continues benefiting from the well, one will continuously receive *thawaab* (reward).

Accepting the invitation of those intending *esaal-e-thawaab*

Q: Will the *thawaab* (reward) reach the one to whom the *thawaab* is being sent by performing *nafl* (voluntary) *salaah* or by reciting the Qur'aan or by inviting the Ulama for meals in order that they make *zikr* or recite the Qur'aan?
A: The *thawaab* will definitely reach the person to whom it is being sent. However, people should not be called to recite the Qur'aan. The reason for this is that when people are called to recite the Qur'aan, they feel that meals will also be served. Hence, those who think in this way will not receive any *thawaab*, let alone the one to whom the *thawaab* is being sent.
It is correct to perform *nafl salaah* or recite the Qur'aan and send the *thawaab* to someone. Hadhrat Abu Hurairah ؓ made a bequest that people should go to a certain *musjid*, perform two *rakaats salaah* and send the *thawaab* to him.

The incident of a *sahib-e-kashf* (one who receives inspiration)

A person once passed by a graveyard and saw pearls scattered about and the dead were out of their graves collecting them. However, there was one person who was out of his grave, but not collecting the pearls. The passer-by went up to him and enquired from him regarding the whole scene that he was witnessing.

Deceased: The family members and friends of the dead send *thawaab* (reward) to them that take the form of pearls as you see.

Passer-by: *Why are you not collecting the pearls?*

Deceased: I made my son memorise the Qur'aan and daily he recites the entire Qur'aan and passes on the *thawaab* to me. Why should I then join the others in their *thawaab*?

Passer-by: Who is your son and what does he do?

Deceased: This is his name and he sells sweetmeats in a certain market.

The next morning the passer-by went to the market and found a youngster selling sweetmeats and his lips were continuously moving. He asked the youngster:

Passer-by: What is the matter? I see your lips continuously moving.

Deceased's son: My father had made me memorise the entire Qur'aan and he is now late. It is my daily practice that I recite the entire Qur'aan and pass on the *thawaab* to him.

After a few days, the man passed by the same graveyard and saw the very same man now collecting pearls with the rest of the dead. When asked the reason for also collecting he replied, "My son has passed away and there is nobody to send me *thawaab*."

The next morning the passer-by went to the market and made enquiries about the youngster selling sweetmeats. The people replied that he had passed away.

Episode of the person who used to daily send *thawaab* to his mother and the *sahib-e-kashf* (one who receives inspiration)

After a woman had passed away, her son would daily visit her grave and recite the Qur'aan. Once a *sahib-e-kashf* had gone to her grave and the woman told him, "Inform my son that when he comes to my grave he should remain silent for a few moments before reciting the Qur'aan. I am desirous of seeing him, but whenever he comes, he immediately begins reciting the Qur'aan. Due the recitation, an extremely bright radiance emanates from his mouth blinding me and thus I am unable to see him."

The dead reciting the Qur'aan in the grave

People were digging a grave in a certain place. Whilst digging they realised that there was another grave beneath. On lifting the boulder, they found a man reciting from a Qur'aan written in gold. As the light entered the grave the man raised his head and asked, "Has *Qiyaamah* come?" When the people replied in the negative, the man said, "Well and good. Place the boulder back in its place." The people then placed the boulder as it was and the man continued reciting the Qur'aan.

Hadhrat then said, "It is a great honour if Allah Ta`ala allows one to recite the Qur'aan in the grave."

Jihaad

Q: Is *jihaad fardh* (compulsory) on the Muslims nowadays?

A: The meaning of *jihaad* is to strive and endeavour for the cause of *Deen* (religion). In every era, this is *fardh* on every individual according to his capability. Allah mentions in the Qur'aan:

وَ جَاهِدُوْا فِي اللّٰهِ حَقَّ جِهَادِهٖ ؕ هُوَ اجْتَبٰىكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّيْنِ مِنْ حَرَجٍ ؕ

(And strive in Allah's cause, as you ought to strive. He has chosen you and has imposed no difficulties on you.) [22: 78].

One form of *jihaad* according to the terminology of the *fuqahaa* is to wage war. It has several conditions and once these conditions are found then only will the laws of *jihaad* be applicable.

Performing *nafl* (voluntary) *salaah* in congregation and the isolated views of some *Ulama*

Q: The *fuqahaa* have mentioned that it is *makrooh* (reprehensible) to perform *nafl salaah* in congregation whereas there is no proof mentioned for it.
A: *Masaa'il* (laws and regulations) are recorded in the books of *fiqh* and not proofs. It was only the latter *fuqahaa* (jurists) who had adopted the method of recording proofs. Therefore, no objection should be levelled against Imaam Abu Hanifah رحمة الله عليه if no proofs are mentioned to substantiate any *mas'alah*.

Q: The Ulama have thoroughly investigated the proofs and they are all unanimous that it is *makrooh* (reprehensible) to perform *nafl salaah* in congregation.
A: One may go on researching the proofs, but *Bazzaaziyyah* (a *fiqh kitaab*) states that it is *makrooh*. It is also recorded in other books of *fiqh* that the *salaah* will not be *makrooh* if there are three *muqtadees* (followers). Whoever joins in thereafter will be guilty of committing a *makrooh* act.

However, Moulana Madani رحمة الله عليه used to allow a large congregation to join him for *tahajjud salaah*. Similarly, Moulana Yusuf Binnori رحمة الله عليه used to perform *nafl salaah* with one of his students after *taraaweeh salaah* and a large congregation used to follow them. In our area Moulana As`ad Madani Sahib used to perform *nafl salaah* with his brother Moulana Arshad Sahib and a large congregation used to follow them as well. The imaam of Musjid-un-Nabawi used to recite the following aayah (verse) at the time of *tahajjud*:

اِنَّ رَبَّكَ يَعْلَمُ اَنَّكَ تَقُوْمُ اَدْنٰى مِنْ ثُلُثَيِ الَّيْلِ وَ نِصْفَهٗ وَ ثُلُثَهٗ وَ طَآىِٕفَةٌ مِّنَ الَّذِيْنَ مَعَكَ

(Verily your Rabb knows that you do stand (to pray) a little less than two thirds of the night, or half the night, or a third of the night and so do a party of those with you.) [73: 20].

He would then deduce from this that this proves the performance of *nafl salaah* in congregation. Hence, whatever is in the Qur'aan must be accepted.

If this *salaah* refers to *taraaweeh* then one would have to either agree that *taraaweeh* and *tahajjud* are different from each other or both are one and the same. If both are different, then the *Ahl-e-Hadeeth* claim that to perform eight *rakaats taraaweeh* in congregation for three days is established. So how is the performing of *tahajjud* in congregation during those three days established? On the other hand, if both are one, then Nabi ﷺ has mentioned, "I have made *taraaweeh sunnat* for you. Therefore be punctual on it."

What is the *bid`at* (innovation) in constructing *mihraabs* in the *musjids*?

Once on a journey, in which Moulana Maseehullah Khan Sahib رحمة الله عليه and I were together, a person posed this question,

Questioner: Is it correct to perform *salaah* in the *mihraab*?

Hadhrat Mufti Sahib: I do not know this *mas'alah* nor have I researched it.

Moulana Maseehullah رحمة الله عليه looked and said in surprise, "Don't you know the *mas'alah*?"

Hadhrat Mufti Sahib: Yes. I do not know it.

I then explained the reason for not knowing it and said, "In the *mutoon* (primer *fiqhi* texts) it has been recorded from Imaam Abu Hanifah رحمة الله عليه that performing *salaah* in the *mihraab* is *makrooh* (abominable). The latter *fuqahaa* have given two reasons:

1. The posture of the imaam is not clearly visible.
2. This resembles the Jews and Christians.

However, Shaikh Ibn-ul-Humaam رحمة الله عليه has refuted both these reasons. He says that firstly it is not necessary that the *imaam* be visible to the *muqtadees* (followers). There are situations where the *imaam* is not visible to the *muqtadees* but they recognise the postures of the imaam through his *takbeers*, and this is correct. If it was a condition that the *imaam* be visible to the *muqtadees* then the *salaah* of those who cannot see the *imaam* should be invalid.

Shaikh Ibn-ul-Humaam has further refuted this by writing that if the *mihraab* is built similar to the *mihraab* of a particular *musjid* (a *musjid* in Kufa which he referred to) then the actions of the *imaam* will be visible. (Hence, this itself is no basis for the impermissibility.)

Secondly, he says that this is not in resemblance with the Jews or Christians because their leaders stand on a raised platform and in our circumstance the *imaam* stands on the same level. Furthermore, their leaders face the congregation and in our circumstance the *imaam* faces the *qiblah*.

If one says that there is a resemblance, then there are so many actions that are prescribed by *shari`ah* as well as Jewish or Christian law. Therefore, resemblance is not a factor that always prohibits actions. They eat and drink and we eat and drink.

Some *fuqahaa* have written that the *mihraab* is not part of the *musjid*. A question could arise that if a *mu`takif* (person sitting in *i`tikaaf*) enters the *mihraab* then his *i`tikaaf* is supposed to be rendered invalid, whereas this is not the case.

Some *fuqahaa* have said that the *mihraab* of a certain *musjid* in Kufa has been built on land expropriated unjustly. Therefore, it is *makrooh* to perform *salaah* in the *mihraab*. The question that arises in this situation is what difference does the *mihraab* make because it is *makrooh* to perform *salaah* on any expropriated land?

Our *fuqahaa* are not known to be so naive that they will rule the performing of *salaah* in a *mihraab* as *makrooh* on account of a specific *musjid's mihraab* being built on expropriated land. This will

mean that if the *mihraab* is built with the *musjid* then it will not be *makrooh* to perform *salaah* in it.
In the light of the above, I cannot understand the entire discussion.
Moulana Maseehullah: Well, is this the meaning of you not knowing the *mas'alah*?
Hadhrat Mufti Sahib: Yes.
Moulana Maseehullah: Constructing a *mihraab* is a *bid`at* (innovation) and the word *mihraab* is a *bid`at*.
Hadhrat Mufti Sahib: The word *mihraab* appears in the Qur'aan*:* كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ *(Whenever Zakariyya* عليه السلام *entered the mihraab) [3: 37]*. In another verse Allah says: قَآئِمٌ يُّصَلِّيْ فِي الْمِحْرَابِ *(Standing in prayer in the mihraab) [3: 39]*. So the word *mihraab* is not a *bid`at*.
Another point is that how can it be called a *bid`at* when the constructing of *mihraabs* started in the era of the Sahaabah رضي الله عنهم and *Taabi`een* and nobody objected to it. The practices of Sahaabah are a proof in *shari`ah*. Therefore, the construction of a *mihraab* cannot be termed a *bid`at*.
It is also mentioned that the first person to construct a *mihraab* was Umar bin Abdil Azeez رحمة الله عليه who is regarded as the first *mujaddid* (reformer) in Islam. This would mean that he had initiated the first *bid`at*! (i.e. it is not possible to attribute a *bid`at* to a *Mujaddid* since the *Mujaddid* removes the *bid`aat* – Translator)
Thus, this issue is very confusing.
(For more details refer to Fatawaa Mahmoodiya, vol 6, pg 161/162)

The things that came down with Aadam عليه السلام from *Jannah*

Allah Ta`ala admitted Aadam عليه السلام and Hawwa عليها السلام into *Jannah* and commanded them:
وَ كُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۖ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ *(And both of you eat freely from wherever you wish, but do not come close to*

this tree, otherwise both of you would be of the wrongdoers.) [2: 35]. However, Aadam عليه السلام had come to the tree and partook of its fruit. The fibres of the fruit got stuck in his teeth and he broke a branch of a tree to use as a toothpick. The clothing that he was wearing which covered his body, as fingernails cover the fingertips, fell off his body. As soon as it fell off, his modesty and shame overcame him. Whichever tree he approached to break its leaves, moved away. It was the fig tree that offered its leaves. Aadam عليه السلام took its leaves and covered his body. The jewellery of *Jannah* that Aadam عليه السلام was wearing also fell off his body except for a ring that he had placed in his mouth. After *Shaitaan* had caused him to err, he rested against a boulder.

When Aadam عليه السلام was sent to earth, the leaves on his body, the boulder that he rested against and the branch that he broke to use as a toothpick came along as well. All the trees of *Jannah* cried when Aadam عليه السلام had erred except for the *`oud* tree. Hence, the *`oud* tree was also sent to earth.

On coming to earth the fig leaves dried up with the wind and fell off their bodies. A deer ate the leaves that fell off Aadam's عليه السلام body and a worm ate the leaves that fell off Hawwa's عليها السلام body. The leaves eaten by the deer turned into musk and the leaves eaten by the worm turned into silk. Therefore only men are allowed to wear perfumes that emit a beautiful fragrance and not women (i.e. when leaving the home). Similarly only women are allowed to wear silken clothing and not men.

When they became naked an angel brought wool that was removed from a sheep being reared in *Jannah*. The angel came to Hawwa عليها السلام and said, "Prepare a set of clothing for yourself and one for Aadam عليه السلام." Hawwa عليها السلام said, "I have been given a double duty. I have to prepare clothing for myself and for Aadam عليه السلام." Therefore, it is a necessary duty of the wife to serve her husband.

The angel then ordered Aadam عليه السلام to earn a living for himself and Hawwa عليها السلام and he showed him the different methods of earning. Aadam عليه السلام said, "I have to earn for two, myself and Hawwa." So the expenditure of the wife is the responsibility of the husband. Therefore, the son's share is double the daughter's share in inheritance, as mentioned in the Qur'aan: لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ *(For the son is double the share of the daughter.) [4:11].*

The `*oud* tree was given the punishment of being burnt and the smoke that it emits has a beautiful scent. This is its only usage.

The ring that Aadam عليه السلام kept in his mouth became the ring of Sulaiman عليه السلام.

The branch that he had broken to use as a toothpick became the staff of Moosa عليه السلام through which three thousand miracles were exposed.

The boulder against which he rested became the *Hajjr-e-Aswad* (black stone) towards which one makes *istilaam* at the time of *tawaaf* of the *Ka`bah*, as a result of which one's sins are forgiven. In the beginning, it was extremely white and shiny. The entire area that its radiance reached is known as the *haram*.

Alterations and adjustments were made in fasting

There were several changes made in the obligation of fasting. Initially, the fast of `*aashura* (10th of Muharram) was *fardh* (compulsory). Thereafter, three days, 13th, 14th and 15th (*ayyam-e-beedh*) of every month were made *fardh*. Thereafter, the fasting of any one month of the year was made *fardh*. Finally, the month of *Ramadhaan* was fixed as the month of fasting but with certain restrictions that are as follows:

1. Fasting would commence the moment one slept after sunset (one was not allowed to eat or drink even if he awoke during the night).

The following verse was revealed abrogating this restriction:

وَ كُلُوْا وَاشْرَبُوْا حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ *(and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night) [2:187].*

2. A person also had the choice of fasting or paying *fidyah* (feeding of the poor). Allah Ta`ala says in the Qur'aan:

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ *(Those who can fast have (a choice to fast or) to feed a poor person for every fast) [2:184].*

This was abrogated by the following verse:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ *(Whosoever of you sights (the crescent on the first night of) the month (of Ramadhaan) must observe saum (fasting) that month.) [2: 185].* (Tafseer-e-Ahmadiyyah, Pg 38)

This is one *tafseer* (commentary) of the *aayah* that it was abrogated.

A second *tafseer* is that the verb يُطِيقُونَه is from the category of verbs on the scale of *if`aal* whose one feature is *salb-e-ma'khaz* (negating the meaning of the root word). Taking this into consideration, the *aayah* will thus mean that those who do not have the ability to fast should feed a poor person for each day. According to this *tafseer* the verse is not abrogated, rather it is in its exact and precise form and refers to a very old person who is unable to fast. The option of *fidyah* (feeding of a poor person) has been prescribed for him. (Noor-ul-Anwar, Pg 43)

ما يتعلق بالحديث

Matters pertaining to *hadeeth*

The *buraaq* of Nabi ﷺ

If a person today keeps the vast treasure of *ahaadeeth* before him and wishes to collate such *ahaadeeth* that not a single *hadeeth* is contradicted it will prove very difficult. Therefore one should simply rely on Imaam Abu Hanifah رحمة الله عليه and follow whatever he said.

Hadhrat Moulana Idrees Kandhalwi رحمة الله عليه once was very engrossed in research in his room. He used to keep many *kitaabs* in his room due to his great zeal for research.

Someone asked him, "Hadhrat! What are you searching for?" He replied, "I am searching for information regarding the *buraaq* as to where it had gone after Nabi ﷺ tied it to the stone at Bait-ul-Maqdis. I cannot find it i.e. after Nabi ﷺ visited the heavens, *Jannah* and returned to Bait-ul-Maqdis, did he return home by means of the *buraaq* or did he return walking?"
This is how uneasy he would become.

Narrations on the prohibition of amassing wealth

Hadhrat Abu Zar Ghifaari رضي الله عنه regarded those *ahaadeeth* on the prohibition of amassing wealth as general and applicable to all. The other *Sahaabah* رضي الله عنهم believed that those *ahaadeeth* were specific to the *ashaab-us-suffah*.

One *sahaabi* from the *ashaab-us-suffah* had passed away and a gold coin was found among his belongings. Seeing this, Nabi ﷺ said: دينار كي من النار ديناران كيان من النار (A person owning one gold coin will be

branded once by the fire of *Jahannum* and the person owning two gold coins will be branded twice by the fire of *Jahannum*.)
The *Sahaabah* ﵃ believed that this *hadeeth* only referred to the *ashaab-us-suffah* who were not allowed to earn and amass wealth. A platform was built for them and this was their home. Feeding arrangements were made in this manner that the *Ansaar* used to bring bunches of dates and hang them in the *musjid*. Thereafter, a *sahaabi* of the *ashaab-us-suffah* would take from it according to his needs and requirements.

Once, Nabi ﷺ had come to them whilst they were sitting in a group. One of them was reciting the Qur'aan and the rest were listening. Nabi ﷺ sat amongst them and asked, "What are you doing?" They replied that they were reciting the Qur'aan. At that time their condition was such that some of them only had one *chaadar* (shawl), some of them only had one *lungi*; another had only a *kurta*, to the extent that one *sahaabi* did not even have sufficient clothing to cover his body. He used part of the clothing of another *sahaabi* to cover himself.

These people did not have permission to keep any wealth with them. The majority of the *Sahaabah* understood it in this manner.

On the other hand, Hadhrat Abu Zar Ghifaari ﵁ believed that this law was general and applicable to everyone. It was for this reason that he was banned from speaking out about this.

In Sunan-ud-Daarimi it is reported that once Hadhrat Abu Zar Ghifaari ﵁ was explaining *masaa'il* to people at the middle *jamarah* (pillar that is pelted during *Hajj*). Somebody approached him and said, "You are explaining these *masaa'il* very comfortably and with a lot of enjoyment, whereas you are banned from speaking."

Hadhrat Abu Zar Ghifaari ﵁ replied, "If a sword is put to my neck to

slay me and I am able to explain a *mas'alah* before I am slain then too I would explain the *mas'alah* instead of trying to save my life."

Abu Zar رضي الله عنه was so firm that he eventually was asked to leave Madinah and settle in a place called Rabzah. He used to live here with his wife and one servant. Someone once came up to him and said, "I wish to serve you and derive benefit from you." He replied, "There is one condition – just as we have certain conditions for admission into the *madrasah* – and that is whenever I ask you to spend of my wealth, you are to immediately spend the best of it."

Once, a group of people had settled around the waterhole. Hadhrat Abu Zar Ghifaari رضي الله عنه sent his servant to inspect as to how many families were in that group. He then ordered him to slaughter a camel and cut the meat up into portions in accordance to the number of families present there, and distribute it amongst them. He also ordered him to keep one portion of meat for themselves.

As the servant brought the camel, Hadhrat Abu Zar Ghifaari رضي الله عنه became greatly upset and said, "You had promised to always bring the best."
The servant said, "I had initially taken out the best one but then the thought passed my mind that this camel is quite strong and you will need it as a means of transport. So I brought the second best camel which is also quite strong but not as strong as the first."

Hadhrat Abu Zar Ghifaari رضي الله عنه said, "Listen! The day when I will be in need will be the Day of *Qiyaamah* when nobody will be able to assist anybody else. I have absolutely no need for wealth in the *dunya* (world)."

(Hadhrat then told me (the compiler), "Have you understood?")

The day that I will be in need will be in the *aakhirah* (hereafter). I have no need for wealth in the *dunya*. So will you people accept wholeheartedly that I have no need for wealth in the *dunya*? Will you then understand this to apply to all?

Demise of Hadhrat Abu Zar ﷠

When Hadhrat Abu Zar ﷠ fell ill and there was fear of his passing away, his wife became extremely worried. He addressed her saying, "When I pass away then stand outside and you will see a caravan of travellers passing by from this direction. Indicate to them to stop and inform them that Abu Zar has passed away. Ask them to carry out the burial rites. Whilst they are busy carrying out the burial rites, slaughter this kid-goat and prepare a meal with it. Thereafter grind this grain and make bread with it. Once they have completed the burial rites inform them that it is the bequest of Abu Zar that they first partake of meals before departing."

The season of *Hajj* had already drawn close and the movements of caravans to and fro had come to a stop. It so happened that the Ameer-ul-Mu'mineen had sent an order to Hadhrat Abdullah bin Mas`ood ﷠ to come and visit him at the time of *Hajj*. Hence, Abdullah bin Mas`ood together with his companions were on their way travelling quite fast.

In the meanwhile, Hadhrat Abu Zar's wife had come outside waiting for the caravan as instructed by her husband. In the distance, she noticed the caravan approaching and indicated to them to stop. She then informed them of the death of Hadhrat Abu Zar ﷠.

Upon hearing this, Hadhrat Abdullah bin Mas`ood ﷠ remarked, "Nabi ﷺ had spoken the truth. He had said to him, 'O Abu Zar! You will pass away in solitude.'"

Abu Zar ﷠ had an enmity towards wealth prior to accepting Islam and after accepting Islam the direction of his enmity changed. Prior

to accepting Islam, whenever he saw wealth with anyone he used to plunder and loot it. This was because he could not bear seeing it in the hands of others and not in his. After accepting Islam his intolerance for wealth changed course and whenever he saw wealth in the possession of others he used to say, “Why don’t you give it as charity in the path of Allah.”

Is experiencing difficulty at the time of death due to sins?

Nabi ﷺ himself had also desired to meet Allah Ta`ala. To undergo difficulty is a different matter.

دررہ منزل لیلی کہ خطرہاست بجاں

شرط اول قدم آنست کہ مجنوں باشی

Despite there being numerous dangers on the way to Layla,
but the precondition for the very first step is that one needs to first become Majnoon.

Umm-ul-Mu’mineen Hadhrat `Aaishah Siddeeqah رضي الله عنها said, “Whenever I saw someone suffering from the pangs of death, I attributed the suffering to him being a sinner. However, when I witnessed the difficulty that Nabi ﷺ had undergone, I realised that the suffering is not due to sins but due to some other reason.”

Nabi ﷺ has mentioned: أشد الناس بلاء الأنبياء ثم الأمثل فالأمثل

(The Ambiyaa are tested the most, then those after them in rank and then those after them.)

Hadhrat Ebrahim عليه السلام had undergone many difficulties. He was ordered to leave his son and wife in a barren land. Then he was commanded to slaughter his son. His entire life was spent in this manner.

The difficulties that people undergo differ from person to person.

However, some people do not undergo difficulties. Some have a greater endurance.

The incident of Moulana Manzoor Gangohi

Moulana Manzoor Sahib of Gangoh was sitting in the car with his hand out of the window. A bus from the oncoming lane drove pass and smashed his hand. He was admitted in hospital and his hand needed to be amputated thus requiring Moulana to undergo anaesthetic. Moulana told the doctor, "What is the need to go under anaesthetic? Just do what you need to do." Moulana then sat calmly and his hand was amputated without any anaesthetic.

Enquiring about the reasons of undergoing difficulty

This world is a place of test. One is not required to enquire about the reasons for difficulties befalling him.

The consequence of mocking the *Sahaabah* رضي الله عنهم

Hadhrat Sa`d bin Abi Waqqas رضي الله عنه who was the maternal uncle of Nabi ﷺ was *mustajaab-ud-da`awaat* (his *du`aas* were readily answered). Nabi ﷺ had made *du`aa* in his favour that his *du`aa*s be accepted.
Once, a group of people were discussing the conflicts that occurred in the time of Hadhrat Ali رضي الله عنه and Hadhrat Abdullah bin Zubair رضي الله عنه and they passed remarks regarding both these Sahaabah. Hadhrat Sa`d رضي الله عنه addressed them saying, "Do not speak ill of them because they were excellent people. Nabi ﷺ had given them abundant glad tidings."

One person who was very outspoken continued speaking. Hadhrat Sa`d رضي الله عنه again prohibited them. This person continued speaking. Hadhrat Sa`d رضي الله عنه then said, "Well then, now I will curse you." He then raised his hands and said, "O Allah! This person is speaking ill of your sincere bondsmen to whom Nabi ﷺ had given glad tidings. If these people are really accepted in Your presence then inflict upon this person such a punishment that will be a lesson for the onlookers."

Suddenly a caravan of camels appeared. A camel became wild and broke loose from the caravan. It looked to either side, headed straight for the person, and caught hold of him. It tore off his skull and then returned to the caravan.

Hadhrat Sa`d bin Abi Waqqas's رضي الله عنه way of life

Hadhrat Sa`d رضي الله عنه led such a life of simplicity that once he passed by the home of someone who happened to throw out his old belongings. Amongst these was an old tattered piece of leather. Hadhrat Sa`d رضي الله عنه picked up the leather and said, "*Alhamdulillah*, this will suffice me for three days."

He then washed it and dried it. Thereafter he burnt it and the ash sufficed him as his provision (food) for three days.

The treachery of the Shias and the proof of *Taraaweeh salaah*

It is written in Shah Abdul Azeez Sahib's Fatawaa Azeezee that there is no *`ibaadat* in Islam known as *Taraaweeh*. Our answer to this is that Shah Abdul Azeez's books went into the hands of the Shias who had then distorted many of them. Since Shias do not believe in *taraaweeh*, they had distorted his words. With the exception of the Shias, all Muslims accept *taraaweeh*, irrespective of the differences that exist with regard to *taraaweeh* being performed on three nights, or it being eight, twenty or thirty-six *rakaats*.

It was Hadhrat Umar رضي الله عنه who had laid great emphasis on the offering of *taraaweeh*. Hadhrat Umar رضي الله عنه had constructed four thousand *masaajid* and nine hundred *Jami` musjids*. He had ensured that the entire Qur'aan be recited in *taraaweeh* in each one of those *masaajid*.

The first person to initiate the compilation of the Qur'aan

Hadhrat Umar ﵁ was the first person to suggest the compiling of the Qur'aan. Deeply affected by the numerous *huffaaz* and *qurraa* who were martyred in the Battle of Yamaamah, Hadhrat Umar suggested to Hadhrat Abu Bakr ﵁ that whoever has any written portion of the Qur'aan should bring it forward and thereafter the Qur'aan should be compiled. If the Qur'aan is not compiled, and wars are to continue in this manner and the remaining *huffaaz* are martyred a serious problem will arise.

Conqueror of Iran

The conqueror of Iran is Hadhrat Umar ﵁ himself. The conquest of Iran had taken place during his reign of *khilaafat*. Therefore, the extent of hatred that the Iranians have for Umar ﵁ is understandable. They were originally fire worshippers. After *jihaad* was waged against them, the opportunity to reform them did not arise and they therefore remained deficient. Neither did they become Arabs nor Persians nor Turks.

Another noteworthy point is that the closest neighbouring land to Arabia is Persia. Allah mentions in the Qur'aan:

قَاتِلُوا الَّذِيْنَ يَلُوْنَكُمْ مِّنَ الْكُفَّارِ

(Fight against the kuffaar who are close to you.) [9: 123]. This verse holds true for the Persians.

In another verse, Allah Ta`ala says:

سَتُدْعَوْنَ اِلٰى قَوْمٍ اُولِىْ بَاْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ اَوْ يُسْلِمُوْنَ

(You will be called to fight a people who are very fierce fighters. You will either fight them or they will come to you in submission.) [48:16]

This verse refers to them as well.

Reconciling the *ahaadeeth* pertaining to the *sunnat salaah* of Fajr

When a person reaches the *musjid* when the *jamaat* of Fajr has begun then one option is to join the *salaah* without offering the *sunnat salaah* and the other is to first offer the two *rakaats sunnat* outside the *musjid* and then join the *salaah*. If you join then you will have to remain sitting after the *salaah* until the sun has risen a little and thereafter offer the two *sunnats* of Fajr.

This is because if you offer the *sunnat salaah* when the *jamaat* has begun you would be going against the *hadeeth* that states:
إذا أقيمت الصلاة فلا صلاة إلا المكتوبة (Once the *jamaat* begins no *salaah* besides the *Fardh salaah* can be offered.)
If you do not offer the *sunnat salaah* then you will be acting contrary to the *hadeeth* that states:
لا تدعوهما و لو طردتكم الخيل (Do not leave them i.e. the *sunnats* of Fajr, even though horses may trample you!)
If you offer the *sunnat* immediately after the *Fardh salaah* then you will be contradicting the *hadeeth* that states:
لا صلاة بعد الصبح حتى تطلع الشمس (There is no *salaah* after the *fardh* of Fajr until sunrise.)

Therefore, Imaam Abu Hanifah رحمة الله عليه adopted the following method so that the apparently contradictory *ahaadeeth* may be reconciled: If one will be able to join the *imaam* in the *salaah* after reading the *sunnats*, then he should first offer the *sunnats* of Fajr and thereafter join the *imaam*. If one will not be able to join the *imaam* if he offers the *sunnats* then he should first join the *imaam* and offer the *sunnats* after sunrise.

Establishing a *Sunnat* through a *da`eef* (weak) narration

A *sunnat* can be established through a *da`eef hadeeth*. However to establish a *sunnat-e-mu'akkadah* (emphasised *sunnat*) one will need a *qawiy* (strong) narration.

Hadhrat then said, "I had a copy of Sifr-us-Sa`aadah. I recorded in its footnotes all those *ahaadeeth* through which *sunnats* are established.

Reconciling between two contradictory *ahaadeeth*

Q: One understands from the *hadeeth*: كنت نبيا و آدم بين الماء والطـــين (I was a *nabi* whilst Aadam عليه السلام was still in clay form), that Nabi ﷺ was appointed as a *nabi* before the creation of Hadhrat Aadam عليه السلام. However, it is recorded in the books of *seerat* and history that Nabi ﷺ received *nubuwwat* at the age of forty. Therefore, there is a contradiction between these two narrations.

A: Firstly, to establish a contradiction between two entities, both will have to be different in their *iejaab* (being positive) and *salb* (being negative). In our case, both these entities are *mujibah* (positive). Secondly, if one of them is taken as *saalibah* (negative) then there are eight factors for establishing contradiction.

One of the eight is *wahdat-e-makaan* (the place must be the same) and this is not found, because the words *'I was a nabi'* refer to the *`aalam-e-mithaal* (heavens) and Nabi ﷺ receiving *nubuwwat* at the age of forty is with reference to the worldly life.

Just as there is no contradiction between saying *'Zaid is in the musjid'* and *'Zaid is not at home'*, similarly there is no contradiction between these two narrations.

The meaning of *haakim* in the terminology of the *muhadditheen*

In the terminology of the *muhadditheen*, *haakim* is one who has memorised all the *ahaadeeth* with their chains of narrators, whether they are authentic *ahaadeeth* or fabricated. There was only one person who had achieved this in the entire world. He was the student of Imaam Abu Bakr Ar-Raazi the author of Ahkaam-ul-Qur'aan. This book is in three volumes. In this book he explains the different *aayaat* (verses) through which *ahkaam* (laws) are deduced. Just under the explanation of the verse:

إِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ *(When you intend to offer salaah wash your faces.) [5: 6]* he has deduced seventy-two *masaa'il* (laws).

Reliable knowledge

In Saheeh Bukhaari a narration is recorded wherein it is mentioned: إنما العلم بالتعلم (*`ilm* (knowledge) can only be acquired through studying under the guidance of a teacher.) This narration is recorded in Tabraani *'marfoo`an'* (mentioned by Nabi ﷺ). The words الفقه بالتفقه *'al fiqhu bit tafaqquh'* also appear.

والمعنى ليس العلم المعتبر إلا المأخوذ من الأنبياء و ورثتهم على سبيل التعلم (Reliable knowledge is that which is acquired from the *Ambiyaa* and their heirs by studying under them.) (Fath-ul-Baari, Vol 1, Pg 194)

Deception in war and the incident of Ali رضي الله عنه

In Tirmizi Shareef, Vol 1, Pg 297 the following *hadeeth* appears: الحرب خدعة (war is deception). Through this, we learn that it is permissible to deceive in war.

Once when Ali رضي الله عنه participated in *jihaad* he challenged a *kaafir* (disbeliever) to a single combat before the war. As he came forward, Ali رضي الله عنه told him, "This is a single combat. I will not fight two people."

This *kaafir* thinking that someone had accompanied him turned around to chase him away and immediately Hadhrat Ali ﷺ attacked him and killed him.

Tasbeeh-e-Faatimi will be recited after every *fardh salaah*

Once the poor *Sahaabah* ﷺ had come to Nabi ﷺ and said, "O Nabi of Allah ﷺ, we are on par with the wealthy as far as *salaah*, fasting etc. is concerned, but they are able to give charity which we are deprived of. Hence, we are lacking in *thawaab* (reward) compared to them."

Nabi ﷺ then taught them the *tasbeeh-e-Faatimi*, that after every *fardh salaah* read 33 times *'subhaanallah'*, 33 times *'alhamdulillah'* and 34 times *'allahu akbar'*. These *Sahaabah* ﷺ started reading this *tasbeeh*.

When the wealthy *Sahaabah* ﷺ saw them reading this *tasbeeh*, they also began reading it. The poor *Sahaabah* ﷺ went back to Nabi ﷺ and complained, "O Nabi ﷺ, the wealthy have started reading this *tasbeeh* as well."

Nabi ﷺ replied, "How can I stop them from reading it? This is the bounty of Allah which He grants to whomsoever He wishes." (Mishkaat Shareef, Vol 2, Pg 89)

Objection against Hadhrat `Aaishah رضي الله عنها honouring people according to their status and its answer

Q: An objection has been raised against the deduction of honouring people according to their rank from the practice of `Aaishah رضي الله عنها. The objection is that on one occasion a beggar had come to the residence of `Aaishah رضي الله عنها and she only gave him a piece of bread. On another occasion, when a beggar had come to her home, she served him with meals. (Bazl-ul-Majhood, Vol 5, Pg 247)

These two incidents had transpired at different times and no type of grief will be suffered if people are served differently in separate

sittings. However, some type of agony and grief will be suffered if people are honoured differently in one sitting. Therefore, it will be incorrect to say that it is appropriate to honour different people according to their rank in one gathering.

A: Once a man tried to jump over the shoulder of a person in order to sit in the front of the *majlis* (gathering) of Umar ؓ. Hadhrat Umar reprimanded him and ordered him to sit at the rear. In the very same gathering, another person had come and sat at the back. On seeing him, Hadhrat Umar ؓ requested him to come forward and he asked the people to allow him to pass through. Hadhrat Umar ؓ had honoured two people differently in one gathering.

On another occasion, one of the leaders of the Quraish who had not accepted Islam in the beginning, asked for permission to enter the house of Umar ؓ, but he did not permit him. A second person came and asked for permission and he was also not granted permission. A third person had come and he was also refused permission. The fourth person to come was a *sahaabi* who had accepted Islam in the very beginning and he was granted permission to enter.
On seeing this behaviour of Umar ؓ the three said among themselves, “Look at how he treated us and disgraced us.”
When they met Umar ؓ after some time they told him, “You had treated us in such a disgraceful manner. Can the disgrace be distanced from us in any way?”
Umar ؓ replied, “When Nabi ﷺ invited the people to Islam you had opposed him, tried to obstruct the spreading of Islam and caused untold difficulties to his companions. So how can your rank be equal to that of the one who accepted Islam in its initial stages? If you endeavour in spreading Islam as you had strove in opposing it, perhaps you will then be able to make up for it.”

Hadhrat Thanwi رحمة الله عليه honouring people according to their rank

Hadhrat Thanwi رحمة الله عليه was once informed that the daughter of a certain person had come home. Hadhrat sent a message that I will come now. After a little while, someone said that it isn't the daughter of that person, but his wife's former husband's daughter. Hadhrat then sent another message that he will come home after Zuhr *salaah*.

Hadhrat Moulana Ilyaas Sahib رحمة الله عليه honouring people according to their rank

Moulana Ilyaas رحمة الله عليه had come to Saharanpur when Moulana Yusuf was studying. At the time of meals, Hadhrat Shaikh Moulana Zakariyya رحمة الله عليه sat beside Moulana Ilyaas رحمة الله عليه and next to him was Moulana Yusuf رحمة الله عليه. Whilst they were eating, Moulana Ilyaas passed over a piece of meat to Moulana Yusuf رحمة الله عليه.

On seeing this, Hadhrat Shaikh Zakariyya رحمة الله عليه said, "Why don't you give me a piece as well?" Moulana Ilyaas رحمة الله عليه smiled and then said, "The reason is quite obvious." i.e. you are only my nephew and he is my son.

The preference of Abu Talhah رضي الله عنه

Once a visitor had come to Nabi ﷺ and he sent someone to enquire from the *ummahaat-ul-mu'mineen* if they had any food. Each one's provisions were depleted and all of them replied that they have nothing besides water.

Nabi ﷺ then addressed the *Sahaabah* and said, "Who will accept this outsider as their guest? May Allah Ta`ala have mercy on him." An *Ansaari sahaabi*, Abu Talhah رضي الله عنه stood up and said, "I will host him." Subsequently, he took the guest home and asked his wife, "Do you have any food? I have brought a guest of Nabi ﷺ." (Until then the laws of *hijaab* were not revealed.)

She replied, "We have food that will suffice our children. Although they have already eaten, but on seeing the guest partaking of it, they will ask for food."
Abu Talhah ﷺ said, "Put them off to sleep and we will remain hungry tonight. We will place the meal in front of the guest and pretend as if we are eating i.e. we will move our mouths and hands. Once the guest starts eating, then on the pretext of putting the lamp in order, extinguish it so that he may eat till he is satisfied."
They had done as was planned. The guest then slept whilst both husband and wife remained hungry the entire night.

The next morning when the guest went to Nabi ﷺ, he said, "Allah is extremely pleased with Abu Talhah ﷺ and his wife because of last night's incident." The following verse was revealed in connection to them:
وَ يُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ *(And they give them (the emigrants) preference over themselves even though they are in need.) [59: 9]* (Mishkaat, Vol 2, Pg 580 & Mirqaat, Vol 1, Pg 445/446)

Giving preference to others

A goat head had been given to a needy household. Thinking the next household to be more in need, they sent the goat head over to them. The second family thinking the next household to be in a greater need than them sent the goat head over to that house. They in turn thought in the like manner and sent the goat head to the fourth family. In this way, the goat head rotated amongst seven families until it finally returned to the family to whom it was initially given. (Translation of Hayaat-us-Sahaabah with reference to Kanz-ul-Ummaal Vol 2, Pg 182)

Categories of *ahaadeeth*

Q: Some people say that Ibnu Ziyaad is to be held responsible for the murder of Hadhrat Husain ﵁ and not Yazeed. What is the ruling regarding this?

A: There are many categories of *ahaadeeth*:

Some are used as proof for the elementary articles of faith. These *ahaadeeth* need to be extremely authentic.

Some *ahaadeeth* are used for the *tafseer* of the Qur'aan. This category of *ahaadeeth* is of a lower rank than the first type.

Those *ahaadeeth* that explain *manaaqib* (the virtues of personalities).

Those *ahaadeeth* that are related to history. This is the lowest category.

The matter of Yazeed is connected to this type of *ahaadeeth*.

Establishing the wearing of the *topee* (headgear) by Nabi ﷺ

Q: Hadhrat! Performing *salaah* bareheaded has become in vogue. Did Nabi ﷺ wear a *topee*?

A: Nabi ﷺ used to wear a *topee* with a turban and without a turban. There are several *ahaadeeth* in connection to the *topee* that are recorded in the commentary of Shamaa'il-e-Tirmizi.[10]

The *barkat* (blessings) of Zam Zam water does not terminate by diluting it in other water

Q: It is commonly understood that the *barkat* of Zam Zam remains even if other water is mixed with it and this is further supported by a

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[10] كان رسول الله ﷺ يلبس قلنسوة لها أذان يلبسها في السفر و ربما وضعها بين يديه إذا صلى. لأبي داود و إسناده ضعيف و المصنف

فرق ما بيننا و بين المشركين العمائم على القلانس (جمع الوسائل في شرح الشمائل ، ج ١ ، ص ١٦٦)

(Nabi ﷺ used to wear a *topee* with ears whilst on journey. Many a times he placed it in front of him when performing *salaah*. (Jam`ul Wasaa'il fi Sharh-ish-Shamaa'il, Vol 1, Pg 166)

hadeeth that appears in Nasai Shareef [11] wherein it is mentioned that several people had come to Nabi ﷺ and he granted them the leftover water from his *wudhu*. Nabi ﷺ then mentioned, "When the water decreases, mix it with other water." Is this correct?

A: Yes. Insha-Allah, the *barkat* of Zam Zam will remain, even though other water is mixed with it.

Proof for the *khateeb* (one who delivers the Jumu`ah *khutbah*) answering the second *azaan* and speaking when it is necessary

It appears in the *hadeeth* that Hadhrat Mu`aawiyah ؓ replied to the second *azaan* of Jumu`ah and said, "Nabi ﷺ also replied to this *azaan*." [12]

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[11] The questioner refers to the following *hadeeth* of Nasai Shareef:

عن طلق بن علي قال خرجنا وفدا إلى النبي ﷺ فبايعناه و صلينا معه و أخبرناه أن بأرضنا بيعة لنا فاستوهبناه من فضل طهوره فدعا بماء فتوضأ و تمضمض ثم صبه في إداوة و أمرنا فقال اخرجوا فاذا أتيتم أرضكم فاكسروا بيعتكم وانضحوا مكانها بهذا الماء. واتخذوها مسجدا قلنا إن البلد بعيد والحر شديد والماء ينشف فقال مدوه من الماء فإنه لا يزيده إلا طيبا الخ (سنن النسائي ، ج ١، ص ١١٤)

(Talq bin Ali ؓ narrates that we had come in a delegation to Nabi ﷺ. We took *bay`at* at his hands (pledged our allegiance) and performed *salaah* with him. We then informed him of a synagogue in our area and requested him to grant us the leftover water from his *wudhu*. So Nabi ﷺ asked for water, made *wudhu* and spat the water that he used to gargle his mouth into a utensil. Nabi ﷺ then instructed us, "When you reach your town demolish the synagogue, sprinkle this water in that area and construct a *musjid* over there." We replied, "Our town is very far away and it is extremely hot. So the water will evaporate." Nabi ﷺ said, "Add more water to it for it will only increase it in purity." (Nasai Shareef, Vol 1, Pg 114)

[12] عن أبي أمامة بن سهل بن حنيف قال سمعت معاوية بن أبي سفيان ؓ و هو جالس على المنبر أذن المؤذن فقال الله أكبر الله أكبر فقال معاوية الله أكبر الله أكبر (إلى قوله) فلما أن قضى التأذين قال يا أيها الناس إني سمعت رسول الله ﷺ على هذا المجلس حين أذن المؤذن يقول ما سمعتم مني مقالتي (البخاري ، ج ١ ، ص ١٢٥)

(Abu Umaamah bin Sahl bin Hunaif said, "Mu`aawiyah bin Abi Sufyan ؓ was sitting on the *mimbar* and the *mu'azzin* called out the *azaan*. When the *mu'azzin* said *allahu akbar allahu akbar,* Mu`aawiyah repeated *allahu akbar allahu akbar*. After the *azaan* was complete he addressed the congregation and said, 'O people! I

The congregation should not reply to this *azaan* because Nabi ﷺ said, "When the *imaam* comes out for the Jumu`ah *khutbah*, no *salaah* will be performed nor will there be any talking." (Fath-ul-Qadeer, Vol 2, Pg 37 with reference to Mu'atta Imaam Maalik)

However, it is not forbidden for the *imaam* to reply to the *salaam* of anyone. It is also narrated that Umar ﷺ had reprimanded Uthman ﷺ for coming late whilst the *khutbah* was in progress. From here we understand, that if there is a need for the *imaam* to speak, then he is permitted to speak during the *khutbah*, but the congregation does not have permission to speak. (Al-Bahr-ur-Raa'iq, Vol 2, Pg 155)

A decision cannot be taken due to the of lack of evidence

Allamah Ibnu Qayyim has written in his *kitaab*, *At-Tareeqat-ul-Hikmiyyah-fis-Siyaasat-ish-Shar`iyyah* that a decision can be taken with just one reliable witness. He has cited an incident supported by Nabi ﷺ.

Once Nabi ﷺ had purchased a horse from someone and the seller had accompanied him to collect the money holding the reins of the animal. Whilst passing through the marketplace someone offered to purchase the horse for a higher price. Thinking that he will get a better price for the horse, he shouted for Nabi ﷺ and said, "O Rasulullah ﷺ, are you still interested in buying this horse from me?" Nabi ﷺ said, "I have already purchased it from you." The owner replied, "Provide evidence for it."

Nobody was present at the time of the sale. Hadhrat Khuzaimah ﷺ said, "I would stand as a witness that you had purchased the horse."

Nabi ﷺ asked him, "How can you stand as a witness whereas you were not present." He replied, "O Rasulullah ﷺ! We believe in the information you relate to us from the skies. Then will you ever speak

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heard Nabi ﷺ saying on this very *mimbar* what you have just heard me saying.'")
(Bukhaari Shareef, vol 1, pg 125)

a lie (May Allah forbid) about a worldly matter? We will not believe this person."

On hearing this, Nabi ﷺ said, "Khuzaimah's testimony alone is sufficient for evidence."

Allamah Ibnu Qayyim رحمة الله عليه was a Hambali and this *hadeeth* is recorded in the Sunan of Imaam Abu Dawood رحمة الله عليه, who was also a Hambali on page 508.

Our answer to this is that we should first inspect all the relevant *ahaadeeth*. It appears further in the same *hadeeth* that Nabi ﷺ did not take the horse. So the first question is that where did the decision take place? Secondly, Nabi ﷺ was the claimant and Hadhrat Khuzaimah was the witness. Who was the *qaadhi* (judge)? There was no judge. Therefore, no decision was taken. Hence, how can one use this *hadeeth* as the basis of justification? Thus far, this explanation is only the answer to the claim made by Allamah Ibnu Qayyim.

Our proof is the incident of Ali رضي الله عنه. Once, a Jew had taken the armour of Ali رضي الله عنه. Hadhrat Ali رضي الله عنه presented the claim to Qaadhi Shuraih and brought Hasan رضي الله عنه and his freed slave Qambar as his witness. Qaadhi Shuraih requested that he brings another witness. So Ali رضي الله عنه asked him, "Which witness should be replaced?"

He replied that Hasan رضي الله عنه should be replaced. Hadhrat Ali رضي الله عنه objected to this and said, "It appears in the *hadeeth*: الحسن و الحسين سيدا شباب أهل الجنة (Hasan and Husain are the leaders of the youth in *Jannah*.) Do you have a doubt in their honesty?"

He replied, "No. The reason is that the son's testimony in favour of the father is not acceptable."

On hearing this, the Jew said, "This armour does belong to Ali رضي الله عنه. According to Islamic law, this type of witness was rejected despite the *ameer-ul-mu'mineen* being the claimant and the *qaadhi* being appointed by him. Furthermore, it is a unanimous fact that the witnesses are honest. Through this, the truth of Islam has now settled deep in my heart and I am now accepting Islam."

Thereafter, Hadhrat Ali ﷺ made over the armour to him. (He also gave him a horse.) Due to this, he became the *khaadim* (assistant) of Ali ﷺ for the rest of his life until he was martyred in the battle of Siffeen.
It is established through this incident that one witness is insufficient to take a decision. If not, then Qaadhi Shuraih would have decided in favour of Ali ﷺ and Ali ﷺ would have also claimed that one witness was sufficient to pass a judgement.

This point is not found in the *hadeeth*

Q: It appears in the *hadeeth*: إذا كبر الإمام فكبروا (When the *imaam* says *allahu akbar* then say *allahu akbar*.) From this we understand that the *muqtadee* (follower) can continue reading the *tasbeeh* even after the *imaam* says *allahu akbar*. However, I have read that according to Imaam Abu Hanifah رحمة الله عليه the *muqtadee* cannot read the *tasbeeh* once the *imaam* says the *alif* of *allahu akbar*.
A: This point cannot be deduced from the wording of the *hadeeth*: When the *imaam* says *allahu akbar* the *muqtadee* should also say *allahu akbar*. There is no basis to wait for the *imaam* to say the *alif*, or the *kaaf* or the *`ain*. This is a sickness amongst people.
The *hadeeth* in which: إذا كبر الإمام فكبروا (When the *imaam* says *allahu akbar* then say *allahu akbar*) appears, then in the very same *hadeeth* the following words also appear: إذا قرأ فأنصتوا (When the *imaam* reads then remain silent.) This narration is recorded in Saheeh Muslim, but it is very difficult to locate it.
After narrating this *hadeeth*, Imaam Muslim was asked whether إذا قرأ فأنصتوا is authentic or not. Imaam Muslim رحمة الله عليه replied, "It is authentic according to me."
The student then asked him, "Then why have you not recorded it in your book Saheeh Muslim?"

Imaam Muslim replied, "I have not laid down the condition of recording all those *ahaadeeth* that are authentic according to me. I have only made the condition of narrating those *ahaadeeth* on whose authenticity there is consensus." [13]

There is no collective time or unidentified time between Zuhr and `Asr

Someone was conducting a *hadeeth* lesson in Hijaaz and he began explaining the times of *salaah*. He said,

Lecturer: The correct explanation is that the time for Zuhr terminates at *mithl-e-awwal* (when the shadow of an object reaches its actual length) and the time for `Asr commences at *mithlain* (when the shadow of an object reaches double its length). The time between the both is unidentified.

Hanafi aalim: It appears in the *hadeeth*: وقت الظهر ما لم يحضر العصر (the time of Zuhr remains till the time of `Asr sets in.) (Nasai, Vol 1, Pg 91) The word *maa* that appears in this *hadeeth* shows that the time of Zuhr extends till the time of `Asr. This means that the word *maa* comes for *ittisaal* (joining two entities). Therefore, to say that the time between *mithl-e-awwal* and *mithlain* is unidentified will be contrary to *ittisaal,* which will result in contradicting the *hadeeth*.

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[13] فقال مسلم أ تريد أحفظ من سليمان فقال له أبو بكر فحديث أبي هريرة فقال هو صحيح يعني و إذا قرأ فأنصتوا فقال هو عندي صحيح فقال لِمَ لَمْ تضعه ههنا قال ليس كل شيء عندي صحيح وضعته ههنا إنما وضعت ههنا ما أجمعوا عليه (مسلم ، ج ١ ، ص ١٧٤)

Imaam Muslim said, "Do you want someone more reliable than Sulaiman? Abu Bakr replied, "Then it means that the *hadeeth* of Abu Hurairah ﵁: *When the imaam reads remain silent* is authentic." Imaam Muslim said, "It is authentic according to me."

Abu Bakr then asked him, "Then why did you not record it in your book?" Imaam Muslim replied, "I did not record everything that is authentic according to me. Rather, I only recorded those *ahaadeeth* which the *muhadditheen* have agreed to their authenticity." (Saheeh Muslim, Vol 1, Pg 174)

This *aalim* then pondered for a few moments over what was said. He then retracted from his first explanation and said,
Lecturer: The correct explanation is that the time for Zuhr terminates at *mithl-e-awwal* and the time for `Asr commences after *mithlain*. The time between the both is a collective time for both Zuhr and `Asr.

Hanafi *aalim*: The verse of the Qur'aan says: إِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا *(Verily salaah has been enjoined on the believers at fixed times.) [4: 103]*. Hence, saying that there is a collective time for two *salaahs* contradicts the aspect of there being a fixed time for each *salaah*.

The other *aalim* began to narrate irrelevant *ahaadeeth* in substantiation of what he said.

Hanafi *aalim*: Your knowledge is surging like the plentiful waves of an ocean, but it fails to come anywhere close to answering my question.

Practising on the *ahaadeeth* without the supervision of a teacher

If someone feels that he is capable of practising the Qur'aan and *ahaadeeth* without an *ustaad* after having studied a little Arabic or after residing for a while in an Arab country and learning elementary Arabic, or due to him having a very good ability of understanding and reasoning, then he has fallen into deception. This is irrational and foolish. It is imperative to study under the guidance of an *ustaad*. There are so many *ahaadeeth* that cannot be understood without an *ustaad*.

For example, it appears in one *hadeeth* that Nabi ﷺ said, "An excellent person is he who does not possess a flourishing business, unknown to others and engages in `*ibaadat* (worship) in seclusion

and in the open." Thereafter the narrator said, "Then Nabi ﷺ tested the quality of the coin."
One will be unable to understand the meaning of testing the quality of the coin without professional guidance. The *ustaad* will explain that in the ancient times people used to place the coin between the thumb and middle finger and click their fingers causing the coin to give off a sound, through which the quality of the coin would be understood. In the similar manner, Nabi ﷺ clicked his fingers, indicating to the speedy departure of this person from the world. Only a few will cry over him and he has a very small estate. (Mishkaat, Vol 2, Pg 442)

Similarly, in the past there was no tradition of placing *nuqtas* (dots for the alphabets). The names of several narrators are such that when written without dots they appear identical. For example, one narrator's name is حَبَّاط – *Habbaat.* A second narrator's name is خَيَّاط – *Khayyaat* and a third narrator's name is حَنَّاط – *Hannaat.*
When these names are written without dots, they all appear identical. How will one be able to differentiate between them without the guidance of an *ustaad*? There are some names that will be confusing even if dots are placed. One narrator's name is أسيد - *Aseed.* A second narrator's name is أسيد - *Usaid* and a third narrator's name is أسيد - *Usayyad.* The names seem alike despite the dots being placed and only through the *ustaad,* will one be able to identify the name.

The status of Muhaddith Ibnu Lahee`ah

Amongst the narrators of Tirmizi is Muhaddith Ibnu Lahee`ah. The *muhadditheen* have regarded him as a weak narrator, because his *ustaad* had made over to him his manuscript from which he used to narrate *ahaadeeth*. This is known as *munaawalah* in the terminology of the *muhadditheen*.
Once he read the *hadeeth*: احتجم رسول الله صلى الله عليه و سلم في المسجد (Nabi ﷺ had got himself cupped in the *musjid*.)

Someone asked him, “Does *musjid* refer to the place of *salaah* in his house?” He replied, “No. It refers to Musjid-un-Nabawi.”
Objections were made that cupping causes the blood to flow and it is incorrect to extract flowing blood in the *musjid*.
Actually, the word was احتجر - *ihtajara* and not احتجم - *ihtajama*. The meaning of it is to erect straw mats to form an enclosure. The letter *raa* seemed to be a *meem* and therefore *ihtajara* was read as *ihtajama.* The reason of the problem was that he had not heard this word from the *ustaad*.

The explanation of: الدين النصيحة *‘deen* is *naseehah’*

Q: What does the word *naseehah* mean in the *hadeeth*: الدين النصيحة (*deen* is *naseehah*)? (Tirmizi, Vol 2, Pg 14 / Bukhaari, Vol 1, Pg 13)
A: *Naseehah* refers to the sewing of a tattered piece of cloth. That is why a tailor is also called *naasih* and *nassaah.* In the *hadeeth,* it means to wish good for others. والحاصل أنّها إرادة الخير للمنصوح له
An important factor of *deen* is to wish good for Allah, His *kitaab* (the Qur’aan), Rasulullah ﷺ, the Muslim leaders and the rest of the Muslims.
The meaning of wishing good for Allah is that one should have correct beliefs regarding Allah and all His attributes and to be sincere in His worship.
The meaning of wishing good for the Qur’aan is that one should believe in it and practise its commands.
Wishing good for Rasulullah ﷺ means that one should believe in all that he has brought and obey him.
As for the Muslim leaders, the meaning of wishing good for them is that one should obey them with regards to the truth.
In the case of the rest of the Muslims, wishing good for them means, that one should guide them towards those things that will benefit their *deeni* and worldly objectives, and not to harm them in any way whatsoever. (Mirqaat, Vol 9, Pg 224)

Keep your heart clean from malice

It appears in a *hadeeth* narrated by Anas ﷺ: يا بني إن قدرت أن تصبح و تمسي و ليس في قلبك غش لأحد فافعل (O my son! If it is possible for you to spend the day and night without harbouring any ill feelings for others then do so.) (Tirmizi, Vol 2, Pg 96)
This means that one should not have any type of ill feelings for others and his heart should be open to all.

The wisdom of the prohibition of leaving or entering a plagued area

Q: What is the wisdom in the *hadeeth* prohibiting us from leaving and entering an area affected by a plague?
A: It is mentioned in the *hadeeth* that when one hears of an area being affected by a plague, then one should not go to that area, nor should one leave that area if he is already residing there out of the fear of the plague. (Bukhaari Shareef, Vol 2, Pg 853) There is no harm if one leaves that area due to some other need. (Mirqaat, Vol 3, Pg 360/ Bazl-ul-Majhood, Vol 4, Pg 180)
The wisdom for Nabi ﷺ prohibiting us from going to such an area or leaving it is that if someone did enter and fell ill by the will of Allah, then others would say that he was affected by the people and had he not come, he would not have fallen sick.
Similarly, if someone had to leave that area and by the will of Allah he was saved, then people would say that he was saved because he had moved out of that area and had he remained there, he would have been affected.
Likewise, if one had to leave the plagued area and settle elsewhere and by the will of Allah Ta`ala, the plague affected someone in that area, then people would begin to say that the person had carried the disease with him and spread it to others. Had he not come, this person would not have fallen ill.
In reality, going to that area or leaving that area was not the cause of being affected or being saved. Allah is the one who causes sickness

and cure. The gist is that the prohibition is to save the beliefs of others from being ruined.

Living with a leper

Q: Is there anything wrong in associating with a leper?

A: One who believes that his associating with a leper would cause him to be affected by his disease should distance himself from the leper. If he does not have this feeling, then there is absolutely no harm in associating with him. It is established that Nabi ﷺ partook of meals with a leper. (Tirmizi, Vol 2, Pg 4/ Jam`ul Fawaa'id, Vol 2, Pg 294) It is also established that once a leper had requested to take *bay`at* at the hands of Nabi ﷺ. Nabi ﷺ sent him a message saying that return, for we have accepted your *bay`at*. (Jam`ul Fawaa'id, Vol 2, Pg 136/ Nasai Shareef, Vol 2, Pg 183)

Hunting causes negligence

It appears in the *hadeeth*: من اتبع الصيد غفل (One pursuing game becomes negligent.) This means that one cannot resist the temptation of tracking it down resulting in him becoming negligent about his *salaah* etc. (Bazl-ul-Majhood, Vol 4, Pg 94)

The meaning of: *do not make your houses into graveyards*

One popular explanation of the *hadeeth*: لا تجعلوا بيوتكم مقابر (Do not make your houses into graveyards.) (Muslim Shareef, Vol 1, Pg 265) is that one should make it a habit of performing *nafl salaah* at home.

Another explanation is that one should feed the guests that come home. Guests should not leave one's home without partaking of anything in the manner that one returns from the graveyard. One should at least offer them something to eat or drink.

The `*aqeeqah* of Rasulullah ﷺ

This servant (the compiler) had once asked, "It appears in the *kitaab Ma La Budda Minhu* (pg 171) that Nabi ﷺ had performed his `*aqeeqah* after *nubuwwat*. Where does this *hadeeth* appear?"

Hadhrat replied, "It is recorded in Allamah Suyooti's رحمة الله عليه *kitaab*, Al-Khasaais-ul-Kubra. There are two opinions regarding the `*aqeeqah* of Nabi ﷺ. One is according to that which is written in *Ma La Budda Minhu.* The second is that Nabi's ﷺ grandfather carried out his `*aqeeqah* seven days after he was born.

Placing the hand on the forehead whilst reading a *du`aa* after *salaah*

Q: Is the placing of the hand on the forehead after *salaah* and reading a *du`aa* established in the *hadeeth*?

A: It is established.

Hafiz Ibnus Sunni a student of Imaam Nasai رحمة الله عليه has recorded a *marfoo` hadeeth* (narrated directly from Nabi ﷺ) in his *kitaab*, *`Amal-ul-Yowmi-wal-Laylah.*

The *hadeeth* explains that after *salaah* Nabi ﷺ used to place his right hand on the front portion of his head and read the following *du`aa*:

اللّهمّ أذهب عني الحزن (O Allah! Distance from me all grief and sorrow.)

Allamah Jazari has recorded the entire *du`aa* in Al-Hisn-ul-Haseen, Pg 107 on the authority of Abu Ya`la and Ibnus Sunni as follows:

بسم الله الذي لا إله إلا هو الرحمن الرحيم اللّهمّ أذهب عني الهمّ و الحزن (In the name of Allah the being besides whom there is no deity, the Most Compassionate Most Merciful. O Allah! Distance from me all grief and sorrow.)

What is the *sunnat* trouser?

Q: What is the *sunnat* trouser? Is it the wide trouser or the Aligarh styled trouser or a *shar`ee* trouser?

A: Nabi ﷺ had purchased a trouser and liked it because it conceals the private areas better. According to some narrations, Nabi ﷺ even wore a trouser. (Khasaa'il-e-Nabawi, Pg 70) However, the type of

trouser is unknown, how was the cut and how was it sown? Nevertheless, to adopt the attire of the pious of one's area would be the closest to the *sunnat*. Whatever type of trousers they wear, one should wear the same as long as it does not contradict the *shari`ah* i.e. it should not be the trend of the sinners and *kuffaar*.

Hadhrat Hanzhalah ؓ fearing *nifaaq* (hypocrisy)

It was the habit of Nabi ﷺ to enquire about those who were absent from the *musjid*. Once, Hadhrat Hanzhalah ؓ did not come for *salaah* and Nabi ﷺ enquired regarding him. Abu Bakr ؓ then went to his house for an enquiry.

On enquiry from his household, they informed him that he was seated in the corner crying away. Abu Bakr ؓ went up to him and asked him the reason for him crying. He replied, "Hanzhalah has turned a *munaafiq* (hypocrite)."

Abu Bakr ؓ asked him the reason for saying this. He said, "When we are seated with Nabi ﷺ then it is as if we are seeing *Jannah* and *Jahannum*, but no sooner do I come back home and get involved with my family, these feelings no more remain."

On hearing this, Abu Bakr ؓ said, "If this is *nifaaq* (hypocrisy) then I am a *munaafiq* as well because this is also my condition."

Thereafter both of them came to the company of Nabi ﷺ and explained the entire discussion. Nabi ﷺ said, "If the condition you experience when seated by me continuously remains, then the angels would greet you in your beds and on the road. (Mishkaat with reference to Muslim, Vol 1, Pg 197)

NOTE: This *Hadeeth* will be a means of consolation for those *saalikeen* who do not find the yearning and enthusiasm to carry out *`ibaadat* as they do when in the company of their *mashaayikh*.

Speaking of worldly matters in the *musjid*

This servant (compiler) asked, "Is there any *Hadeeth* which states that four angels draw a shroud of mercy above the one who has

performed *wudhu*. When he speaks of worldly matters, one angel leaves him. The second time he speaks of worldly matters the second angel leaves him and in this manner all four leave him?"
Hadhrat replied, "There is no *Hadeeth* of this nature, but there is a *Hadeeth* which states that when a person sits in the *musjid* in wait of *salaah* after performing *wudhu*, four angels draw a shroud of mercy above him. Thereafter, when he speaks of some worldly matter one angel leaves him. The second time he speaks another angel leaves. The third time he speaks the third angel leaves, and when he speaks for the fourth time the fourth angel leaves him. As each angel leaves him, each one curses him. This *Hadeeth* can be found in a specific *kitaab* known as *Ihyaa-ul-Uloom* or *Al-Madaakhil.*

The guarantee for *Jannah*

Nabi ﷺ has mentioned, "Whoever guarantees me two things I will guarantee him *Jannah*. One is guarding the piece of flesh between the jaws i.e. the tongue. The second is guarding the piece of flesh between the thighs i.e. the private organs." (Bukhaari Shareef, Vol 2, Pg 958)

(This means that one should use these organs in those avenues which the *shari`ah* has permitted. One should not use them in impermissible avenues.)

The anger of Allah Ta`ala at the praising of a sinner

It appears in the *Hadeeth*: إذا مدح الفاسق غضب الرب و اهتز له العرش (When a sinner is praised, Allah Ta`ala becomes angry and his throne shudders.) (Abu Ya`la / Ibnu `Adiy / Al-Mughni `ala Ihyaa-il-Uloom, Vol 3, Pg 160)

The first moon

The *Hadeeth* has mentioned that from among the signs of *Qiyaamah* is that if perchance the first moon seems a little bigger than normal;

people will say that it is the first or second moon implying that the moon was not sighted on the night it had appeared. (Akhtari Bahishti Zewar, part 3, Pg 6)

Benefactor of people

It appears in the *Hadeeth*: خير الناس أنفعهم للناس (The best person is he who benefits others the most.) The level of being the best person differs according to how much one benefits others. (Jami`us-Sagheer lis Suyooti, Vol 2, Pg 9/ Kunooz-ul-Haqaa'iq lil Manawi `alal Jami`is-Sagheer, Vol 1, Pg 125)

Hadeeth-e-Musalsal bil Awwaliyyah

Among the circles of the *muhadditheen,* there is a *Hadeeth* that is known as *Hadeeth-e-Musalsal bil Awwaliyyah*. This *Hadeeth* is the first *Hadeeth* that the student hears from his *ustaad*. In the like manner, this was the first *Hadeeth* that the *ustaad* had heard from his *ustaad* and so forth and so on till it reaches Nabi ﷺ.

The first *Hadeeth* that I heard from my *ustaad* was: الراحمون يرحمهم الرحمن تبارك و تعالى ارحموا من في الأرض يرحمكم من في السماء (Allah Ta`ala showers His mercy on those who are merciful. Therefore, show mercy to those on earth and the one in the skies will show mercy towards you.) (Abu Dawood / Tirmizi / Mishkaat, Vol 2, Pg 423)

The forgiveness of an immoral woman

An immoral woman of the Bani Israeel had seen a dog panting due to thirst and on the verge of death. She felt pity for the dog and removed her *mozah* (leather socks). She tied it to her scarf and lowered it into a well to draw out water. After drawing out the water, she gave it to the dog to drink. On account of this act, Allah Ta`ala had forgiven her. (Bukhaari Shareef, Vol 1, Pg 467)

A similar *Hadeeth* appears in Bukhaari (Vol 1, Pg 318) regarding a man. It is also mentioned that this dog began licking the moist sand

and this man was thirsty himself. At the end of the *Hadeeth,* it appears that the *Sahaabah* ﷺ had asked Rasulullah ﷺ, "Will we also be rewarded for showing mercy to the animals?"
Nabi ﷺ replied, "Yes. One will be rewarded for showing affection to any living creature."
From both these *ahaadeeth* we learn that whoever wishes that Allah should show mercy to him, he should in turn show affection to all the creation of Allah, even to animals.

Using a *ghareeb Hadeeth* as a basis of deduction

Imaam Bukhaari رحمة الله عليه had taken the responsibility of ensuring that there are two or more narrators in every level of the chains of narrators for all the *ahaadeeth* of Bukhaari Shareef. However, in the first and last *Hadeeth* of Bukhaari there is just one *sahaabi* narrating them in the level of the *Sahaabah*.
The first *Hadeeth*: إنما الأعمال بالنيات (Actions are judged by their intentions) is only narrated by Umar ﷺ and the last *Hadeeth*: كلمتان حبيبتان إلى الرحمن (Two words are beloved to Allah) is only narrated by Abu Hurairah ﷺ. In this way the first and last *Hadeeth* of Bukhaari Shareef are *ghareeb* which Imaam Bukhaari cites as proof.

From this we learn that it was correct for the author of Hidaayah to cite *ghareeb ahaadeeth* as proof. Thus, when any of the *muhashsheen* (annotators) or commentators of Hidaayah write: قلت غريب (This *hadeeth* is *ghareeb* according to me), it does not imply that it is incorrect to cite *ghareeb ahaadeeth* as proof, since an *imaam* of such a high calibre like Imaam Bukhaari cited such *ahaadeeth* as proof.

Narrating *ahaadeeth* from *jinnaat*

Ahaadeeth cannot be narrated from *jinnaat* لعدم حصول الثقة بعدالتهم (because of it being impossible to ascertain their reliability).

However, they may narrate on the authority of humans. (Al-Ashbah wan-Nazaa'ir, pg 329)

Tirmizi and Nasai narrating from Imaam Abu Hanifah رحمة الله عليه

In *Taqreeb-ut-Tahzeeb*, under the discussion of Imaam Abu Hanifah, it is mentioned that Imaam Tirmizi and Nasai have narrated from Imaam Abu Hanifah. However, in Nasai only the name Nu`maan appears (chapter on bathing after *haidh* (ceremonial impurity), vol 1, pg 43). In Kitaab-ul-`Ilal of Imaam Tirmizi the name Abu Hanifah appears but only in the Egyptian copies. It does not appear in the Indian scripts. Tahaawi and Mu'atta Imaam Muhammad have a few narrations on the authority of Imaam Abu Hanifah. In the kitaab Al-Iqnaa`, there are seventy narrations from Imaam Abu Hanifah. In fact, all the *ahaadeeth* that are recorded in *Uqood-ul-Jawaahir-il-Muneefah fi Adillat-il-Imaam Abi Hanifah* are narrated by Imaam Abu Hanifah رحمة الله عليه.

Imaam Bukhaari narrating from Imaam Tirmizi

Imaam Tirmizi was the student of Imaam Bukhaari, yet Imaam Bukhaari has narrated two *ahaadeeth* from him. These two narrations are not recorded in Bukhaari Shareef, but Imaam Tirmizi has recorded both in Tirmizi Shareef. The first appears in Bab-u-Manaaqibi Ali (vol 2, pg 214) and the second appears in Kitaab-ut-Tafseer (vol 2, pg 166). After the first *Hadeeth*, Imaam Tirmizi has written:

و قد سمع محمد بن إسماعيل عني هذا الحديث (Muhammad bin Isma`eel heard this *Hadeeth* from me.) After the second *Hadeeth*, he has written: سمع مني محمد بن إسماعيل هذا الحديث (Muhammad bin Isma`eel heard this *Hadeeth* from me.)

Nabi's ﷺ ancestors were not *mushrikeen* (polytheists)

Rasulullah's ﷺ forefathers until Hadhrat Aadam عليه السلام were pure from *shirk* (polytheism). This narration is recorded in Tafseer-e-Mazhari, but its status is unknown.

An objection arises against this *Hadeeth*, that from amongst the forefathers of Nabi ﷺ was the father of Ebrahim عليه السلام regarding whom the Qur'aan explicitly mentions of him being a *mushrik* in the following verse: وَ اِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ اٰزَرَ اَتَتَّخِذُ اَصْنَامًا اٰلِهَةً *(Behold, Ebrahim عليه السلام said to his father Aazar, "Are you taking the idols as your gods?")[6: 74]*. Hence, how can this narration be correct?
The answer to this objection is that Aazar was the paternal uncle of Ebrahim عليه السلام and because he had brought him up, the Qur'aan metaphorically refers to him as the father of Ebrahim عليه السلام.[14] In society, the uncle is given the status of the father. It appears in a *Hadeeth*: فإنما عم الرجل صنو أبيه (The paternal uncle has the rank of one's father.) (Mishkaat, vol 2, pg 570)

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[14] A similar discussion appears in Rooh-ul-Ma`aani, Vol 7, Pg 194. The author writes:

و الذي عول عليه الجم الغفير من أهل السنة أن آزر لم يكن والد إبراهيم و ادعوا أنه ليس في أباء النبي ﷺ كافرا أصلا لقوله عليه الصلاة والسلام : لم أزل أنقل من أصلاب الطاهرين إلى أرحام الطاهرات و المشركون نجس (و بعد سطرين) و أكثر هؤلاء على أن آزر اسم لعم إبراهيم عليه السلام و جاء إطلاق الأب على العم

A considerable amount of the *ulama* of the Ahl-us-Sunnah wal Jama`ah are of the opinion that Aazar was not the father of Ebrahim عليه السلام. They claim that there was no *kaafir* (disbeliever) among the forefathers of Nabi ﷺ because it appears in the *hadeeth*: "I was transferred from the spines of righteous men to the wombs of pure women and *mushrikeen* (polytheists) are impure."
Majority of these *ulama* are of the opinion that Aazar was the paternal uncle of Ebrahim عليه السلام and he was referred to as the father of Ebrahim عليه السلام.

Performing *salaah* and speaking at the time of the *Jumu`ah khutbah*

In Fath-ul-Baari, a *hadeeth* is narrated from Imaam Zuhri which forms the heading of a discussion in Ad-Durr-ul-Mukhtaar: إذا خرج الإمام فلا صلاة و لا كلام (There should be no *salaah* or speaking when the *imaam* comes out for the *Jumu`ah khutbah*.) We learn from the *hadeeth* that both worldly and religious talks are prohibited at this time because the word *kalaam* (talk) is general. However, according to Moulana Abdul Hayy Lucknowi the prohibition on talking only refers to worldly talk and not religious talk.

Performing *salaah* without a *topee*

In reply to someone's question Hadhrat said, "It is established that Nabi ﷺ occasionally performed *salaah* without a *topee* as is the case in the following *Hadeeth*:

عن عمرو بن أبي سلمة رضي الله عنه قال رأيت رسول الله ﷺ يصلي في ثوب واحد

(`Amr bin Abi Salimah رضي الله عنه said, "I saw Rasulullah ﷺ performing *salaah* in a single cloth.") (Mishkaat, vol 1, pg 72)

Once Nabi ﷺ was asked as to whether *salaah* is correct if performed when wearing just one piece of cloth. Nabi ﷺ replied: أو لكلكم ثوبان (Does each one of you afford two pieces of cloth?) (Abu Dawood/ Nasai, vol 1, pg 124)

This means, that *salaah* could be performed in just one piece of cloth. The manner in which the *Sahaabah* رضي الله عنهم used to perform *salaah* in one cloth was that they used to tie the cloth around their necks instead of tying it around their waists like a *lungi*. In this way, the cloth covered the entire body.

Hadhrat `Amr bin Salimah said, "When I was a young lad of seven or eight, I used to stand on the side of the road leading to Madinah Munawwarah. I used to ask those coming from Nabi ﷺ as to what they had learnt. They used to say that they had learnt certain *aayaat*

(verses) of the Qur'aan. I used to then listen to those *aayaat* from them and memorise them. In this way, I memorised a considerable amount of the Qur'aan. When the elders of my people had accepted Islam and were taught the manner of performing *salaah*, Nabi ﷺ told them, 'The person who knows the greatest amount of the Qur'aan should lead you in *salaah*.' They began searching for the one who knew the greatest amount of the Qur'aan and because I knew the most amount of the Qur'aan, I was appointed as their *imaam*. [15] I used to lead them in *salaah* whilst I only had one piece of cloth to cover my body. When I used to go into *sajdah*, my posterior used to become exposed. When one of the women had seen this, she said, 'Cover the posterior of your *imaam*.' Thereafter, my people bought me a *kurta* due to which I experienced such happiness that I had never experienced after accepting Islam." (Jam`ul-Fawaa'id, vol 1, pg 90)

Nabi ﷺ not consuming tea, hot milk, *daal* (pulse) and rice

Q: Is the drinking of tea established from Nabi ﷺ, as there was no custom of drinking tea at that time?

A: Leave alone tea, it is not even established that Nabi ﷺ drank hot milk added with sugar. Instead, it is mentioned of Nabi ﷺ drinking plain fresh milk and sprinkling droplets of water on it to cool it. It is

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[15] One should not incorrectly interpret this *Hadeeth* to mean that it is correct to appoint an immature boy as an *imaam* for adults, because his people had used their discretion and appointed him without Nabi ﷺ knowing of it. Abu Bakr ؓ and Umar ؓ have both stated that an immature boy cannot be the *imaam* of adults. Ibnu Abbas has stated: لا يؤم الغلام حتى يحتلم (A youngster can only be an *imaam* once he matures.) Ibnu Mas`ood has stated: لا يؤم الغلام الذي لا تجب عليه الحدود (A lad on whom legal punishment cannot be meted out, should not be made an *imaam*.) Athram has recorded these statements in his *sunan*. This is also the demands of the *Hadeeth*: الإمام ضامن (The *imaam* is responsible for those behind him.)

Therefore, all the *imaams* besides Imaam Shaafi`ee do not allow the *imaamat* of an immature boy. (Bazl-ul-Majhood, vol 1, pg 327)

not even established of Nabi ﷺ eating *daal* and rice. At that time their meals were restricted to just *khajjoor* (dates) and water. (Ihyaa-ul-Uloom, vol 2, pg 371) The *khajjoor* used to be eaten first and then water drunk over it.

The word أو having the meaning of بل (instead) in the *Hadeeth*: كن في الدنيا

In the *Hadeeth*: كن في الدنيا كأنك غريب أو عابر سبيل (Bukhaari, Vol 2, Pg 949) the word أو has the meaning of بل. The *Hadeeth* will thus mean: Live in the *dunya* as if you are a traveller, instead as if you are a passerby. A poet says in Urdu:

مسافر ہم دنیا رہ گزر ہے

عدم اپنا پرانا مستقر ہے

We are travellers and the dunya (world) is the pathway, the hereafter is our original abode.

Eating together is a means of *barkat* (blessings)

The *Sahaabah* ﷺ had complained to Nabi ﷺ, "We eat but do not seem to be getting satiated."

Nabi ﷺ asked them, "Do you all eat individually?" They replied in the affirmative. Nabi ﷺ then said, "Eat together in a group and read *bismillah*. In it lies *barkat*." (Abu Dawood/Jam`ul-Fawaa'id, vol 1, pg 292)

Further, Allah Ta`ala loves that meal from which many people partake of. (`Awaarif-ul-Ma`aarif, pg 176)

Rectifying the *Umm-us-Saheehain*

Hadhrat Shah Waliyyullah Sahib رحمة الله عليه has mentioned that Mu'atta Imaam Maalik is *Umm-us-Saheehain* (the mother of Saheeh Bukhaari and Muslim). Saheehain, Bukhaari and Muslim are more authentic as far as the chains of narrators are concerned.

Hadhrat then said that Imaam Muhammad رحمة الله عليه has verified the entire issue.
There are three aspects in this.
Firstly, Imaam Muhammad has brought all the *ahaadeeth* that substantiate the *mazhab* of Imaam Abu Hanifah in his Mu'atta together with those *ahaadeeth* that answer the opposing *ahaadeeth* presented by Imaam Maalik in his Mu'atta. In this way, no *Hadeeth* that contradicts the *Hanafi mazhab* in Mu'atta Imaam Maalik has remained unanswered.

Secondly, Imaam Maalik has brought the statements of the *Sahaabah*. Imaam Muhammad has also brought those statements of the *Sahaabah* that prove the *mazhab* of Imaam Abu Hanifah in his Kitaab-ul-Aathaar. He has also presented statements of the *Sahaabah* in opposition to those statements that Imaam Maalik has presented in contradiction to the *mazhab* of Imaam Abu Hanifah. In this way, every contradictory *athar* (statement of a *sahaabi*) in Mu'atta Imaam Maalik has been answered by Imaam Muhammad in Kitaab-ul-Aathaar.

Thirdly, Imaam Maalik has brought the practices of the people of Madinah in substantiation of his *mazhab*. The practices of the people of Madinah that conform to the *mazhab* of Imaam Abu Hanifah have been mentioned by Imaam Muhammad in Kitaab-ul-Hujjah. As for those that contradict the *mazhab* of Imaam Abu Hanifah, then Imaam Muhammad has brought the practices of others in substantiation of the *mazhab* of Imaam Abu Hanifah. In this way, no practice of the people of Madinah that contradicts the mazhab of Imaam Abu Hanifah has been left unanswered by Imaam Muhammad in Kitaab-ul-Hujjah.

The basis of: الصلاة معراج المؤمن (*salaah* is the *mi`raaj* of a *mu'min*)

I asked Moulana Madani رحمة الله عليه that الصلاة معراج المؤمن (*salaah* is the *mi`raaj* of a *mu'min*) appears in many of your correspondence but you have not written its source. In which *kitaab* of *Hadeeth* does it appear?
Moulana replied, "There is no consensus of it being a fabricated narration."

I said, "I did not even come across there being a difference of opinion regarding it. I meant that I had not seen this *Hadeeth* in any *kitaab*."

Once, Moulana Abdurrahman Kemilpuri wrote to me asking me the source of: الصلاة معراج المؤمن. In the presence of Moulana Ilyaas رحمة الله عليه I asked Hadhrat Shaikh Zakariyya رحمة الله عليه regarding this *hadeeth*. Hadhrat Shaikh replied that if it cannot be located in these certain two *kitaabs* then consider it as proven. On hearing this, Moulana Ilyaas رحمة الله عليه said, "Well, there are certain books of *Hadeeth* whose pages are deprived of certain *ahaadeeth*."
This *Hadeeth* is mentioned in the correspondence of Mujaddid Alf-e-Thaani and in some of the books of Imaam Ghazaali, but its source has not been mentioned. The origins of the *ahaadeeth* that appear in the correspondence of Mujaddid Alf-e-Thaani have been researched and shown, but the origin of this *Hadeeth* has not been mentioned.

Purpose of man's creation

It appears in the *Hadeeth*: إن الدنيا خلقت لكم و أنتم خلقتم للأخرة (The *dunya* (world) was created for you and you were created for the hereafter.) This means that every creation of Allah as been created for the benefit of man irrespective of how small or large it is; be it the sky,

the moon, the sun etc. If they did not exist, then life for man would have been very difficult.
On the other hand, if man did not exist, these creations would have not been affected the least bit, because man was not created for them. Instead, man was created for the hereafter and for the *`ibaadat* (worship) of Allah as mentioned in the Qur'aan: وَمَا خَلَقْتُ الْجِنَّ وَ الْاِنْسَ اِلَّا لِيَعْبُدُوْنِ *(I have only created jinn and man for My worship.) [51: 56].*

The goat that was taken without its owner's permission

Once a woman invited Nabi ﷺ for meals and presented some meat. However, when Nabi ﷺ tried to swallow the morsel of food it was unable to go down his throat. Nabi ﷺ then said, "This meat was obtained without its owner's permission."
When the host was asked about this, she said, "I sent my servant to the market to purchase a goat, but he could not find anyone selling a goat. Therefore, I sent him with the money to my neighbour who had a goat, but the he was not present. Without his permission, his wife allowed me to have the goat (his permission was to be sought later) and I slaughtered it."
On hearing this, Nabi ﷺ said, "Feed this meat to the captives (who had no provisions)." (Mishkaat, vol 1, pg 544)

Wiping the hands on the heels after meals

Wiping the hands on one's heels after meals is established from authentic *ahaadeeth*. The *Hadeeth* is as follows: لم يكن لنا مناديل إلا أكفنا و سواعدنا و أقدامنا (We did not have towels on which we could wipe our hands save for our palms, elbows and feet.) (Bukhaari, vol 2, pg 820)

(Some associates had seen Hadhrat practising this *Hadeeth*. After eating dry food or braai meat, the oil on the hands was wiped and after washing with water, they were dried on the palms, elbows and feet.)

The distortions of the *muhadditheen*

The knowledge acquired through studying without the guidance of an *ustaad* is not regarded as *uloom-e-nubuwwat*. *Uloom-e-nubuwwat* is based on *istimaa`* (studying under the guidance of an *ustaad*. Allah Ta`ala says: وَ اَنَا اخۡتَرۡتُکَ فَاسۡتَمِعۡ لِمَا یُوۡحٰی *(I have chosen you. Then listen to the wahi (revelation.)[13:20]*

Similarly, Allah Ta`ala states: وَ اِذَا قُرِئَ الۡقُرۡاٰنُ فَاسۡتَمِعُوۡا لَہٗ وَاَنۡصِتُوۡا *(When the Qur'aan is recited listen to it attentively and remain silent.) [7:204]*

If knowledge is acquired without *istimaa`*, then sometimes words are distorted, as in the case of a person who read: لا زَيْتَ فِيْه *(there is no olive oil therein)* in place of: الٓمّٓ ۚ ذٰلِکَ الۡکِتٰبُ لَا رَیۡبَ ۚۖۛ فِیۡهِ *(this is a book free of doubt).*

The cause for this was that in the past no *nuqtas* (dots) were placed on alphabets, and this person had not heard this *aayat* (verse) from an *ustaad*.

Similarly, instead of reading: جَعَلَ السِّقَایَۃَ فِیۡ رَحۡلِ اَخِیۡهِ *(He placed the utensil in his brother's luggage)* someone read: فِيْ رِجْلِ أَخِيْه *(in his brother's leg).*

In the like manner, when reading the chain of narrators, instead of reading: عن جبريل عن الله عز و جل someone read: عن جبريل عن الله عن رجل. He read عَز as عَنْ and وَ جَل as رَجُلٍ, which meant that Allah has an *ustaad* or *shaikh* from whom he narrates.

The two narrations that Imaam Bukhaari had narrated from Imaam Tirmizi appear in Tirmizi. At the end of these narrations, Imaam Tirmizi states: هذا ما سمعه محمد بن إسماعيل عني (This is what Muhammad bin Isma`eel has heard from me.)

One *ustaad* had explained to his students that عني is the name of a narrator because the apparent meaning is not clear.

Likewise, Ibnu Lahee`ah had read: احتجم رسول الله صلى الله عليه و سلم instead of احتجر رسول الله في المسجد.
His student asked him, "Does مسجد refer to the place for reading *salaah* at home?"
He replied, "No. It refers to Musjid-un-Nabawi."
The *muhadditheen* have regarded him as a weak narrator because he had not heard the *Hadeeth* from his *ustaad*, but he used to narrate from the *kitaab* given to him by his *ustaad*.

Once, someone who had a good control of the Arabic language read: لاَ يَرِثُ حَمِيْلٌ إلا بِبَيِّنَة (A person who takes care of a child will not inherit from the child unless proof is presented that the child is his.) as: لاَ يَرِثُ جَمِيْلٌ إلا بُثَيْنَة (Jameel will only inherit from Buthainah.).
Jameel and Buthainah were two lovers whose incidents are popular.

Sometimes, the wordings of a sentence may be correct, but the intended meaning is not thought of. This was the case with regards to a certain person who owned a well but would not allow others to draw water from it.
When asked the reason for this, he replied that the *Hadeeth* says:
لا يسقي أحدكم ماءه زرع غيره (One should not irrigate the land of the next person with his water.). However, the meaning of the *Hadeeth* is that one should not have relations with a woman who has fallen pregnant through another man as long as she does not give birth.
For example, a person married a woman who was pregnant due to *zina* (fornication). Although the *nikaah* will be valid, but it would be impermissible for the husband to have relations with her until she gives birth.

In the like manner, there was a *ghair-muqallid* (one who does not associate himself to any one of the four schools of *fiqh*) who used to perform *witr salaah* whenever he came out of the toilet. When asked the reason for this, he replied that it appears in the *Hadeeth*: من استجمر فليوتر (Whoever relieves himself should perform *witr*.).

A Hanafi explained to him that the meaning of the *Hadeeth* is that one should cleanse himself with an odd number of mud clods (*witr*) after relieving oneself. This *ghair-muqallid* responded saying, "May Allah reward you. Until now, I always understood it to mean that one should perform *witr salaah* after relieving himself."

Hadhrat Hawwa was created from the rib of Aadam عليه السلام

Q: Is it established from any authentic *Hadeeth* that Hadhrat Hawwa عليها السلام was created from the rib of Aadam عليه السلام?

A: In an authentic *Hadeeth* it is mentioned: إن المرأة خلقت من ضلع (Women are created from a rib.). Under the commentary of this *Hadeeth*, Mulla Ali Qari writes: (إن المرأة) أي أصلها أو جنسها أو أمها (خلقت من ضلع) أي من أضلاع آدم (Women refers to the origin of women or the entire species of women or the mother of all women, and rib refers to the rib of Aadam عليه السلام).

The entire *Hadeeth* is as follows: "Women have been created from the rib which can never be straightened. Benefit can only be derived by keeping the crookedness. If you try to straighten it, it will break and breaking it is divorcing her." (Mishkaat, Vol 2, Pg 280 with reference to Muslim)

The promise of preserving the *ahaadeeth*

A student asked, "Under the explanation of the verse: إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُوْنَ *(We have revealed the Qur'aan and We will protect it.) [15: 9]*, Allamah Ayyub has written that this verse refers to the

Qur'aan and *Hadeeth*, whereas the Ahl-e-Qur'aan only believe in the Qur'aan and not the *Hadeeth*."

Hadhrat commented that there is no need to answer all the questions that are surfacing in your mind. Further, I don't know who Allamah Ayyub is.

نَزَّلْنَا *(We revealed)* refers to the Qur'aan only. Remember this principle, that whoever believes in the Qur'aan only and rejects the *Hadeeth* has in fact rejected Allah, Rasulullah ﷺ, the Qur'aan and *Hadeeth*, for who else has shown him what the Qur'aan is. It is clear that Rasulullah ﷺ said that the Qur'aan is revealed to me and I am the *Rasul* (messenger) of Allah. Thus, by means of Nabi ﷺ we have come to know what the Qur'aan is.
Hence, whatever Nabi ﷺ has said, is the *Hadeeth*.
As for the question as to whether Allah Ta`ala has taken the responsibility of protecting the *Hadeeth* as the Qur'aan is protected, then Allah says in the Qur'aan: قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ *(Say obey Allah and His messenger.) [3:32].*
In another *aayat* (verse) Allah Ta`ala says: وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ *(We do not send any messenger but to be obeyed in accordance to the will of Allah.) [4: 64]*
In a third verse it appears: مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ *(He who obeys the messenger has obeyed Allah.) [4: 80]*
In yet a fourth *aayat*, Allah says: وَمَا كَانَ لِمُؤْمِنٍ وَّ لَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَ رَسُوْلُهٗٓ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ *(It is not befitting for a believer, man or woman when a matter has been decided by Allah and His messenger to have an option about their decision.) [33: 36]*
In another *aayat* Allah Ta`ala mentions:

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا *(But no, by your Rabb, they cannot be true believers until they make you the judge in all their disputes and find no resistance in your decisions.) [4: 65]*

In numerous *aayaat* (verses) we have been commanded to obey Nabi ﷺ. Hence, we learn that obedience to Rasulullah ﷺ is *fardh* and *waajib* (obligatory). Allah Ta`ala has taken the responsibility of preserving the Qur'aan.

As far as the *ahaadeeth* are concerned, then Allah Ta`ala has made the obedience of Nabi ﷺ necessary, and Nabi ﷺ can only be followed if his statements are preserved. If they were not preserved, then how could we be required to execute something beyond our ability? Therefore, it is necessary to protect the statements of the personality whose following is compulsory.

For example, the prerequisite for *salaah* is either *wudhu* or *tayammum*, but how would it have been possible to fulfil these two commands if water or sand is not available? This is compulsion of something beyond our ability.

You know very well that when a historian undertakes the task of compiling historical facts he first prepares an image in his mind of what he is going to write. Accordingly, he will now look for the necessary material to compile these facts. Thereafter, people will accept whatever he had stated.

Most of the time, the facts are drawn from unreliable sources.

On the other hand, one hundred and twenty-four thousand personalities recorded and narrated the statements, actions and habits of Nabi ﷺ. Amongst them were such people the likes of whom the world is unable to produce. These were the reliable narrators of the statements of Nabi ﷺ.

Thereafter, the *muhadditheen* had fulfilled an enormous task and amongst them, such great personalities emerged.
Once, ten *muhadditheen* tested Imaam Bukhaari رحمة الله عليه. Each one of them chose ten *ahaadeeth*, changed the names of the narrators and then presented it to Imaam Bukhaari رحمة الله عليه. After listening to each one of them, Imaam Bukhaari رحمة الله عليه turned to the first *muhaddith*, recited the *hadeeth* as he had presented it and then in sequence corrected the mistakes.
Ninety thousand students had received the certificate of Bukhaari Shareef from Imaam Bukhaari رحمة الله عليه.

Someone had asked another person, "How do you recognise an authentic *hadeeth* from a fabricated *hadeeth*, whereas I have included many fabricated narrations in my compilation?"
He replied, "Great personalities like Imaam Ahmad bin Hambal and Yahya bin Ma`een will really scrutinise your fabrications."

Twenty students and two teachers from Nadwat-ul-Ulama had come out on a tour so that the students may have an experience. They also came to Saharanpur.
Their method was that they would sit in a circle and a few lines would be written on a piece of paper. One student would be given the piece of paper and he was then asked to write from memory what he had read. Whatever this student had written would be given to a second student who in turn would be asked to write from memory what he had read. This sequence continued in the entire group and the end result would be that no two students wrote the very same words.
The purpose of this was to show that when the wordings of a group of people sitting in front of each another cannot be the same then how is it possible to rely on the *ahaadeeth* that were compiled after a few centuries.

Hadhrat Moulana Abdurrahman Kemilpuri, Moulana Abdul Lateef and Hadhrat Shaikh رحمهم الله were all ill when these students had come. However, as a matter of coincidence, they all were able to conduct their lessons.
During the lesson of Moulana Abdurrahman Kemilpuri one (of the visiting) students said, "Hadhrat, the explanation of the annotator (one writing the marginal notes) is in this manner."
Moulana Kemilpuri replied, "What must I then do?" (It was Moulana's habit not to answer an incomplete question.)
Hence, the student said, "You have explained it in this manner."
Moulana then said, "Yes then what?" The student said that there is a contradiction between both explanations.
Moulana threw a key towards him and said, "Open the book case and take out Qastalaani, Fath-ul-Baari, `Umdat-ul-Qaari, Shaami, Durr-e-Mukhtaar and Bahr-ur-Raa'iq. Take out each *kitaab* and show me the explanations that each *kitaab* gives. Listen, I am quoting Bahr-ur-Raa'iq. How must I know what the annotator has said?"

This student walked away from the lesson and joined the lesson of Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه. One student asked, "What are the different *ikhtilaafs* (differences of the *imaams*) in the chapter of salaah?"
Hadhrat Shaikh replied that the *ikhtilaafs* are from *takbeer-e-tahreemah* until the end of *salaah*. The first *ikhtilaaf* deals with so and so *mas'alah* and this is the view of Imaam Abu Hanifah رحمة الله عليه, this is the view of Imaam Maalik and this is the view of Imaam Shaafi`ee. The proof of one *imaam* is this *hadeeth* and the proof of the other *imaam* is another *hadeeth*.
In this manner, Hadhrat Shaikh explained ninety-five *ikhtilaafs* together with explaining the views and proofs of each *imaam*.

This group woke up from the lesson and said, "Wow! We have also read these books but we have not even received the slightest hint of it. Allahu Akbar! People with such extensive memories still exist."

Hence, when such people are still alive, how is it possible for the treasures of *hadeeth* to terminate? In every era, Allah Ta`ala creates certain people to fulfil the service of *deen*.

Knowledge is still in our family

Once, Shah Abdul Azeez رحمة الله عليه, requested some water whilst studying. His father, Shah Waliyyullah رحمة الله عليه, became extremely sad and said, "It is sad that knowledge has left our family."
His wife comforted him and said, "Do not worry. We will soon come to know the truth of the matter." Instead of pouring water into the glass, she poured vinegar and gave it to Shah Abdul Azeez.
Shah Abdul Azeez drank all the vinegar without even realising what he had drunk.
On observing this, Shah Waliyyullah said, "Alhamdulillah, knowledge is still part of our family."

We are the dispensers and you are the doctors

Once, Sulaiman bin Mahraan al-A`mash, the *ustaad* of Imaam Abu Yusuf and also one of the narrators of Bukhaari asked Imaam Abu Yusuf a *mas'alah*.
After receiving the answer, Sulaiman asked Imaam Abu Yusuf, "From where did you deduce this *mas'alah*?"
Imaam Abu Yusuf replied, "I understood this *mas'alah* from a certain *hadeeth* which you narrated to me."
Sulaiman's eyes swelled with tears and he said, "I knew this *hadeeth* even before your parents were married but I have only understood it now. Our example is that of a dispenser and a doctor. نحن الصيادلة و أنتم الأطباء (We are the dispensers and you are the doctors.)"
In Kitaab-ul-Janaa'iz of Tirmizi Shareef, it is stated: الفقهاء أعرف بمعاني الحديث (The *fuqahaa* possess a better understanding of the *hadeeth*.)

The *dunya* referred to as the elder brother

Nabi ﷺ had once quoted an example of a person who had three brothers. As the time of his death drew close, he called his eldest brother and addressed him, "You are my eldest brother and a substitute for our father. I always respected you and did my best to serve you. The time of my death has approached today. How will you be able to assist me?"
The brother replied, "I will remain with you until you breathe your last. I will then walk far away once you die after which I will not be able to assist you."
On hearing this reply, the brother was filled with grief since all his life long efforts were wasted.
He then called the middle brother and addressed him, "O my brother! Though I did not regard you to be equal in rank to our eldest brother, but I always honoured you. My life has now come to an end. Of what assistance will you be to me?"
He replied, "I will remain at your side till your last breath after which I will bathe you and enshroud you in the *kafn*. Then I will bury you with my own hands."
The brother asked him, "What will you do thereafter?"
He replied, "I will not be able to be of any benefit thereafter."
After hearing this reply, he was disappointed.
The dying brother now called the youngest brother and told him, "I never respected you and always regarded you to be under my command. How will you now assist me?"
The brother replied, "I will remain with you at your side in the grave, on the plains of resurrection, at the time your deeds will be weighed, and at the bridge of *Siraat* right until I ensure that you enter *Jannah*."
The dying brother was now extremely pleased.

Nabi ﷺ reviewing the entire example remarked, "The eldest brother was wealth after which man is continuously hankering. He loses possession of the wealth upon his death and it now belongs to his heirs. The wealth left behind in the world will be of no assistance.

However, towards the end of his life one has the choice of bequeathing only up to one third of it. No bequests can be made from the remaining two thirds.

The middle brother was his family and friends. They attended to him during his illness and bathed him after his death. They will even bury him but none of them will remain with him in the grave.

The youngest brother was the good deeds. Man never pays attention to them during his lifetime. If there was time available, then only were good deeds performed otherwise not. Good deeds were given a position below one's desires and passion whereas it is these very same deeds that will assist one in the grave. Punishment will befall the inmate of the grave from his left, his right, from the head side, and from his feet, but it will be his good deeds that will ward off the punishment. On the plains of resurrection, when the sun will be above the heads of mankind and their heads will be boiling like cauldrons, one's good deeds will be a means of shelter for him. At that time, the scales will be made heavy because of one's good deeds and this will be a means of one receiving salvation. It will then be one's good deeds that will allow him to cross the bridge of *Siraat* with ease, either as fast as wind or as fast as a horse, according to the amount of good deeds."

Therefore, one needs to spend his entire life doing pious actions. One should never break the commands of Allah Ta`ala on account of earning wealth or due to showing regards to family members.

Allah is present everywhere

Somebody asked Ibnu Jowzi, "Where is Allah?" He replied, "He is everywhere."

The questioner asked for the proof and he replied, "Nabi ﷺ said: لا تفضلوني على يونس بن متى (Do not hold me in a rank higher than Yunus عليه السلام)."

The questioner then asked, "How does this prove your answer?" He replied, "When Yunus عليه السلام was entrapped in the belly of the fish he made the *zikr* of Allah. Through this he experienced the very same

proximity of Allah that Nabi ﷺ had experienced during the journey of *mi`raaj*. لا يحد و لا يتصور (Allah Ta`ala cannot be restricted to place nor can anybody fathom the being of Allah). Hadhrat Yunus عليه السلام had called unto Allah from the depth of the ocean in the belly of a fish."

Overlook the elders

Nabi ﷺ said, "Overlook the mistakes of the high ranking people."
This means that if a person of social standing errs, then one should overlook his fault. Nabi ﷺ emphasised overlooking the mistakes of the *Sahaabah* and the *Ansaar*.

The voice of Allah will be full of affection on the Day of *Qiyaamah*

It appears in the *hadeeth* that on the Day of *Qiyaamah*, after the account of the book of deeds will be taken, it will be announced, "The dwellers of *Jannah* should enter *Jannah,* and the dwellers of *Jahannum* should enter *Jahannum*." All of them will then enter *Jahannum* with their respective gods and deities.

It will only be the Muslims who will remain and a voice will announce to them, "I am your lord."
The Muslims will deny this and say, "You are not our lord." For a second time the voice will announce in a gentle tone, "I am your lord." This time the Muslims will fall in *sajdah*.

Why will the Muslims deny the first voice, and fall into *sajdah* when they hear the second voice? The reason for this is that the first voice will be stern and gruff, and thinking of the great amount of affection that Allah Ta`ala had shown them in the *dunya* they will deny it. For it is impossible that a being who is so affectionate could speak in such a stern and gruff manner. The second voice will be full of affection which the Muslims had experienced in the *dunya*. Therefore, they will fall in *sajdah* on hearing the voice.

If a father calls his son and he replies in a stern tone, the father will say that this is not the voice of my son. It is the voice of someone else. My son will not reply so sternly.

The position of Imaam Ghazaali and the author of Hidaayah in the field of hadeeth

Shah Isma`eel Shaheed Sahib رحمة الله عليه has written in `Abaqaat, that despite Imaam Ghazaali and the author of Hidaayah having extensive knowledge, yet they were unaware of the authenticity of *ahaadeeth*.
One will find the following statements in Nasb-ur-Raayah and in the footnotes of Hidaayah: this *hadeeth* is *shaaz*, or *ghareeb*, or لم اجد (I did not locate this *hadeeth*), or لم يوجد (it could not be located), or لايوجد (it will not be located).
However, someone has written regarding the author of Hidaayah that he was an expert in *fiqh* and *hadeeth* as it is evident from the *ahaadeeth* he has cited as proofs.

Take the example of Shaikh Sa`di رحمة الله عليه. In spite of him being a great *sufi*, yet one will find only a handful of weak *ahaadeeth* quoted in his books. The remaining *ahaadeeth* are fabrications. This is the case of the *ahaadeeth* recorded by the *Sufis* because they were overcome by good thoughts of others. They felt that it is impossible for a Muslim to attribute false to Nabi ﷺ.

Twenty *ahaadeeth* of Bukhaari are narrated by Hanafis

There are twenty-two *thulaathiyyaat* (*ahaadeeth* having only three links to Nabi ﷺ in the chain of narrators) in Bukhaari Shareef of which twenty are narrated by Hanafis.
In the like manner, Imaam Ahmad bin Hambal's name only appears four times in Bukhaari Shareef despite him being an *ustaad* of Imaam Bukhaari and a great *muhaddith*. Contemplate over it.
Then why is there a big hue and cry as to why the name of Imaam Abu Hanifah does not appear in Bukhaari Shareef, whereas not even

one *hadeeth* of Imaam Shaafi`ee appears in Bukhaari Shareef as well?

Allamah Kowthari has written an excellent footnote on Allamah Haazmi's book Shuroot-ul-A'immat-il-Khamsah wherein he discusses this entire issue. The entire book only discusses the reason for the *ahaadeeth* of Imaam Abu Hanifah and Imaam Shaafi`ee not appearing in Bukhaari Shareef.

Preservation and compilation of *ahaadeeth*

Allah Ta`ala mentions regarding the *deen* that He has bestowed us: اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا *(Today I have perfected your deen and I have completed My bounty upon you.) [5:3]*

What kind of deficiency can there be in a *deen* that Allah Ta`ala has perfected. Therefore, this *ummat* has been able to protect its *deen* to the extent that even the practices of Nabi ﷺ were preserved. In the past, the *ahaadeeth* were not preserved in book-form having different chapters and sections as we have it nowadays. Instead, whatever Nabi ﷺ had mentioned was preserved either by writing or by memorising. It was compiled in such a manner that no information was left out.

Sahaabah ﷽ propagating the *ahaadeeth*

Every week, Hadhrat Tameem Daari ﷛ used to stand up in Musjid-un-Nabawi and explain the *ahaadeeth* of Nabi ﷺ.

Hadhrat Abu Hurairah ﷛ used to place his hand on the *Rumaanah mimbar* and say: سمعت صاحب هذا القبر يقول كذا (I heard the inmate (ﷺ) of this blessed grave saying this.)

Hadhrat Abdullah bin Mas`ood ﷛ used to conduct lessons at his home weekly and explain the *ahaadeeth* of Nabi ﷺ. In this manner, the *Sahaabah* ﷛ had passed on the *ahaadeeth* of Nabi ﷺ.

Hadhrat Sa`d bin Abi Waqqas ؓ had written to Hadhrat Umar ؓ requesting him to send Hadhrat Abdullah bin Mas`ood ؓ over to Kufa, because there was a need for him there. Hadhrat Umar ؓ replied that Abdullah bin Mas`ood is a personality who I myself am in need of. I will however give preference to you over myself. Subsequently, Hadhrat Abdullah bin Mas`ood ؓ moved over to Kufa with one and half thousand students and began imparting the *ahaadeeth* of Rasulullah ﷺ.

Some *Sahaabah* sat in a *musjid* imparting the *ahaadeeth*, some in an open field and some beneath the shade of a tree.

The effort made by the *muhadditheen* in the field of *hadeeth*

Imaam Tabraani had spent two thirds of his life in the quest of *ahaadeeth* which was one of the methods that Allah Ta`ala had used to protect this *deen*. The method adopted by him was that he would attend the lessons of a *muhaddith* and note down all the *ahaadeeth* explained without enquiring as to what was its suitable chapter or its status. Whatever was explained would be noted.

The *muhadditheen* who had worked tirelessly to compile the *ahaadeeth* had done a great favour upon us. Later, attention was paid to another section in the field of *hadeeth* and that was arranging the *ahaadeeth* into different chapters. This was done in order that the *ahaadeeth* pertaining to a certain topic could be found under that specific chapter. This continued until the *sihaah-sittah* (the six famously known authentic books) were compiled.
Thereafter, more details and information surfaced. Imaam Tirmizi had compiled the most details relating to the field of *hadeeth*. The sequence adopted by him was that he firstly prepared a caption as a claim. He would then cite a *hadeeth* to prove it. He did not suffice on the mere *hadeeth*, but also related its chain of narrators together with indicating to those *Sahaabah* who narrated a similar *hadeeth*,

irrespective of whether it was authentic or not. Together with this, he discussed the different views of the *imaams* of *fiqh*. He then highlights the narrators who are reliable, weak, or authentic. Thereafter, he categorises the *ahaadeeth* into their various categories. In short, Imaam Tirmizi had compiled the most details relating to the field of *hadeeth*.

The different methods of narrating *ahaadeeth*

One method of the *muhadditheen* when narrating *ahaadeeth* was that they would say: حدثني فلان عن فلان (so and so has narrated this *hadeeth* to me and so and so had narrated it to him).
Another method of narrating was that which the *fuqahaa* had adopted and especially Imaam Abu Hanifah رحمة الله عليه. If a *mas'alah* was deduced from a *hadeeth*, then instead of saying حدثني فلان عن فلان, he would present the *hadeeth* as a *fiqhi* (juristic) principle.

For example, someone goes to meet a senior person but is unable to meet him. One of his attendants will tell the visitor, "So and so has told me that so and so had told him that you are unable to meet the *buzurg* now."
On the other hand, another attendant will say, "You cannot meet the *buzurg* now."
He left out the chain of narrators and shortened the sentence by saying that you will be unable to meet the *buzurg* now.
This is what the *fuqahaa* have done, whereas this is also a *hadeeth*.

Hadhrat Shah Waliyyullah Sahib has written in Izaalat-ul-Khafaa: Imaam Abu Hanifah رحمة الله عليه was acquainted with volumes of *hadeeth* that cannot be located. One needs to do a bit of research and fact-finding. One should read Qudoori and Al-Jaami-`us-Sagheer and see that the *masaa'il* presented are actually the wordings of *ahaadeeth*. For example, one *mas'alah* presented is:

إذا استيقظ أحدكم من منامه فلا يغمسن يده في الإناء حتى يغسلها ثلاثا فإنه لا يدري أين باتت يده

(When one awakens, he should not immerse his hand into a utensil of water until he washes it thrice, for he does not know what his hand had touched during the night.)
On reading this, one will think it to be a *mas'alah* pertaining to washing the hands on awakening and will not realise that it is a *hadeeth.*

One type of law is the law of Allah Ta`ala for which there are no chains of narrators. Similar are these *ahaadeeth* where no chains of narrators are mentioned, but rather presented as *fiqhi* principles.

Another example is the *mas'alah* of: إذا خرج الإمام فلا صلاة و لا كلام (When the *imaam* comes out for the *jumu`ah khutbah* no *salaah* should be performed nor should there be any speaking.)
One should remain silent and pay attention to the *khutbah*. In actual fact, this is a *hadeeth* that has been recorded in Fath-ul-Baari on the authority of Imaam Zuhri.
Similar is the *mas'alah* of: لامهر أقل من عشرة دراهم (There is no dowry lesser than ten *dirhams*.)
This appears in Fath-ul-Qadeer and Hafiz Ibnu Hajar has narrated it with a *sanad* (chain of narrators). He thereafter commented that this is not lower than the category of *hasan*, whereas this has been presented as a mere *mas'alah* in Hidaayah.

If one has to page through the books of *fiqh,* he would find numerous wordings of the *ahaadeeth* although no mention is made of them being *ahaadeeth*.
Imaam Abu Hanifah رحمة الله عليه had understood the outlook of Nabi ﷺ and the *ahaadeeth*, and then presented them as basic principles.

The different categories of *ahaadeeth*

1) Those *ahaadeeth* that relate to the elements of faith are the highest category of *ahaadeeth*. The chains of narrators of such *ahaadeeth*

need to be extremely authentic. This is found in the *ahaadeeth* compiled by Imaam Bukhaari رحمة الله عليه. Their chains of narrators are of the highest rank.

2) *Ahaadeeth* through which laws are deduced. It is not a pre-requisite for these *ahaadeeth* to be in the rank of those in the first category. Hence, it will be incorrect to search for only *ahaadeeth* in the rank of the first category to deduce *masaa'il*.

3) *Ahaadeeth* relating to *tafseer* (commentary of the Qur'aan). Such *ahaadeeth* can be of a lower rank than those in the second category.

4) *Ahaadeeth* that pertain to *fadhaa'il* (virtues of actions). Thus, *ahaadeeth* of an even lower rank are acceptable for *fadhaa'il*. Therefore, the conditions laid down for the *ahaadeeth* pertaining to *imaaniyyaat* (elements of faith) will not be found in these *ahaadeeth*.

5) *Ahaadeeth* pertaining to historical facts. At times even fabricated *ahaadeeth* are quoted. Hence, we find that Allamah Suyooti رحمة الله عليه has quoted such *ahaadeeth* in Husn-ul-Muhaadhara fi Ikhtiyari Usool-il-Munaazarah that he himself has classified as fabricated.
Therefore, it is incorrect to lay down the same set of conditions for all the categories of *ahaadeeth*.

The different methods of acquiring *hadeeth*

There are different factors that lead one to acquire *hadeeth* from someone. The *muhadditheen* used to prefer acquiring *hadeeth* from someone who had the most students. On the other hand, the *fuqahaa* (jurists) preferred acquiring *hadeeth* from someone who had the greatest ability of deducing laws from the *ahaadeeth*.

The expertise the *imaams* of *fiqh* had in the science of *hadeeth*

The greatest of the four *imaams* of *fiqh* is Imaam Abu Hanifah رحمة الله عليه. He was born in 80 A.H. Imaam Maalik رحمة الله عليه is second in rank and he was born in 95 A.H. The third in rank is Imaam Shaafi`ee رحمة الله عليه and he was born during the second century in 150 A.H. Imaam Ahmad رحمة الله عليه is the fourth in rank and he was born in 164 A.H. It is incorrect to disregard any one of them.

Not only were seven to eight *Sahaabah* alive when Imaam Abu Hanifah was born but even when he had reached adulthood. However, the *muhadditheen* are not prepared to accept him as a *Taabi`ee* despite them accepting Imaam Maalik as a *Taabi`ee* who was born some fifteen years later. A *Taabi`ee* is one who narrates from a *sahaabi*.

Imaam Bukhaari and Imaam Nasai are both the students of Imaam Ahmad رحمة الله عليه who was a student of Imaam Shaafi`ee رحمة الله عليه. Imaam Shaafi`ee was a student of Imaam Maalik رحمة الله عليه who was a contemporary of Imaam Abu Hanifah رحمة الله عليه.

All the *imaams* had a good relationship with each another. Once, Imaam Shaafi`ee told Imaam Ahmad, “Inform me of any authentic *hadeeth* that you come across so that I may adopt that as my *mazhab*.”

Imaam Shaafi`ee had mostly paid attention to the deduction of *masaa'il* and Imaam Ahmad had focused his attention to the scrutinising of the narrators. Therefore, Imaam Shaafi`ee relied on him and requested him to inform him of the authentic *ahaadeeth* he came across.

The second point worth considering is that the one occupied in a specific field would possess more important points and factors

pertaining to it. The *muhadditheen* were involved in the scrutinising of the *ahaadeeth* day and night. Their occupation was to verify as to which *hadeeth* is weak and which is authentic, did a certain narrator meet another narrator or not, a certain narrator used this word whereas another narrator had used another word. In these matters, the decisions made by the *muhadditheen* are most reliable.

On the other hand, those luminaries who were *mujtahideen* and *fuqahaa* had deduced laws from the Qur'aan and *hadeeth*. The method of deducing laws has been passed on from them. That is why, despite Imaam Tirmizi having such a great status in the field of *hadeeth* yet he states in Tirmizi Shareef, pg 118: هم أعلم بمعاني الحديث (The *fuqahaa* possess a better understanding of the *hadeeth*.)

Hence, in matters pertaining to the verifying and scrutinising of the *ahaadeeth* the views of the *muhadditheen* hold more weight and in matters pertaining to the deduction of *masaa'il*, the views of the *fuqahaa* hold more weight.

A discussion between Imaam Abu Hanifah رحمة الله عليه and Imaam Owzaa`ee رحمة الله عليه

Once when Imaam Owzaa`ee رحمة الله عليه met Imaam Abu Hanifah رحمة الله عليه, he asked him, "Are you Abu Hanifah?" Imaam Abu Hanifah رحمة الله عليه replied in the affirmative. (The following discussion then ensued between the two):

**Imaam Owzaa`ee:** "I have heard that you oppose the raising of the hands at the time of going into *ruku* and after *ruku* (as in the case of the Shaafi`ees)?"

Imaam Abu Hanifah: "If it is established from Nabi ﷺ then I will not oppose it."

Thinking that perhaps Imaam Abu Hanifah رحمة الله عليه was an unlearned person he said,
Imaam Owzaa`ee: "Well, I will present a *hadeeth*:

حدثني الزهري عن سالم عن عبد الله بن عمر رضي الله عنهما أن النبي ﷺ كان يرفع يديه حين يركع و حين يرفع رأسه من الركوع

(Zuhri had narrated to me that he heard Saalim who in turn heard Abdullah bin Umar رضي الله عنه saying: Nabi ﷺ used to raise his hands before going into ruku and after getting up from ruku.)
Will you now raise your hands?
Imaam Abu Hanifah: "If it is based on one *hadeeth* then I will also present a *hadeeth*:

حدثني حماد عن إبراهيم النخعي عن علقمة عن ابن مسعود أن النبي ﷺ كان يرفع يديه حين يكبر ثم لا يرفع

(Hammad had narrated to me that he heard Ebrahim Nakha`ee who heard `Alqamah who in turn heard Abdullah bin Mas`ood saying: Nabi ﷺ only raised his hands at the time of takbeer-e-tahreemah.)

Imaam Owzaa`ee: "Do you know *ahaadeeth*? I am presenting the *hadeeth* of Zuhri, Saalim and Abdullah bin Umar who are all reliable narrators. Do you know that these three narrators namely, Zuhri, Saalim and Abdullah bin Umar form the *silsilat-uz-zahab* (golden chain of narrators)?
There is no taint of accusation laid against them. On the other hand, you are presenting the narration of Hammaad, Ebrahim Nakha`ee and `Alqamah. Another point is that there are only three narrators in my *hadeeth* and there are four narrators in your *hadeeth*. So, with regards to the chain of narrators my *hadeeth* is superior."
Imaam Abu Hanifah: "Leave out the discussion of three and four narrators for the children. They will continue counting one and two.
Compare the narrators with each another. Is your *ustaad* Zuhri a greater expert in *fiqh* or my *ustaad* Hammaad? The entire world knows that Zuhri's circle of students was filled to capacity and he was involved in the science of *hadeeth*, but as far as deducing laws

from the *hadeeth* is concerned then Hammaad is more knowledgeable.
Your narrator is Saalim and my narrator is Ebrahim Nakha`ee. Is Saalim more understanding or Ebrahim?"

Imaam Owzaa`ee: "Saalim was more knowledgeable in the field of *hadeeth*, but Ebrahim possessed more knowledge as far as deducing *masaa'il* from *hadeeth* is concerned, and the status of Ebrahim was such that he used to be asked *fatawaa* in the presence of the *Sahaabah*."
Imaam Abu Hanifah: "Your next narrator is Abdullah bin Umar and my narrator is `Alqamah. Had Abdullah bin Umar not been bestowed with the honour of being a *sahaabi*, I would have said that `Alqamah was more understanding than him. My fourth narrator is Abdullah bin Mas`ood and everyone is aware of his calibre."
Imaam Owzaa`ee confirmed this and accepted what Imaam Abu Hanifah had said.

Didn't Imaam Abu Hanifah have the knowledge of *hadeeth*?

Q: Generally, the objection is raised that Imaam Abu Hanifah did not possess the knowledge of *hadeeth*.
A: The objection against Imaam Abu Hanifah not having the knowledge of *hadeeth* actually spread from introduction of Tareekh Ibni Khaldoon.
A *ghair-muqallid* (one who does not subscribe to any *mazhab*) continuously corresponded with me for two years and always cited the statement of Ibnu Khaldoon as proof where he says that Imaam Abu Hanifah رحمة الله عليه only knew seventeen *ahaadeeth*. He was an *imaam*, but did not hold any rank in the field of *hadeeth*.
I asked him to inform me as to which science was he then an *imaam* of. He replied that he was an *imaam* of *fiqh*.

I replied: "Masha-Allah! An *imaam* of *fiqh* is he who is an expert in the fundamentals of *fiqh*. There are four basic fundamentals of *fiqh*; the Qur'aan, *sunnat* of Rasulullah ﷺ, *ijmaa`* (consensus) and *qiyaas* (analogy). To accept Imaam Abu Hanifah as an *imaam* of *fiqh* and then to say that he does not have any status in the field of *hadeeth* is actually due to one's unfamiliarity with *fiqh*. Do you know what *fiqh* is? Then explain why he was regarded as an *imaam* of *fiqh*?"
He replied that Ibnu Khaldoon has stated that Imaam Abu Hanifah only knew seventeen *ahaadeeth*.

I told him: "Inspect the *kitaab* itself. The original work is in Arabic and it has now been translated into Urdu. Inspect the *kitaab*, I will not answer you."

Where would he have gone and researched the *kitaab*. In fact, he did not even possess a copy of the *kitaab* in question!

Eventually he became frustrated and asked: "Why will you not answer me?"
I replied: "I will not answer you because I respect you. In my answer are certain points that will bring you disgrace."

He then asked: "What are those certain points that will bring me disgrace?"
I replied: "It is written in that book that some thick-headed people have said that Imaam Abu Hanifah only knew seventeen *ahaadeeth*. (Muqaddamah Ibnu Khaldoon, vol 2, pg 340) Hence, he did not support this view. Instead, he said that it was the statement of some thick-headed people. Then are you also thick-headed? What I say is the reality that Imaam Abu Hanifah was not habitual of relating *ahaadeeth* by saying: حدثنا فلان عن فلان عن فلان عن فـــلان عـــن فـــلان (so and so narrated this to me, and so and so narrated it to him). Rather, it was his habit to present the *Hadeeth* that was a basis for a *mas'alah* as a principle. He used to have sessions of *fiqh* wherein forty such

students would attend who had reached the rank of *ijtihaad*. As each *mas'alah* was discussed, each one of them would express his view. The view that Imaam Abu Hanifah, Imaam Abu Yusuf and Imaam Muhammad were unanimous on would eventually be noted down. These are called the Zaahir-ur-Riwaayah. Hence, the *kitaabs*, Al-Jaami-`us-Sagheer, Al-Jaami-`ul-Kabeer, Mabsoot and Ziyaadaat which were compiled in this manner are present till today."

The behaviour of Imaam Shaafi`ee رحمة الله عليه at the grave of Imaam Abu Hanifah رحمة الله عليه

These great personalities had held each another in very high regard. Once, Imaam Shaafi`ee رحمة الله عليه visited the grave of Imaam Abu Hanifah رحمة الله عليه and it was the time for *salaah*. In the *salaah* Imaam Shaafi`ee had left out raising his hands and did not say *aameen* audibly.

When asked the reason for leaving them out despite it being his *mazhab*, he replied, "Most definitely it is my view, but this is the grave of a very great personality and out of shame I had abandoned practising my view."

The differences of opinion among the *imaams* regarding the raising of the hands and saying *aameen* audibly is a difference of preference

Whatever differences exist among the *imaams* regarding the reciting of *aameen* audibly and raising the hands, is a difference of preference and not of permissibility and impermissibility.
Imaam Abu Hanifah is of the view that it is preferable to say the *aameen* inaudibly and that the hands should not be raised. On the other hand, Imaam Shaafi`ee is of the opinion that it is preferable to say the *aameen* audibly and to raise the hands.

The reason for the *ahaadeeth* of Imaam Abu Hanifah رحمة الله عليه not appearing in Bukhaari Shareef

People say that no *hadeeth* having the name of Imaam Hanifah رحمة الله عليه as one of its narrators appears in Bukhaari Shareef.

The actual answer to this is that Imaam Bukhaari had compiled the *ahaadeeth* of those *muhadditheen* who did not have that many students who were capable of compiling the *ahaadeeth* reported by them. He did not direct his attention to those *muhadditheen* who had a sufficient amount of students who were able to compile their *ahaadeeth*.

Imaam Abu Hanifah رحمة الله عليه and Imaam Shaafi`ee رحمة الله عليه are from among those *muhadditheen* who had many students who compiled their *ahaadeeth*. Regarding the calibre of the students of Imaam Abu Hanifah as stated earlier on, each one of them had reached the rank of *ijtihaad*. They continuously made *ijtihaad*, deduced *masaa'il* and compiled *fiqhi* laws.

The affection of Nabi ﷺ for his *ummat* and the *ummat's* response

Nabi ﷺ has mentioned in a *hadeeth*, "My example is that of a person who lit a fire in the wilderness. When the fire brightened up the surrounding, the butterflies and insects began heading for the fire and this person tried his best to prevent them from falling into the fire, but they did not oblige. Similar is my condition. I am dragging you by your waists trying to prevent you from entering *Jahannum*, yet forcefully you are plunging into *Jahannum*." (Bukhaari Shareef, vol 2, pg 960)

From this, we understand the extent of affection Nabi ﷺ has for his *ummat* and his great desire for saving us from the fire of *Jahannum*. We also learn the negative response the *ummat* shows to him. The

following *aayat* was revealed with reference to Nabi ﷺ: فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَىٰٓ اٰثَارِهِمْ اِنْ لَّمْ يُؤْمِنُوْا بِهٰذَا الْحَدِيْثِ اَسَفًا *(You will lead yourself to death if you worry about them not accepting Islam on this occasion.) [17:6]*

In another *aayat* it is mentioned:

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ *(Most definitely a messenger from amongst you has come to you, who finds difficulty in things that affect you, always concerned about your welfare and compassionate and kind to the believers.) [9:128]*

Man's limbs are subservient to his tongue

Nabi ﷺ has mentioned, "Every morning the limbs in one's body plead to the tongue, 'O servant of Allah! Fear Allah for our sake, for we are with you. If you are straight, then we will also be straight and if you are crooked then we will also be crooked.'" (Mishkaat Shareef, Vol 2, Pg 413 with reference to Tirmizi)

Negligence of the tongue is a means of leading one to *Jahannum*

It appears in a *hadeeth*: "At times man utters a statement that invites the wrath of Allah Ta`ala without him even realising it and this will eventually be a cause for him being placed in the very depths of *Jahannum*." (Mishkaat Shareef, Vol 2, Pg 411 with reference to Bukhaari)

Note: From the last two *ahaadeeth,* we learn that safeguarding the tongue is of extreme importance. Not paying heed to the manner of its usage is a cause of great loss. It appears in a *hadeeth*: أ تدرون ما أكثر ما يدخل الناس النار الأجوفان الفم و الفرج (There are two chief reasons for people entering *Jahannum*. One is the tongue and the other is the private organs.)

The captions of Bukhaari Shareef and reciting *aameen* audibly

The captions in Bukhaari Shareef resemble a claim and the *ahaadeeth* that follow prove it, though at times there seems to be no link between the both.

For example, in volume 1, page 108 the caption is: باب جهر المأموم بالتأمين (Chapter on the *muqtadee* [one following the *imaam*] reciting *aameen* audibly). The *hadeeth* that follows states:

إذا قال الإمام غير المغضوب عليهم و لا الضالين فقولوا آمين (When the *imaam* reads غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ then say *aameen*). It is clear that this *hadeeth* does not prove that the *muqtadee* should recite *aameen* audibly.

Hafiz Ibnu Hajar answers this objection and writes in Fath-ul-Baari: In the Arabic language, whenever the word قال is followed by the word قولوا, then قال has the meaning of reciting aloud.

Thus, the *hadeeth* will mean that when the *imaam* reads غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ the *muqtadee* should say *aameen* audibly. In this way, the *hadeeth* corresponds to the caption.

My answer to this is that if the *hadeeth* really implies that the *muqtadee* has to say *aameen* audibly, then he should also say ربنا لك الحمد aloud. The reason for this is that in volume 1, page 109 the caption is:

باب فضل اللهم ربنا لك الحمد (Chapter on the virtue of اللهم ربنا و لك الحمد). The *hadeeth* that follows states:

إذا قال الإمام سمع الله لمن حمده فقولوا اللهم ربنا لك الحمد (When the *imaam* says سمع الله لمن حمده then say اللهم ربنا لك الحمد).

In this *hadeeth* as well, the word قـال is followed by the word قولـوا, which will mean that the *muqtadee* should say اللهم ربنا لك الحمـد aloud, whereas no *imaam* holds this view.

The proof of Imaam Bukhaari رحمة الله عليه for the permissibility of reciting the Qur'aan in the state of *hadath* (not in *wudhu*)

In volume 1, page 30, Imaam Bukhaari has drawn a caption: باب قـراءة القرآن بعد الحدث (Chapter on reciting the Qur'aan after invalidating one's *wudhu*).

He has cited the *hadeeth* of Hadhrat Ibnu Abbas ﷺ to prove it. Ibnu Abbas ﷺ had once spent the night at the residence of his maternal aunt, Umm-ul-Mu'mineen Hadhrat Maymoonah رضي الله عنـها (to observe how Nabi ﷺ spends his nights).

Nabi ﷺ and Ibnu Abbas had fallen asleep. At midnight, Nabi ﷺ woke up and recited the last *ruku* of Surah Aal-e-`Imraan. Thereafter, he made *wudhu* and occupied himself in *salaah*. Ibnu Abbas ﷺ followed Nabi ﷺ and recited the last *ruku* of Surah Aal-e-`Imraan. He then made *wudhu* and stood at the left-hand side of Nabi ﷺ joining him in *salaah*. Nabi ﷺ caught him by his ear and pulled him over to his right-hand side.

Someone had written to Moulana Fakhruddeen Sahib, the former *shaikh-ul-hadeeth* of Darul Uloom Deoband: "It seems that there is no link between the *hadeeth* of Ibnu Abbas and the caption, because the deduction is made through the fact that Nabi ﷺ had recited the Qur'aan on awakening without *wudhu*. However, the *wudhu* of the *Ambiyaa* is not invalidated by sleep. Further, there is no mention of any other *hadath* (thing that invalidates the *wudhu*) in the *hadeeth*."

Moulana requested me to write the answer. Hence, I asked Moulana for the answer. He said that generally on awakening from sleep one stretches and this causes one to pass wind. Therefore, Imaam

Bukhaari thinking this to be the situation deduced the *mas'alah* from this *hadeeth*.

I told Moulana, "Imaam Bukhaari never goes directly to the point. He reverses the situation. I feel that he deduced the *mas'alah* from the point that Ibnu Abbas recited the Qur'aan without *wudhu*, yet Nabi ﷺ did not disapprove of it. Hence, Nabi's ﷺ silence was a proof of it being permissible to recite the Qur'aan without *wudhu*. Had it been impermissible, Nabi ﷺ would have definitely prevented him as he had done when he had pulled him from his left-hand side to his right-hand side."

On hearing this, Moulana requested me to write this explanation.

The *hadeeth* الفقر فخري (poverty is my honour) is a fabrication

الفقـــر فخـــري is a fabricated narration. (Al-Moudhoo`aat-ul-Kubra, Pg 85) A noteworthy point is that Nabi ﷺ negated having pride in those things where pride is possible. For example, being the leader of mankind, holding the banner of praise on the Day of *Qiyaamah* and rising up first from the grave etc. are possible reasons for being proud. However, Nabi ﷺ denied being proud over these factors. He mentioned:

أنا سيد ولد آدم يوم القيامة و لا فخر و بيدي لواء الحمد و لا فخر و أول من تنشق عنه الأرض و لا فخر

(I will be the leader of mankind on the Day of *Qiyaamah* and I say this without any pride. The banner of praise will be in my hands I say this without any pride. I will be the first to be resurrected on the Day of *Qiyaamah* and I say this without any pride.) (Tirmizi Shareef, Vol 2, Pg 202) Hence, how could Nabi ﷺ have been proud of poverty?

The *ahaadeeth* quoted by Shaikh Sa`di in his books

Shaikh Sa`di has quoted the narration: الفقر فخري in his book Gulistaan. (Pg 201, chapter 7) He was a very close student of Allamah Jowzi who was a *mutashaddid* (very rigorous) when it came to classifying

ahaadeeth, to the extent that he even considered certain authentic *ahaadeeth* to be fabrications.
However, his stringency had no effect on Shaikh Sa`di. It is difficult to even find a weak *hadeeth* in the *kitaabs* of Shaikh Sa`di. Otherwise, the remainder of the *ahaadeeth* are fabrications.

Taunting a Muslim regarding his previous disbelief

It appears in Musnad Imaam Ahmad (Vol 5, Pg 231/232) that on the occasion of Hajjat-ul-Widaa`, the camel of Umm-ul-Mu'mineen Hadhrat Safiyyah رضي الله عنها fell ill. Nabi ﷺ told Hadhrat Zainub رضي الله عنها, "You have an extra animal. Why don't you lend it to Hadhrat Safiyyah?"
She replied, "Must I give my animal to that Jewess?"
On hearing this, Nabi ﷺ became so angry with her that he did not speak to her for the next two months. Some narrations mention three months; Zul-Hijjah, Muharram and Safar.[16]
This continued for so long that she became despondent and folded the bedding of Nabi ﷺ.

Note: We learn from this *hadeeth* that it is an extremely evil trait to taunt a person regarding his past disbelief, because Islam obliterates every evil of one's past.
الإسلام يهدم ما كان قبله (Muslim Shareef, Vol 1, Pg 76)

Hadhrat Safiyyah's رضي الله عنها lineage and her dream

Hadhrat Safiyyah رضي الله عنها was the daughter of Huyay bin Akhtub, the leader of the Banu Nadheer, who were the descendants of Hadhrat Haroon عليه السلام.
In Muharram, 7 A.H., on the occasion of the battle of Khaibar, she was also brought as a captive. Nabi ﷺ had chosen her for himself and

[16] This *hadeeth* has been narrated in Mishkaat, vol 2, pg 429 with reference to Abu Dawood, but no mention of the Hajjat-ul-Widaa` has been made.

at that moment she accepted Islam. Nabi ﷺ set her free and married her. Her freedom was fixed as her *mahr* (dowry).

During the first night of marriage that was spent on the way back from Khaibar (at a place called Sahba), Nabi ﷺ noticed some bruise marks on her face.

On enquiry she replied, "I was sleeping with my head resting in the lap of my former husband Kinaanah bin Abil Huqaiq when in a dream I saw the moon falling into my lap. After waking up, I related the dream to my husband. Upon hearing the dream, he slapped me across my face and said, 'You are desiring the king of Yathrib (referring to Nabi ﷺ).'" (Mirqaat, Vol 6, Pg 251/252)

Virtue of memorising the Qur'aan

It is recorded in the *hadeeth* that the parents of a *hafiz-ul-Qur'aan* will be made to wear on the Day of *Qiyaamah* a crown of such splendour and brilliance that will outshine the sun. When this is the position of the parents of a *hafiz-ul-Qur'aan*, then imagine the position of the *hafiz-ul-Qur'aan* who had practised the injunctions of the Qur'aan. (Mishkaat, vol 1, pg 186 with reference to Abu Dawood and Musnad Ahmad)

The wealth spent in performing Hajj and building a house

Q: Is it more virtuous to perform *nafl hajj* or construct a home for the destitute?

A: The *ahaadeeth* have praised the wealth spent in *hajj*. (The *hadeeth* states: "The reward for wealth spent during *hajj* is equivalent to spending seven hundred times in the path of Allah Ta`ala." [Jam`ul-Fawaa'id, vol 1, pg 164])

However, the *hadeeth* has despised wealth spent in constructing homes. The *hadeeth* states: "Man is rewarded for all that he spends except that which he spends for mortar (in unnecessary constructions)."

In another *hadeeth* it appears: "One is rewarded for all the expenditure in the path of Allah with the exception of that which is spent in (unnecessary) constructions." (Mishkaat, vol 2, pg 441 with reference to Tirmizi)

An *Ansaari sahaabi* razes his house to the ground

Once, Nabi ﷺ with a few *Sahaabah* passed by a house with a huge dome. Nabi ﷺ enquired regarding it. Someone replied that it was the house of a certain *ansaari sahaabi*. Nabi ﷺ then remained silent.

Some time later, this *ansaari sahaabi* came to Nabi ﷺ and made *salaam*, but Nabi ﷺ turned his blessed countenance away from this *sahaabi*. This *sahaabi* approached Nabi ﷺ from the other side and again Nabi ﷺ turned his blessed countenance away from him. By now, this *sahaabi* had realised that Nabi ﷺ was displeased with him. He therefore asked the fellow *Sahaabah* the reason for it.

They replied, "We have no idea of the cause of the displeasure of Nabi ﷺ, but we do know that when Nabi ﷺ passed your home he enquired whose house it was."

This *sahaabi* immediately left for his home and razed it to the ground. He even removed the rubble and remains of the house. Nabi ﷺ had thereafter passed the same area and noticed the house missing.

He asked the *Sahaabah* the reason for the house not being there. They replied, "The owner of the house related to us your unusual approach to him and we explained to him the incident that had transpired prior to him coming to you. Therefore, he has now razed his house to the ground."

Nabi ﷺ then said, "Listen! Every building is a curse for a man except that which is necessary." (Mishkaat, vol 1, pg 441 with reference to Abu Dawood.)

Note: From this incident, not only do we learn the status of wealth spent in constructions, but we also learn the high level of obedience and love the *Sahaabah* رضي الله عنهم had for Nabi ﷺ.

It did not allow them to ask Nabi ﷺ for his opinion or discuss the matter with him or even to excuse themselves. Upon realising the desire of Nabi ﷺ, they immediately strove in fulfilling it. The remarkable feature of this *sahaabi* was the fact that he did not even inform Nabi ﷺ of his doings. May Allah Ta`ala bestow us with a considerable amount of such obedience and love. *Aameen*.

Disbelievers receiving benefit from their good actions in the hereafter

Nabi ﷺ was asked, "Your uncle Abu Taalib was affectionate to you, protected you and even assisted you. Will he be rewarded for his efforts in the hereafter?"

Nabi ﷺ replied, "Yes. A light form of punishment would be inflicted on him. Had it not been for me, he would have been placed in the lowest stage of *Jahannum*." (Muslim Shareef, Vol 1, Pg 971)

Similarly, the punishment to be inflicted on Haatim Tai (who died before the advent of Islam) would be lightened due to his extreme generosity. فقد ورد أن حاتما يخفف الله تعالى عنه بكرمه

We learn that a disbeliever will benefit in the hereafter from his good deeds for which *Imaan* is not a pre-requisite, though it will be in the form of his punishment being lightened. (Rooh-ul-Ma`aani, Vol 3, Pg 213)

Receiving the opportunity of performing *salaah* with the angels

Whoever calls out the *azaan* in the wilderness, says the *iqaamah* and thereafter performs *salaah*, a large group of angels follow him and the reward of his *salaah* will be multiplied by fifty fold. This is recorded by Moulana Abdul Hayy Lucknowi in the book *Tadweer-ul-Falak fi Husool-il-Jama`ati bil Jinni wal Malak*.

(This humble compiler adds that the following appears in Musannaf Abdur Razzaq:

إذا كان الرجل بفلاة من الأرض فأذن و أقام و صلى صلى معه أربعة آلاف من الملائكة أو أربعة آلاف ألف من الملائكة

(When a person in the wilderness calls out the *azaan*, says the *iqaamah* and performs *salaah*, four thousand angels or four million angels join him in his *salaah*.) (Vol 1, Pg 510)

On page 511, the following appears: إن أذن و أقام صلى خلفه من جنود الله ما لا يرى طرفاه

(Such large armies of Allah Ta`ala join him that the end of their flanks cannot be seen.)

The gist of both the *ahaadeeth* is the same as the above statement – *malfooz* with the exception of the reward.

In Shaami (Vol 1, Pg 358) under the chapter of *qiraat,* it is stated:

و روي في الخبر أن من صلى على هيئة الجماعة صلت بصلاته صفوف من الملائكة

(It appears in the *hadeeth* that many angels join the one who adopts the procedures for *jamaat salaah*). This is also the gist of the two *ahaadeeth*.

The three positions of the narrators of *ahaadeeth*

When one narrates *ahaadeeth* in the capacity of a *muhaddith*, he has to ensure that he narrates the exact chain of narrators and the wordings of the *hadeeth*. However, if he narrates *ahaadeeth* in the capacity of an orator or in order to prove a point, then he can suffice on the understood meaning of the *hadeeth*. It is not necessary that he narrate the exact chain of narrators and wordings of the *hadeeth*. The author of Hidaayah narrates *ahaadeeth* on the level of one proving a point. Therefore, it was possible for him to suffice on the understood meaning of the *ahaadeeth*. Hence, no objection can be raised against him if *ahaadeeth* are not located with the very same wordings narrated by him.

Showing preference to one child over the other

Q: Is there any harm in a parent preferring one child over the other as far as presenting them with gifts is concerned?

A: It appears in Bukhaari Shareef (vol 1, pg 352) that a *sahaabi* by the name of Nu`maan bin Basheer had presented a slave to his son. His wife insisted that she would only be pleased with him until Nabi ﷺ approved of him presenting the slave to his son.

This *sahaabi* went up to Nabi ﷺ and related what had transpired between him and his wife. He then requested Nabi ﷺ to approve of his gift to his son.

Nabi ﷺ asked him, "Have you granted an equal amount to your other children?" He replied in the negative. Nabi ﷺ then mentioned to him, "Fear Allah Ta`ala and implement equality amongst your children."

A similar narration appears in Bukhaari Shareef (vol 1, pg 361) as well, wherein Nabi ﷺ stated, "Do not appoint me as a witness over your oppression."

In yet another *Hadeeth*, Nabi ﷺ is reported to have mentioned, "I will not stand as a witness over oppression."

From this we understand that one should be impartial among his children. It is incorrect that one child is granted a gift and the other is either deprived or granted lesser. This is not the estate of a deceased person where each heir is allotted a different share.

(This humble compiler adds that it is stated in the commentary of Muslim Shareef written by Allamah Nawawi رحمة الله عليه that one should gift an equal amount to each one of his children whether male or female.

Showing preferential treatment when gifting one's children is regarded as *haraam* according to Imaam Ahmad bin Hambal رحمة الله عليه. However, according to Imaam Maalik, Imaam Shaafi`ee and Imaam Abu Hanifah رحمة الله عليهم, it is *makrooh* to do so and not *haraam*, and the gift would be approved in *shari`ah*. The reason for this is that it is

reported in a *hadeeth* that Nabi ﷺ had told this *sahaabi*, "Appoint someone else as a witness over your gifting."

Had it been *haraam*, Nabi ﷺ would not have asked him to appoint someone else as a witness over his gifting. As far as the *hadeeth* wherein Nabi ﷺ stated: "I will not stand as a witness over injustice," is concerned, then the explanation for it is, that the meaning of injustice is to move away from the path of equality and justice. Another point is that everything that falls beyond the definition of equality and justice will either be *haraam* or *makrooh*, and in this case the injustice was in the rank of *makrooh* as is understood from Nabi's ﷺ statement: أشـــهد علـــى هـــذا غـــيري (appoint someone else as a witness over this.) The reason for Nabi ﷺ considering this gifting to be *makrooh* was that this *sahaabi* had not gifted to his other children.
In Faidh-ul-Baari (vol 3, pg 360), the commentary of Bukhaari, it appears that this *sahaabi* had two wives with offspring from both. Therefore, it was definitely unjust that he gifts the child of one wife and deprives the children of the other wife. That is why Nabi ﷺ refused to be a witness to it.
Furthermore, it is written that if showing preference was due to a valid reason then it will not be considered as injustice. For example, one child is pious and the other is a sinner (or one is able to see to his personal needs and the other is unable to do so, or one has a larger family than the other).

أما إذا كان الترجيح لداعية نحو كون أحدهما مؤمنا تقيا و الأخر فاسقا شقيا فلا جور في التفضيل

(A similar *fatwa* appears in Fatawaa Mahmoodiya, vol 5, pg 65)

A weak *hadeeth* can be used as proof in *fadhaa'il* (virtues of actions)

A weak *hadeeth* can be used as proof for *fadhaa'il* (virtues of actions) provided they have not reached the category of *moudhoo`* (fabrication). It cannot be used as proof for *masaa'il* and matters pertaining to *halaal* and *haraam*.

Imaam Ahmad bin Hambal, Yahya bin Ma`een and several other *muhadditheen* have stated:

إذا جاءنا في الحلال و الحرام تشددنا و إذا جاءنا في الفضائل تسهلنا (When we come across a *hadeeth* pertaining to *halaal* and *haraam* we are very stringent and we scrutinise the *hadeeth* thoroughly, but if the *hadeeth* relates to *fadhaa'il* then we tend to be lenient). (Tadreeb-ur-Raawi)

The different methods of solving the contradictions between *ahaadeeth*

When there are contradictory *ahaadeeth*, the Shaafi`ees firstly try to reconcile between the both. If this fails, they adopt the method of *tarjeeh* (overruling one over the other). If this fails as well, they claim that one of the *ahaadeeth* was abrogated. When this is impossible, they adopt the rule of *tasaaqut* (abandoning the contradictory *ahaadeeth*).

On the other hand, the Hanafis firstly verify as to whether any of the *ahaadeeth* were abrogated or not because, if any of them were abrogated there would be no need to reconcile between the both, nor overrule one over the other. If none of them were abrogated, they adopt the method of *tarjeeh*, because it is the demands of one's instinct that *tarjeeh* be adopted before *tatbeeq* (reconciling the both).

For example, if one receives two different pieces of information regarding one event, he will adopt *tarjeeh* and not *tatbeeq*. Lastly, if *tarjeeh* is not possible then only will *tatbeeq* be adopted.

For example, the *Hadeeth*: إنما الماء من المـــاء (*Ghusl* will only be necessary by the ejaculation of semen.) contradicts the *Hadeeth*:

إذا التقى الختانان و توارت الحشفة وجـــب الغســـل (*Ghusl* will be *waajib* (necessary) when the two private organs meet and the *hashafah* (tip of the penis) is concealed.)

Through the first *Hadeeth,* one learns that intercourse without ejaculation does not necessitate *ghusl* and through the second

Hadeeth, one understands that intercourse without ejaculation necessitates *ghusl*.

The Shaafi`ees reconcile between the both and say that the first *Hadeeth* refers to a wet dream and not intercourse. They support this by the statement of Hadhrat Ibnu Abbas: إنما المـــاء مـــن المـــاء في الاحـــتلام (the *Hadeeth* إنما الماء من الماء refers to a wet dream.)

The Hanafis say that the *Hadeeth*: إنما الماء مـــن المـــاء is abrogated as it was prescribed when water was scarce and this was also on a particular occasion. There was a *sahaabi* by the name of `Itbaan bin Maalik whose vision was extremely weak. He was the *imaam* in Quba. His sight was so weak that he would be compelled to perform *Salaah* at home whenever it rained. Once he requested Nabi ﷺ to come to his home in order that he performs salaah and he would thereafter fix that spot for his *salaah*. Nabi ﷺ agreed to this and arrived at his house one morning. Coincidentally, it was a time when he was having relations with his wife.

When Nabi ﷺ knocked at his door, he realised that it was Nabi ﷺ and he immediately left his wife before ejaculating. Nabi ﷺ perceived that the *Sahaabi* was engaged with his wife. Hence, he jokingly said to this *Sahaabi*, "You were busy with your wife. We might have hurried you up."

This *Sahaabi* confirmed this and enquired from Nabi ﷺ as to whether he needed to take a *ghusl* or not. On this occasion, Nabi ﷺ said: إنما الماء من الماء.

As for the statement of Ibnu Abbas ؓ, it was not mentioned as an explanation for this *Hadeeth*. Rather, someone had questioned him regarding the experiencing of a wet dream without ejaculating. So, in answer to the question, he used the words of the *Hadeeth* as a source of blessing and this is termed as: *bayaan-ul-mas'alah be-`un-waan-il-Hadeeth*.

The source of the *Hadeeth*: لا مهر أقل من عشرة دراهم (no dowry should be lesser than ten dirhams)

Allamah Ibnu Humaam has quoted the *Hadeeth*: لا مهر أقل من عشرة دراهم (No dowry should be lesser than ten dirhams) in Fath-ul-Qadeer, vol 2 on the authority of Daaraqutni and Ibnu Abi Haatim. He has also quoted the statement of Hafiz Ibnu Hajar that this *Hadeeth* is not lower than the rank of *hasan*.

The explanation of the *hadeeth*: من ترك الصلاة متعمدا فقد كفر (whoever leaves out a *salaah* intentionally becomes a *kaafir*)

The explanation of the hadeeth: من ترك الصلاة متعمدا فقد كفر is that it refers to one who is: غير ناو للقضاء و غير خاف من العقاب (he does not wish to perform *salaah* nor does he fear the punishment for leaving it out.) It is not taken on its literal meaning.

The purport for the *hadeeth*: لعن الله المحلل والمحلل له

The *hadeeth*: لعن الله المحلل والمحلل له (Allah Ta`ala has cursed the one who carries out *halaalah*[17] and the one for whom it is being carried out) applies to the situation where the husband fixes a fee for the *halaalah* or gets his divorced wife married with the condition of *talaaq*.

If a person marries a woman for the sake of *halaalah* but with the sole purpose of saving her household from splitting and being destroyed, then not only will it be permissible but this person will also be rewarded. (Rasm-ul-Mufti, Vol 2, Pg 540)

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[17] *Halaalah* refers to a procedure adopted to make lawful a woman for her previous husband after receiving three divorces from him. This would be possible when after spending her *iddat* from the the first husband she marries a second husband who consummates the marriage and then divorces her. She would now be lawful for her previous husband once her *iddat* from the second husband terminates.

من أحيى سنتي فقد أحياني (Whoever revives my *sunnat* has actually revived me) is a *hadeeth*

In reply to a student's question, Hadhrat said: من أحيى سنتي فقد أحياني is a *hadeeth*. There is a similar *hadeeth* that states: من أحيى سنة من سنتي قد أميتت بعدي فإن له من الأجر مثل أجور من عمل بها من غير أن ينقص من أجورهم شيئا (Whoever revives an unpractised *sunnat* will receive the reward of those who thereafter practise it without any decrease in their reward.)

In some *ahaadeeth* the following words appear: من تمسك بسنتي عند فساد أمتي فله أجر مأة شهيد (Whoever holds fast to my *sunnat* at the time of havoc and turmoil will receive the reward of a hundred martyrs.)

Both these *ahaadeeth* are recorded in Mishkaat Shareef, vol 1, pg 30. It was the habit of the author of Mishkaat to quote the reference of every *hadeeth* which he recorded. However, this (the second *hadeeth*) is one *hadeeth* for which no reference has been quoted.

فمن رغب عن سنتي فليس مني and النكاح من سنتي are two separate *ahaadeeth*

النكاح من سنتي فمن رغب عن سنتي فليس مني is not one whole *hadeeth*. Rather, من سنتي النكاح is a separate *hadeeth* and فمن رغب عن سنتي فليس مني is a separate *hadeeth*. They were mentioned on different occasions by Nabi ﷺ.

Proof for the *karaahat* (reprehensibility) of *qiraat khalf-al-imaam* (reciting the Qur'aan whilst following an *imaam*)

Imaam Muslim has recorded the *hadeeth*: إذا قرأ فأنصتوا (When the *imaam* recites the *qiraat*, then remain silent.) which is a proof for the reprehensibility of the *muqtadee* (the one following the *imaam*) reciting the Qur'aan.

Imaam Muslim commented on this *hadeeth* by saying: صحيح عندي (This *hadeeth* is authentic according to me). However, Imaam Daaraqutni has commented about a similar *hadeeth* recorded in his *kitaab*, that among the narrators of this *hadeeth* are Hasan bin Ammaarah and Imaam Abu Hanifah who are both weak, whereas there are thirty five other *ahaadeeth* in his very own *kitaab* where the name of Imaam Abu Hanifah appears, yet in none of those places has he ever commented on the *hadeeth*.

Allamah `Aini has taken Daaraqutni to task for having commented on Imaam Abu Hanifah in this manner. He writes that he has no shame for saying that a great personality like Imaam Abu Hanifah was weak. He will be questioned about it on the Day of *Qiyaamah*. He has tried moving such a great mountain which he is unable to move.

Proof for travelling for the purpose of visiting graves

Imaam Ghazaali has written that the *hadeeth*: كنت نهيتكم عن زيارة القبور ألا فزوروها (I had previously prohibited you from visiting the graves. Behold! Visit them now.) is general. It refers to the graveyard of one's locality or of another town. Hence, we learn that travelling for the purpose of visiting a grave is also permissible. (Ihyaa-ul-Uloom, vol 1, pg 244)

Consulting women

Ibnu Mas`ood ﷺ has stated regarding women: شاوروهن و خالفوهن فإن الخير و البركة في مخالفتهن (Consult the women but oppose them as well, for in opposing them lies good and blessing.)
Regarding women, Hadhrat Umar ﷺ has stated: طاعة النساء ندامة (Obedience to women brings about regret.) (Moudhoo`aat-e-Kabeer ma`a Tazkirat-ul-Moudhoo`aat)

The proof of the *ghair muqallideen* (those who do not subscribe to an *imaam*) for the invalidity of three *talaaqs*

The *ghair muqallideen* cite the statement of Hadhrat Ibnu Abbas ﷺ as proof for the invalidity of three *talaaqs* issued in one sitting. The statement is as follows: "Three *talaaqs* used to be considered as one during the era of Nabi ﷺ, the *khilaafat* of Abu Bakr ﷺ and the first two years of the *khilaafat* of Umar ﷺ. Thereafter, Umar ﷺ issued the decree of three *talaaqs* being counted as three."
Ibnut-Turkumaani has refuted this statement of Ibnu Abbas ﷺ in Al-Jowharun-Naqiyy fir-Raddi `alal Baihaqi. He has written that let alone this statement being a *wahm*, it is totally false and the ulama have accepted it as being incorrect.
(There are several answers to this discussion that appear in Bazl-ul-Majhood, vol 3, pg 271)

Congregational *du`aa*

A *hadeeth* in Kanz-ul-Ummaal states: "Whenever a group of people gather to make *du`aa* in a manner that some make *du`aa* whilst others say *aameen*, then Allah Ta`ala accepts such a *du`aa*."
(Through this we understand that not only is congregational *du`aa* prescribed by the *shari`ah*, but it is also a quicker means of the *du`aa* being answered.)

Presentation of the bondsmen's actions

It appears in the *hadeeth* that the actions of the servants of Allah are presented to Him every Monday and Thursday. Therefore, Nabi ﷺ used to fast on these days as explained in a *hadeeth* wherein he mentioned, "I desire that my actions be presented to Allah Ta`ala whilst I am fasting." (Tirmizi, Vol 1, Pg 157)
As for the actions being presented to Nabi ﷺ, then this is established, but there is no specific day mentioned.

Bursting out in laughter is not established from Nabi ﷺ

It is not established that Nabi ﷺ had ever burst out in laughter. However, he used to laugh occasionally. (Ihyaa-ul-Uloom, Vol 1, Pg 363) Nabi's ﷺ habit was to smile. (Shamaa'il-e-Tirmizi, Pg 15) Once, on seeing some *Sahaabah* bursting out in laughter, Nabi ﷺ told them: لو رأيتم ما أرى لضحكتم قليلا و لبكيتم كثيرا (Had you only seen that which I see, you would laugh less and cry more.) (Bukhaari, Vol 2, Pg 960 with the word علمتم in place of رأيتم)

The prophecy regarding Imaam Abu Hanifah

Once, Nabi ﷺ placed his blessed hand on the thigh of Salmaan Farsi رضي الله عنه and said, "Such a personality will be born from your nation that if knowledge were to be found on the Thurayya star, he will endeavour to acquire it."
The ulama are of the opinion that this *hadeeth* refers to Imaam Abu Hanifah because he is of Persian origin. (Bukhaari, Vol 2, Pg 727)

The *Sahaabah's* رضي الله عنهم statement is proof

According to the Hanafis, the statement of a *sahaabi* is a proof as long as no other *sahaabi* objected to it. (Noor-ul-Anwaar, Pg 222)

Treating guests differently

On one occasion, Hadhrat `Aaishah رضي الله عنها had given a beggar only a piece of bread and on another occasion she honoured a beggar by feeding him with meals. Someone asked her the reason for this and she replied: أمرنا أن نترل الناس على منازلهم (We were ordained to honour people according to their ranks.) (Bazl-ul-Majhood, Vol 5, Pg 247)
Once, Hadhrat Ibnu Umar رضي الله عنه had placed different dishes of food on the *dastarkhaan* (tablecloth) at different places. He then addressed his guests and said, "Each person should remain in the place he was assigned to." Hence, each person was seated according to his rank on the *dastarkhaan*.

(This humble compiler adds that, we understand from these incidents that it is not necessary to feed the same dish of food to all the guests, nor is it an act of disdain to serve all the guests with the same variety of food. It all depends on the host whether he prefers treating the guests equally or in accordance to their ranks.)

Increase in *sajdahs*

Once, a *sahaabi* by the name of Rabee`ah bin Ka`b ﵁ was serving Nabi ﷺ on a journey by fetching water for him. One day, Nabi ﷺ asked him to ask for whatever he wished. This *sahaabi* replied: مرافقتك في الجنة (Your companionship in *Jannah*.)

Nabi ﷺ asked him if he desired for anything else. He replied: هو ذاك (I only wish for that.) Nabi ﷺ mentioned: فأعني على نفسك بكثرة السجود (In that case, assist me in going against your carnal desires by making plenty of *sajdahs*.)

Nabi ﷺ meant that he should perform *salaah* in abundance. The number of *sajdahs* will increase in accordance to the increase in *salaah*. (Mishkaat, Vol 1, Pg 84)

The *sunnat* (practice) of Hadhrat Ali ﵁

Q: Some people are of the opinion that shaving the head is a reprehensible act; (based on the fact) that one of the signs of the hypocrites as mentioned in the *hadeeth* is that they will shave their heads and their necks will be thick. Is this correct?

A: This is incorrect. Hadhrat Ali ﵁ used to habitually shave his head. He was big in built and had a thick neck. His beard was spread out and would reach his shoulders. His mere sight was able to cause his enemies to urinate.

A narration regarding the shaving of the beard

I once met an Egyptian *aalim* (who had a clean-shaven beard) in Makkah Mukarramah. (Thinking that since he is an *aalim*, he might have come across a narration to prove his action) I asked him,

Mufti Sahib: Why do you shave your beard? Is it proven in any *hadeeth*?

Aalim: Then must I keep a big moustache and imitate *Shaitaan*?

Mufti Sahib: Can't you understand? My question is that why don't you grow a beard and imitate Rasulullah ﷺ? Why are you shaving your beard and imitating *Shaitaan*?

He remained silent and then said,

Aalim: I shave due to cleanliness and neatness.

Mufti Sahib: (It appears in the *hadeeth*) إن الله نظيف يحب النظافة (Most definitely Allah Ta`ala is pure and He loves purity.) Further, Allah Ta`ala had granted every aspect of cleanliness and purity to Nabi ﷺ. There was not a single aspect of cleanliness and hygiene unheard of in the life of Nabi ﷺ, and Nabi ﷺ had a beard. Hence, shaving the beard is not an act of cleanliness. Rather, growing the beard is an act of hygiene and neatness.

Reading يغفر الله لنا و لكم at the time of *musaafahah* (hand clasp)

There is no mention in the *hadeeth* of reading: يَغْفِرُ اللهُ لَنَا وَ لَكُمْ (May Allah forgive our sins) at the time of *musaafahah*. However, the glad tiding of sins being forgiven at the time of *musaafahah* does appear in the *hadeeth*. People may be saying these words in expression of this glad tiding.

The words وَارْزُقْنَا شَفَاعَتَه in the *du`aa* after *azaan*

This (referring to the last *malfooz*) is like the *hadeeth* that says that whoever makes *du`aa* for Nabi ﷺ to be granted *waseelah* (a position

in *Jannah*), Nabi ﷺ will intercede on his behalf. It is only in expression of this glad tiding that these words are mentioned. Otherwise, it is not proven from any *hadeeth*.

Q: Nabi ﷺ has promised interceding on behalf of a person. So why are the words: اِنَّكَ لاَ تُخْلِفُ الْمِيْعَــاد (O Allah! Verily you do not go against your words) read?
A: The reason is that Allah Ta`ala has promised accepting the intercession of Nabi ﷺ.

***Sayyid-ut-Taabi`een*** **(Leader of the *Taabi`een*)**

Two personalities are referred to as *Sayyid-ut-Taabi`een*. One is Muhammad bin Sireen and the other is Hasan Basri.
Muhammad bin Sireen had met several *Sahaabah* رضي الله عنهم.

The son has no value in comparison to Nabi ﷺ

In the battle of Badr, Abu Bakr رضي الله عنه was guarding Nabi ﷺ whilst his son, Abdurrahman was fighting on behalf of the *mushrikeen* (polytheists). He became a Muslim later on.
Once, he told his father, "O my father! In the battle of Badr, you were within my reach, but I had left out the idea of attacking you because of you being my father."
Hadhrat Abu Bakr رضي الله عنه replied, "If you were within my reach, I would not have spared. How could you have the courage to confront Nabi ﷺ?"

Imaam Owzaa`ee رحمه الله

Imaam Owzaa`ee was a renowned *muhaddith* of the past. It was his routine to relieve himself once a month. When he became old and weakness crept in, he found the need to relieve himself twice a month.

Whenever someone visited him, his mother would tell the visitor, "Make *du`aa* for my son. His stomach is of no use. He now needs to relieve himself twice a month."
This is mentioned in Shaikh Abdul Wahhaab Sha`raani's *kitaab*, Meezaan-ul-Kubra.

The most virtuous water

The most virtuous water is the water which flowed as a *mu`jizah* (miracle) from the blessed fingertips of Nabi ﷺ. Zam Zam is the most virtuous water after that.
Zam Zam is even more virtuous than the water of Howdh-e-Kowthar. The reason is that when the chest of Nabi ﷺ was split open, his blessed heart was placed in a tray from *Jannah* yet it was washed with Zam Zam water. It was not the water of Howdh-e-Kowthar. This is similar to the sand that is touching the blessed body of Nabi ﷺ. It is even more virtuous than the *`arsh* since Allah Ta`ala does not have a physical body like us.

ناصية – *Naasiyah*

There are four parts to one's head. The hair which is part of the first portion is towards the front. The hair of the second portion is towards the back. The hair of the third portion is towards the right and the hair of the fourth portion is towards the left. The portion whose hair is towards the front is called *naasiyah* and this equals quarter of the head.

Hadhrat Abu Sufyaan رضي الله عنه and Hadhrat Mu`aawiyah رضي الله عنه

This is a unique fact that Hadhrat Abu Sufyaan رضي الله عنه, the father of Hadhrat Mu`aawiyah رضي الله عنه was always in the forefront of the campaigns against Nabi ﷺ. Allah Ta`ala had later on bestowed him with the gift of *imaan*.

However, his son, Hadhrat Mu`aawiyah ﷺ never came out in confrontation against Nabi ﷺ. Even if he happened to accompany the *kuffaar* army, he would secretly sneak away.

Hadhrat Mu`aawiyah's ﷺ mother

Hadhrat Mu`aawiyah's ﷺ mother was very outspoken and courageous. She was previously married to another man. Once, he became suspicious of her having an affair. Thus, he questioned her, but she denied it.
His suspicions regarding her were not dispelled and he eventually decided to go to a fortune-teller. Before going to him, he wished to test him. Hence, he hid a grain of wheat in the private organ of his conveyance and approached the fortune-teller. He asked the fortune-teller what he had hidden. The fortune-teller in turn correctly described to him what he had hidden.

After being fully satisfied, he asked the fortune-teller about the suspicions he had regarding his wife. The fortune-teller replied that the suspicions were baseless and his wife will give birth to a king. When he informed her of this, she requested him to divorce her because she did not want to give birth to such a child through him.
Subsequently, he divorced her. Thereafter, she married Hadhrat Abu Sufyaan ﷺ who later on accepted Islam. She gave birth to Hadhrat Mu`aawiyah ﷺ through him.

When Nabi ﷺ took *bay`at* (the oath of allegiance) from the Muslim women and asked them to proclaim the words: و لايــزنين (they will not commit adultery.), the wife of Abu Sufyaan said, "Is it possible for a free woman to ever commit adultery?" When Nabi ﷺ asked them to proclaim the words: و لايســرقن (they will not commit theft.) she said, "Abu Sufyaan is a miser. He does not see to all my needs and my children's needs. Can I take from his wealth that amount which will suffice for our needs without his permission?"

Nabi ﷺ gave her permission to do so. Thereafter, he asked them to proclaim the words: و لايقتلن أولادهن (they will not kill their children nor bury them alive.) She then said, "Who has remained alive from such people? In the battle of Badr, you killed those who had committed this."

This was the mother of Hadhrat Mu`aawiyah who was later known as the king of Shaam.

Congregational *I`tikaaf*

Q: Since when was there the practice of congregational *i`tikaaf*? Some people say that Hadhrat Shaikh Zakariyya رحمه الله had initiated this new *bid`at*.

A: Congregational *i`tikaaf* was in existence from the blessed era of Nabi ﷺ. It appears in the narration of Bukhaari that Nabi ﷺ had mentioned, "Those who sat with me in *i`tikaaf* during the first ten days of Ramadhaan should sit with me in *i`tikaaf* during the second ten days of Ramadhaan."

When the last ten days approached, Nabi ﷺ again announced in the like manner and they sat for the entire month in order to search for Laylat-ul-Qadr.

Hadhrat Shah Abdul Azeez has related that Shah Waliyyullah had sat in *i`tikaaf* with a large group of people and a lot of *faidh* (spiritual benefit) was derived through it. This appears in the *Malfoozaat* of Shah Waliyyullah.

Hadhrat Thanwi رحمه الله used to sit in *i`tikaaf* in Thanabawan with a large group. During the lifetime of Hadhrat Thanwi رحمه الله Hadhrat Shaikh-ul-Hadeeth had written a letter addressed to Khwajaa Azeezul Hasan Majzoob. He answered the letter in pencil. Khwajaa Sahib had travelled such a great distance to Thanabawan just to sit in *i`tikaaf*.

In Saharanpur, Hadhrat Moulana Khaleel Ahmad Sahib Saharanpuri used to sit in *i`tikaaf* and a large group used to join him.
A few students who had sat in *i`tikaaf* over here had seen Nabi ﷺ in their dream and he mentioned to them that we will meet at the Howdh-e-Kowthar.

The proof for the *topee* and turban in the *hadeeth*

Q: Some people are of the opinion that a *topee* should not be worn. They hold the view that if a *topee* is worn then a turban should be worn as well. Otherwise it should not be worn.
A: The following narration is recorded in Abu Dawood Shareef and in Tirmizi as well: فَرْقُ مَا بَيْنَنَا وَ بَيْنَ الْمُشْرِكِيْن الْعَمَائِم عَلَى الْقَلانِسِ (The difference between our attire and the attire of the polytheists is the wearing of turbans on the *topees*.)
The *topee* itself is proven from the word القلانس, but the *muhadditheen* have commented negatively regarding this *hadeeth*.
Imaam Tirmizi رحمه الله said: إسناده ليس بقائم (Its chain of narrators is not strong.) Imaam Tirmizi has recorded this narration. However, in the commentary of Shamaa'il-e-Tirmizi, Jam`ul-Wasaa'il, it is reported that three methods are established from Nabi ﷺ: (1) Only wearing a *topee*. (2) Performing *salaah* only wearing a turban. (3) Performing *salaah* with the turban tied over a *topee*.
The best would be to wear a *topee* with a turban tied over it. It is also better to perform *salaah* in this manner. However, only wearing a *topee* or only the turban is also correct, but it would be incorrect to do so if it implies that one is not showing importance to *salaah*.
Moulana Abdul Hayy Lucknowi has written: After a lot of research on this topic, I was unable to find any proof, but I did find something in the writings of my father. He stated that if one shows such importance to the turban that he does not attend the gatherings of his friends without tying a turban then such a person's *salaah* and *imaamat* will be *makrooh* without tying a turban. This is because in

his case, performing *salaah* without a turban will result in him performing *salaah* in menial clothing.

A friend of mine by the name of Moulana Faidhul Hasan Sahib Gangohi who had written the footnotes of Usool-ush-Shaashi as well as Musallam-uth-Thuboot, Husaami, Rasheediya etc. used to wear a *sherwaani*[18] over his *kurta* in the month of Ramadhaan despite the boiling and sweltering summer heat. His entire clothing would be drenched in perspiration, but he would still perform his *salaah* wearing his *sherwaani*. When he used to lead the *Taraaweeh salaah* in this manner, people would tell him, "Why are you putting yourself under so much of difficulty? There is no need for it. Perform the *salaah* without the *sherwaani*." He would reply, "I don't visit my friends without a *sherwaani*, how will I be able to stand in front of Allah without a *sherwaani*?"

Q: How long should the turban be?
A: This also appears in Jam`ul-Wasaa'il. Nabi ﷺ had two turbans. One was *sughra* and the other was *kubra*. The length of one was six *ziraa`* (approx. 3 metres) and the other was twelve *ziraa`* (approx. 6 metres).

Will the *sunnat* of tying a turban be achieved by wearing a scarf?

Q: People normally wear scarves. Will the *sunnat* of the turban be achieved through this?
A: The *sunnat* of wearing a scarf will be achieved.

Collective *du`aa*

Q: Is collective *du`aa* after *salaah* established?
A: It appears in the *hadeeth* that *du`aas* made after the *fardh salaah* are accepted. Hence, everybody desires that his *du`aa* be accepted

[18] A long waist coat (jacket).

and thus each person makes *du`aa*. This is an unintentional collective *du`aa*.
It is reported in the *hadeeth* that whoever raises his hands in *du`aa* after the *fardh salaah* Allah Ta`ala feels ashamed to reject his *du`aa*. Thus, every person desires that his *du`aa* be accepted. Therefore, every *musalli* will raise his hands in *du`aa* and coincidentally a collective *du`aa* transpires.
Mufti Shafee` Sahib has written an entire booklet trying to prove the correctness of collective *du`aa*.
A *du`aa* to be recited after every *salaah* has been recorded in '`Amal-ul-Yowmi wal-Laylah' which is a book written by Hafiz Ibnus Sunni. These two *ahaadeeth* are recorded there, as well as the wordings of the *du`aa*.

Shaking the hands at the time of *musaafahah* (greeting)

Shaking the hands at the time of *musaafahah* [19] is indicative of one's sins falling away. That is why some have the habit of saying: يغفر الله لنا و لكم (May Allah forgive us.) when greeting each another, although it is not proven in the *hadeeth*.

Making *du`aa* at the time of *mu`aanaqah* (embracing)

Q: Is there any *du`aa* to be recited at the time of *mu`aanaqah*?
A: I have no knowledge of this. However, at the time of the battle of Khaibar some of Nabi's ﷺ relatives who had migrated to Ethiopia returned. Among them was Hadhrat Ja`far and Hadhrat Zubair. On that occasion Nabi ﷺ made *mu`aanaqah* with Hadhrat Ja`far رضي الله عنه and said, "I do not know whether the arrival of Ja`far brings more joy or the victory of Khaibar."

[19] *Musaafahah* will translate as shaking both hands in our context, but it actually means clasping both hands when greeting. Shaking the hands when making *salaam*, is not *sunnat*. The hands should only be clasped. (Tansl.)

Wearing thin (refined) clothing

Q: Should one abandon wearing thin and refined clothing and what is the source of: مـــن رق ثوبـــه رق دينـــه (Whoever's clothing is thin and refined his *deen* becomes frail and weak.)?

A: I have no knowledge of this. However, one should not wear so thin clothing that exposes the figure of one's body. (It appears in the *hadeeth*) رب كاســيات عاريـــات (Many women are naked yet wearing clothes.) One explanation of this is that they wear such thin clothing through which their bodies are exposed.

Q: Does this only apply to women?

A: This also applies to men who cover the areas of the body that are compulsory to cover with thin clothing. A mere *lungi* will suffice. Nabi ﷺ used to frequently wear a *lungi* and wrap himself in a sheet. The following words appear in the *hadeeth*: حـــتى ظهـــر بيـــاض إبطيـــه (The whiteness of Nabi's ﷺ armpits was exposed.) It is evident that it could not have been a *kurta* but rather a *chaadar* (sheet).

Saying *alhamdulillah* after swallowing a morsel of food

Q: What is the basis of reciting *bismillah* before eating a morsel and reciting *alhamdulillah* after swallowing a morsel?

A: The *du`aa* that appears in the *hadeeth* and that which everyone should read is:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنَا وَ سَقَانَا وَجَعَلَنَا مُسْـــلِمِيْن (All praise belong to Allah who fed us, gave us water do drink and made us Muslims.) and: اَللّٰهُمَّ اجْعَلْهُ هَنِيْئا مَرِيْئا (O Allah! Make it wholesome and delicious.).

Alhamdulillah is also recited when the food is eventually emitted i.e. after one relieves himself. The following *du`aa* is recited: الحمد لله الـــذي أذهب عـــني الأذى و عافـــاني (All praise is due to Allah who has removed this harmful matter from me and granted me ease.)

Hafiz Ibnu Hajar was unfair in the matters of the *Hanafis*

Hafiz Ibnu Hajar رحمة الله عليه, the commentator of Bukhaari Shareef was a Shaafi`ee. Although Allamah Anwar Shah Kashmiri رحمة الله عليه used to refer to him as Hafiz-ud-Dunya, yet he was displeased with him. He used to say, "Hafiz Ibnu Hajar was unfair when it came to the *hanafis*. He knew the strong proofs of the *hanafis*, but he would not mention them. Rather he would quote such weak proofs that could easily be rejected." He used also say, "Hafiz Ibnu Hajar considered it *fardh-e-`ain* to refute Imaam Tahaawi رحمة الله عليه. Therefore, in many places he writes *Tahaawi Hanafi* and then refutes him. According to me, it is *fardh-e-`ain* to refute Hafiz Ibnu Hajar."

The council appointed by Hadhrat Umar ﷛ at the approach of his demise consisted of seven individuals

Ulama from various countries were invited to come to Hijaaz. In one of the discussions, one of their prominent *aalims* said that the council appointed by Umar ﷛ before his demise consisted of six individuals (to whom he entrusted the appointment of his successor).

An Indian *aalim*, Moulana Abdul Haleem Siddeeqi stood up and said, "There were seven individuals. Hadhrat Ibnu Umar was also a member. However, Hadhrat Umar had mentioned regarding him, 'He will not be appointed as the *khaleefah*, but will remain as a member of the council. The following appears in Bukhaari Shareef, vol 1, pg 524:

ما أجد أحق لهذا الأمر من هؤلاء النفر أو الرهط الذين توفي رسول الله ﷺ و هو عنهم راض فسمى عليا و عثمان و الزبير و طلحة و سعدا و عبد الرحمن بن عوف و قال يشهدكم عبد الله بن عمر و ليس له من الأمر شيء

(I do not find anyone more capable for the post of *khilaafat* besides these individuals with whom Nabi ﷺ was pleased at the time of his demise. He then took the names of Ali, Uthman, Zubair, Talhah, Sa`d and Abdurrahman bin `Auf ﷛.

He then said, “Abdullah bin Umar will be a council member but he will not be appointed as a *khaleefah*.”)

This Arab *aalim* did not answer him. Thereafter, he went to his mother and related this discussion to her. She replied, “This is correct. It does appear in a certain *kitaab*.” This Arab *aalim* was so overcome with grief (due to the Indian *aalim* correcting him), that it led to his death.

Definition of *bid`at*

Q: What is the correct definition of *bid`at*?

A: The definition of *bid`at* is to believe something to be part of *deen* whereas it is not part of *deen*. The basis of it is the *hadeeth*: من أحدث في أمرنا هذا ما ليس منه فهو رد (Whoever innovates something new in our religion it is rejected.) (Mishkaat Shareef, Vol 1, Pg 27)

Qiyaam, *Meelaad* and being affected by taking the name of Nabi ﷺ (in poetry form)

Q: In the *meelaad* celebrations the Barelwis stand and sing *ash`aar* (poetry) that cause them to cry.

A: Every Muslim has a natural liking for Nabi ﷺ and it is the demands of his *imaan* that he be affected by mentioning the name of Nabi ﷺ, more especially, when poetry is sung in a tune, because these tunes play a great role in affecting a person’s emotions. However, one should not misconstrue this to mean that *qiyaam* and *meelaad* celebrations are correct. Rather, they have become *bid`at* due to the large amounts of obscene acts associated with it.

The status of the *ahaadeeth* in Mustadrak Haakim

Some are of the opinion that with the exception of the words صلى الله عليه و سلم no other portion of Mustadrak Haakim is authentic. However, Hadhrat Shah Abdul Azeez Sahib Dehlawi has stated in Bustaan-ul-

Muhadditheen that the narrations of Mustadrak Haakim are of four categories. Quarter are *saheeh*, quarter are *hasan*, quarter are *dha`eef* and the remaining quarter are *moudhoo`* (fabrications).
Nevertheless, the preferred view is that those *ahaadeeth* regarding which Allamah Zahabi has not commented on Haakim's authentication are *saheeh*. The Mustadrak Haakim with the *tasheeh* (classification) of Allamah Zahabi has been published by Daa'iratul Ma`aarif, Hyderabad.

Recognising a person after fifty years through his feet

The incident of Hadhrat Wahshi ﷺ recognising a person through his feet after fifty years is quite famous. Once, two people had travelled to Syria to enquire from Hadhrat Wahshi regarding his assassination of Hadhrat Hamzah ﷺ. One of them covered his entire body only exposing his feet and eyes. He then asked Hadhrat Wahshi if he recognised him.

Hadhrat Wahshi replied, "Approximately fifty years ago, a child was born in the house of `Adiy bin Khiyaar and they needed a wet nurse for the child. They had asked me to search for a wet nurse and at that time the child was covered in a sheet. I had only seen the feet of that child. It seems that your feet are the same as the feet of that child." This turned out to be true and this person was Abdullah the son of `Adiy bin Khiyaar and his companion was Ja`far bin `Amr bin Umayyah Dhamari." (Bukhaari Shareef, Vol 2, Pg 583)

Refusing to accept an invitation due to a *hadeeth*

When I was in Kanpur, I never accepted an invitation unless the students were also invited. The reason for this is that it appears in the *hadeeth*: شر الطعام طعام الوليمة يدعى إليه الأغنياء و يترك الفقراء (The worst food is where the rich are invited and the poor are left out.) (Mishkaat, Vol 2, Pg 278/ Jaami`us-Sagheer, Vol 2, Pg 40) Those who are considered as leaders should exercise caution in not accepting such invitations where the poor are not invited.

Jam`ul-Fawaa'id is a combination of fourteen *hadeeth kitaabs*

In reply to this servant's (compiler) question, Hadhrat said, "Jam`ul-Fawaa'id is an excellent *kitaab*. It is a combination of fourteen *hadeeth kitaabs*. Its excellence can be gauged from the fact that Hadhrat Thanwi رحمة الله عليه had given all his *kitaabs* to the different *madaaris* with the exception of Jam`ul-Fawaa'id which he kept with him. This is also stated in the preface written by Hadhrat Thanwi رحمة الله عليه at the end of Jam`ul-Fawaa'id."

Photography is impermissible

A person sought permission to take a photograph of me. I did not permit him and told him that photography is impermissible. This person responded saying,

Person: The impermissibility is with regards to idols.

Mufti Sahib: Hadhrat `Aaishah had hung a curtain with pictures on it in her apartment. On seeing it, Nabi ﷺ tore it and said that the people to be inflicted with the worst punishment will be those who draw pictures. (Bukhaari Shareef, Vol 2, Pg 880)

In this incident, there were no idols, yet Nabi ﷺ tore the curtain with pictures and expressed his displeasure.

Person: This is only a reflection, similar to a person's image reflected in water. One does not play any role in it.

Mufti Sahib: Man does play a role in it, for the simple reason, that the camera does not capture the picture out of its own accord. The entire process is commenced by man's action. Then man also completes the developing of the photo as well.

Is the picture of Nabi ﷺ shown to the inmate of the grave?

Q: When an inmate of the grave is questioned regarding Nabi ﷺ, is he shown a picture of Nabi ﷺ?

A: The *Hadeeth* does not explicitly mention whether a picture would be shown or all the barriers between him and Nabi ﷺ will be removed and the physical self of Nabi ﷺ would be shown. With regards to a dead person being questioned: ما تقول في هـــذا الرجـــل (Who is this person?) without being shown a picture or the physical self of Nabi ﷺ,[20] this is similar to a court case. One has to present details of the case without it being in front of him. When one appears in court, he is then questioned regarding this case which he is fully aware of.
Similarly, the dead person knows in advance that he will be questioned regarding Nabi ﷺ. Hence, the question will be in reference to the knowledge he has of Nabi ﷺ.

Shaitaan being able to assume the form of Allah Ta`ala and not Nabi ﷺ

Q: (In Jeddah someone had asked) Why does *Shaitaan* have the ability to assume the form of Allah Ta`ala and not Nabi ﷺ?
A: *Shaitaan* only has the quality of misguiding and Nabi ﷺ was sent for the sole purpose of guidance. Allah Ta`ala has both the attributes of guiding and misguiding:
يُضِلُّ بِهٖ كَثِيْرًا ۙ وَّيَهْدِىْ بِهٖ كَثِيْرًا *(Allah Ta`ala misguides many through this example and guides many by means of this example.)[26:2]*
Therefore, it is possible for *Shaitaan* to adopt any form and pretend to be Allah. However, he does not have the ability to adopt the form of Rasulullah ﷺ.

Seeing Nabi ﷺ in the wakeful state

Person: Hadhrat Shaikh Zakariyya رحمة الله عليه had once explained in the Bukhaari lesson that the *Sufis* and the *muhadditheen* have a difference of opinion with regard to seeing Nabi ﷺ in the wakeful

[20] The commentators of Hadeeth have presented these explanations. It is possible that it will differ from person to person.

state. The *muhadditheen* negate it and the *Sufis* support it. Hadhrat Shaikh then said, "How can one deny it if he has experienced it."

Hadhrat: Once, Hadhrat Shaikh رحمة الله عليه had seen the blessed image and form of Nabi ﷺ whilst in *sajdah* during his *awwaabeen salaah* after Maghrib. Immediately, the thought crossed his mind that perhaps this is what the *hadeeth* refers to when it says: "Whoever saw me in a dream will see me whilst awake."

Q: Did this occur in Madinah?

A: No.

Is it more superior to see Nabi ﷺ in a dream or in the wakeful state?

Another question posed to me was that, is it more superior to see Nabi ﷺ in a dream or in the wakeful state? Hadhrat Shaikh had posed this question to many ulama teaching *Hadeeth*. He also enquired from me as to what was my opinion.

I replied that seeing Nabi ﷺ in a dream has been guaranteed that it is true,[21] but there is no guarantee for seeing Nabi ﷺ in the wakeful state. That is why it is more virtuous to see Nabi ﷺ in a dream.

Hadhrat Shaikh رحمة الله عليه then enquired as to whether it is possible for *Shaitaan* to appear in the form of Nabi ﷺ in the wakeful state.

I answered that it is impossible for him to appear in the form of Nabi ﷺ, in both the wakeful state and in a dream. However, one's imagination can portray an image.

Person: It is easier for the mind to portray the form of Nabi ﷺ in one's dream.

Hadhrat: The *Hadeeth* has verified this issue.

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[21] Nabi ﷺ has mentioned: من رآني في المنام فقد رآني فإن الشيطان لايتمثل بي (Whoever sees me in a dream has definitely seen me, for *Shaitaan* cannot appear in my form.)

Q: The *Hadeeth* speaks about: فــإن الشــيطان لايتمثــل بي (*Shaitaan* cannot adopt my form), but one's imagination can create an image in a dream.
A: No mention has been made of it. Since the *Hadeeth* has given the guarantee, one's imagination will be unable to create an image. However, there can be a difference in Nabi's ﷺ appearance.

Proof of using a fan

Hadhrat Moulana Madani رحمة الله عليــه used to disapprove the usage of a fan. He would remark, "Is there any proof in the *hadeeth* to use an instrument to create wind?"
Once when Moulana had come to Saharanpur, I quietly told Hadhrat Shaikh رحمة الله عليــه that the usage of a fan is proven through the *hadeeth*. Hadhrat Abu Hurairah رضي الله عنه would fan those performing *salaah*.
Hadhrat Shaikh رحمــة الله عليــه replied, "Well and good. Bring the *kitaab* and I will discuss this with Moulana in private."
Hadhrat Shaikh رحمة الله عليــه then told Moulana that using a fan is proven in the *hadeeth*. Hadhrat Madani رحمة الله عليه enquired about its source.
Hadhrat Shaikh رحمــة الله عليــه replied that this *hadeeth* does not appear in Bukhaari or Muslim Shareef. Nevertheless, it appears in a *kitaab* compiled by the principal of Darul Uloom Deoband, Moulana Habeebur-Rahman, and Shaikh-ul-Adab Moulana I`zaaz Ali Sahib has written its commentary. He has also provided the sources for the *ahaadeeth* that appear therein. This *kitaab* is also included in the Darul Uloom syllabus and its name is Laamiyaat-ul-Mu`jizaat.
Hadhrat Shaikh رحمة الله عليــه then showed him the *Hadeeth*. On seeing it, Hadhrat Moulana Madani رحمــة الله عليــه remained silent and stopped disapproving the usage of a fan.

Hafiz Ibnu Manda's compiling of *hadeeth*

Hafiz Hasan bin Manda رحمة الله عليــه had travelled for forty years on foot in acquiring *hadeeth*. As he passed each town, he would enquire as to

which *muhadditheen* lived there. He would then go to each *muhaddith* and note down all the *ahaadeeth* known to him together with its chain of narrators. By the time of his demise, he had collected so many *ahaadeeth* that he left forty trunks of *hadeeth* books written by him.

The leftover water of a Muslim

Q: Is there any cure in the leftover water of a Muslim and is the leftover water of a Hindu pure?

A: Mulla Ali Qari رحمة الله عليه has classified: سور المؤمن شفاء (There is cure in the leftover of a *mu'min*) as a fabrication. However, he has stated that the wording is fabricated but the meaning is correct. Its meaning is established through other means.

With regards to a non-Muslim, then if he has not drunk wine before having drunk water and there is no other impure substance in his mouth then his leftover water will be pure. This appears in the books of *fiqh*.

Cleaning the utensil after eating

In reply to a student's question, Hadhrat said, "When the utensil is cleaned it makes the following *du`aa*: 'O Allah! In the manner this person has cleaned and purified me, You purify him from sins.'" (Mishkaat, pg 369)

Hadhrat then said, "The following words appear in the *hadeeth* of Bukhaari Shareef: بقـــوا أو نقـــوا (Either leave some food for the next person or clean the plate.)"

The slap of Moosa عليه السلام

Q: Is it true that Moosa عليه السلام had slapped *malak-ul-maut* (the angel of death) and this resulted in him losing an eye?

A: It is true. This *hadeeth* appears in Bukhaari Shareef and his slap was no ordinary slap. It was the slap of a *nabi*. It was a *Moosawi* slap.

Piety should be considered in *nikaah*

It was the time for Moulana Abraarul Haq Sahib رحمة الله عليه to get married. I told him, "The best family is the family who the father and brother prefer, the best conduct and mannerism is that which the mother and sister like, and my suggestion is that you should also add the condition of piety."

(The *hadeeth* has also instructed us to consider this aspect.) Nabi ﷺ has mentioned: تنكح المرأة لأربع لمالها و لحسبها و لجمالها و لدينها فاظفر بذات الدين تربت يداك (A woman is married for one of four reasons; her wealth, her family status, her beauty, or her piety. Be successful with piety and may your hands be soiled.) (Mishkaat, vol 2, pg 267)

Apparent obstacles for deriving benefit

Q: What are the obstacles for deriving benefit, and when will one derive benefit?
A: Despite Nabi ﷺ being the *nabi* and the greatest of all creation, yet he was given the command of: وَقُلْ رَّبِّ زِدْنِيْ عِلْمًا (O My Rabb! Increase me in knowledge.) Therefore, Nabi ﷺ made the *du`aa* for the increase in knowledge.

There are two types of *`ilm* (knowledge): (1) *`ilm-e-naafi`* (beneficial knowledge) (2) *`ilm-e-ghair naafi`* (non beneficial knowledge)

The following *du`aa* was made for beneficial knowledge: اللهم إني أسألك علما نافعا (O Allah! I beg of You for beneficial knowledge) and the following *du`aa* was made for protection against non-beneficial knowledge: اللهم إني أعوذبك من علم لا ينفع (O Allah! I seek Your protection from non-beneficial knowledge.)

The question arises as to when will a person receive beneficial knowledge? The answer is that the following conditions have to be

found: (1) sound clear reasoning (2) firm conviction in the knowledge (3) firm determination to put it into practice
(4) irresistible endeavour to remove all obstacles.

Effort is generally made to acquire sound reasoning. Eight to nine years are spent in studying *kitaabs*, reading up their footnotes and researching their commentaries. However, no effort is made to build up a firm conviction. Where will it be acquired? One will not acquire it through reading up footnotes etc. One needs to sit in the company of the *ahl-e-dil* (pious) and then only will *yaqeen-e-kaamil* (firm conviction) be created.

Two aspects are necessary for sound reasoning: (1) one should not have *ghabaawat* (deficient understanding) (2) one should not have *ghawaayat* (perverse understanding). Generally, these were the two main causes for the uprising of the deviated sects.
Treating *ghabaawat* is simple but treating *ghawaayat* is difficult. The treatment for *ghabaawat* is that the person should be made to understand the entire discussion. However, a crooked minded person will conclude differently from what was intended in the discussion. Therefore, treating this problem is very difficult.

An example of perverse understanding

A group of people had come to Moulana Thanwi رحمة الله عليه and told him, “We have gambled. Will our lots be chosen?”
Was it Moulana’s responsibility to show them which digits would be chosen! Nevertheless, Moulana remarked, “Who are these people? Take them out of here. Send them outside.” These people began saying, “Moulana has ordered that we be taken out. He actually meant that our digits would be chosen.”
This is what perverse understanding means.

An example of deficient understanding

There was once a *muhaddith* who used to perform *witr salaah* after relieving himself. Daily he would perform *witr salaah* on several occasions. When he was asked the reason for this he replied, "It appears in the *Hadeeth*: مــن اســتجمر فليــوتر (Whoever relieves himself should perform *witr*.)"

He had understood the word: فليــوتر to mean: perform *witr salaah*, whereas in this context it does not mean *witr salaah*. It was then made known to him that in this context it refers to using an odd number of clay clods for *istinjaa* (cleansing).

In short, these are the two obstacles for deriving benefit.

A charm

Q: Will it be considered a spell if a person suffering with backaches places the legs of a child born upside down (with legs out first), on his back?

A: It is mentioned in the *Hadeeth* that the cure for *nazar* (evil eye) is that the one who cast the *nazar* should be asked to wash his limbs. The water should then be poured over the affected person.[22] In this way, the effect of the *nazar* will wear off. (Mishkaat, Vol 2, Pg 390) If the case in question is of a similar nature, then it is absolutely correct and it is not a charm. However, it apparently seems that this is a charm.

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[22] With reference to Allamah Nawawi, Mulla Ali Qari has explained the following procedure in Mirqaat (Vol 8, Pg 66): Water should be filled in a large basin. The one who cast the *nazar* should gargle his mouth and spit the water back into the basin. He will wash his face and then take water with his left hand using it to wash his right palm and vice versa. He will then wash his right elbow by taking water with his left hand and vice versa. The area between his palm and elbow (forearm) will not be washed. Thereafter, he will wash his right foot followed by his left knee. He will then wash the inner side of his lower garment. Water being used for washing the different limbs should fall back into the basin. This water will then be poured over the rear of the affected person's head.

The thigh is part of the private area

Hadhrat Shah Waliyyullah Dehlawi رحمة الله عليه has written in his commentary of Mu'atta that the thigh is not part of the private area for those involved in hard labour.

However, this is not the preferred view. Nabi ﷺ had addressed Hadhrat Ali رضي الله عنه: يا علي لا تبرز فخذك و لا تنظر فخذ حي و لا ميت (O Ali! Do not expose your thigh nor should you look at the thigh of a living or dead person.) (Mishkaat, Vol 2, Pg 269 with reference to Abu Dawood and Ibnu Majah)

Muslims erecting statues of non-Muslims at four way crossings in their villages

Q: The Muslims in certain areas of Meerut have erected statues of Indira Gandhi at four way crossings. This is done for personal and political agendas. What is the ruling for this?

A: ما المسئول عنها بأعلم من السائل (The one being questioned does not possess more knowledge than the questioner.) However, the following quotation regarding clothing does appear in Alamgiri (vol 2, pg 276) and Al-Bahr-ur-Raa'iq (vol 5, pg 123):

و يكفر بشد الزنار في وسطه إلا إذا فعل ذلك خديعة في الحرب و طليعة للمسلمين (A Muslim will be regarded as a disbeliever for tying a *zunnaar* (belt worn by Christians) around his waist unless it is done as a tactic of deception at the time of war or as a symbol for the Muslims.)

It is understood from this quotation that if a Muslim prisoner wishing to escape dresses in the attire of the disbelievers then it is totally permissible. With regard to pictures and statues etc., I have not come across any related quotations.

Repeating the *salaah* due to talking after making *salaam* mistakenly

Q: Will the *salaah* be complete if in a three or four *rakaat salaah* the *imaam* makes *salaam* after two *rakaats* mistakenly and begins

talking. Thereafter, the *muqtadees* reminded him and he completed the remaining *rakaats*.

A: The *salaah* is invalid. One should not be confused with the *hadeeth* of Zul-Yadain, because it is abrogated. The incident of Zul-Yadain had transpired when speaking in *salaah* was allowed. (Ad-Durr-ul-Mukhtaar, Vol 1, Pg 413)

Once, Nabi ﷺ made *salaam* after the second *rakaat* in a four *rakaat salaah* (either Zuhr or `Asr). After the *salaam* Hadhrat Zul-Yadain enquired, "Has the number of *rakaats* decreased or have you forgotten?"

Nabi ﷺ replied, "None of the two."

Zul-Yadain then said that either one of the two has occurred. Nabi ﷺ asked the *Sahaabah* and they agreed with what Zul-Yadain had said. Nabi ﷺ thereafter performed the remaining two *rakaats* and completed the *salaah*. (Bukhaari Shareef, Vol 1, Pg 146)

Raising the hands in *du`aa* after *salaah*

It is difficult to prove that Nabi ﷺ had raised his hands in *du`aa* after salaah.[23] However, Nabi ﷺ used to recite the following *du`aa* after those *fardh salaahs* which are followed by *sunnats*:

اللهم أنت السلام و منك السلام تباركت يا ذالجلال والإكرام

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[23] It is proven that Nabi ﷺ did raise his hands in *du`aa* but this was a general *du`aa* and not after *salaah*. It was the noble practice of Nabi ﷺ to raise his hands when making *du`aa*: أن النبي صلى الله عليه و سلم كان إذا دعا رفع يديه و مسح وجهه بيديه

It is also an *adab* (etiquette) of *du`aa* to raise the hands: عن ابن عباس قال المسألة أن ترفع يديك حذو منكبيك

In yet another *Hadeeth* it is mentioned: إن ربك حي كريم يستحي من عبده إذا رفع يديه إليه أن يردهما صفرا. Nabi ﷺ has commanded us to raise our hands at the time of *du`aa*: إذا سألتم الله فسلوه ببطون أكفكم و لا تسألوا بظهورها. All the above mentioned *ahaadeeth* appear in Abu Dawood, Vol 1, Pg 209.

The following *Hadeeth* explains the manner in which Nabi ﷺ made *du`aa* at the time of *salaat-ul-istisqaa* (*salaah* for rain): و رفع يديه فدعا أو يدعو يستسقي رافعا يديه قبل وجهه (Abu Dawood, vol 1, pg 164/165)

At times, Nabi ﷺ would recite the following *du`aa*:

لا إله إلا الله وحده لا شريك له له الملك و له الحمد و هو على كل شيء قدير اللهم لا مانع لما أعطيت و لا معطي لما منعت و لا ينفع ذا الجد منك الجد

Sometimes, other *du`aas* would also be recited. (Shaami, Vol 1, Pg 88)

Making *du`aa* after *Eid Salaah* and *Janaazah Salaah*

In reply to someone, Hadhrat said that making *du`aa* after *Eid salaah* has not been explicitly reported from Nabi ﷺ. However, its permissibility can be proven.

The following *hadeeth* is recorded in the *kitaab* '`Amal-ul-Yowmi-wal-Laylah': "When a bondsman raises his hands in *du`aa* after *salaah* Allah Ta`ala feels ashamed to reject the *du`aa*. In the *hadeeth* the words: بعد كل صلاة appear and they are general. Hence, the *Eid salaah* is included therein. Those who do not accept this should produce a *hadeeth* that has an exclusion.

Someone in the gathering then posed the question of *du`aa* after the *Janaazah salaah*. Hadhrat replied that *Janaazah salaah* would not be included in this *hadeeth* because the word *salaah* is unspecific and general. Hence, it refers to any *salaah* in its complete form which consists of *ruku* and *sajdah*. In actual fact, *Janaazah salaah* is not *salaah*. It is only a *du`aa*. It is figuratively termed as *salaah*. Therefore, it will be *makrooh* to make *du`aa* after it.

Du`aa after the *Eid khutbah*

In answer to someone Hadhrat said that someone had asked Hadhrat Thanwi رحمة الله عليه regarding the *du`aa* after the *Eid khutbah*. Hadhrat Thanwi replied that the following appears in the *hadeeth*: دبر كل صلاة دعوة مستجابة (*Du`aas* are accepted after every *salaah*.) From this it is understood that the *du`aa* should be made immediately after the

salaah without any delay. Therefore, making *du`aa* after the *Eid khutbah* instead of after the *Eid salaah* will alter the *sunnat*.

How must the *nafl salaah* after the *witr salaah* be performed?

Q: Is it more virtuous to perform the *nafl salaah* after the *witr salaah* sitting or standing?

A: Hadhrat Shaikh-ul-Hind رحمة الله عليه would perform the *nafl salaah* sitting. Someone had asked him about only receiving half the reward for performing the *salaah* sitting. His reply was that Nabi ﷺ had performed them sitting. Therefore, by sitting, the noble habit of Nabi ﷺ would be followed to a greater extent, though the reward may be lesser.

Hadhrat Thanwi رحمة الله عليه would usually perform these *nafl* standing because *`azeemat* (the original and perfect method) lies in this and at times he would perform them seated.

Hadhrat Moulana As`adullah Sahib a great *khaleefah* of Moulana had asked Moulana the reason for him doing so.

Moulana replied, "I perform these *nafl* seated occasionally so as not to allow my *nafs* to deceive me by making me think that I am doing something great by continuously practising on *`azeemat*."

Hadhrat Moulana Irshaad Sahib who was present said that it was the practice of Moulana Madani رحمة الله عليه to sit and perform these *nafl*.

Thereafter, Hadhrat mentioned that Nabi ﷺ would remain standing in *tahajjud salaah* for hours on end to the extent that his feet would swell. He would then perform his *witr* after which he would perform these *nafl* seated.

At times, Nabi ﷺ would commence the *nafl* standing and due to fatigue, he would sit and recite a lengthy *qiraat*. He would then stand and recite a bit more Qur'aan before going into *ruku*.

From this we learn, that the desire of Nabi ﷺ was to perform *salaah* standing, but due to extreme fatigue and the lengthy *qiraat*, he would sit.
Nabi ﷺ was also asked regarding him performing *salaah* seated. He replied that I still receive the complete reward even though I perform my *salaah* sitting. (Mishkaat, Vol 1, Pg 110, Chapter on moderation in action)

When must the *imaam* take his place on the *musalla*?

Imaam Muhammad رحمة الله عليه has written in Kitaab-us-Salaah that he had asked Imaam Abu Hanifah رحمة الله عليه regarding a person who stands for *salaah* at the time of *hayya `alal falaah.* Imaam Abu Hanifah رحمة الله عليه replied:
"لا حرج (There is no problem.)"
He then asked him regarding a person who stands for *salaah* at the commencement of the *iqaamah*. Imaam Abu Hanifah رحمة الله عليه gave the same reply.
From this we understand that there is concession for both methods. Therefore, it will be incorrect to disapprove any one of them. However, one should bear in mind that the answer of Imaam Abu Hanifah and the statements of the *fuqahaa* refer to the situation where the *imaam* is already seated close to the *musalla*. The situation of where the *imaam* sits on his *musalla* at the commencement of the *iqaamah* and then only stands at the time of *hayya `alal falaah* is not established.

Initially, the *Sahaabah* رضي الله عنهم used to stand for *salaah* prior to them even seeing Nabi ﷺ approaching. Nabi ﷺ had then prevented them from this and mentioned: لا تقوموا حتى تروني (Do not stand for *salaah* until you see me.) From then onwards, Hadhrat Bilal رضي الله عنه would wait for Nabi ﷺ. As soon as he saw the curtain on the doorway of Nabi ﷺ being raised, he would understand that Nabi ﷺ was coming out and then only would he commence with the *iqaamah*.

The other *Sahaabah* ﵃ would then stand in the *saffs* and by the time Nabi ﷺ reached his *musalla* the *saffs* would be straight.

Verifying a *hadeeth* normally quoted by the *Tableeghi Jamaat*

In reply to a question pertaining to the *ahaadeeth* often quoted by the *tableeghi jamaat*, Hadhrat said: "The following *hadeeth* is recorded in At-Targheeb-wat-Tarheeb: 'One step in the path of Allah Ta`ala is far better than many *rakaats* of *salaah* performed in the *Ka`bah* on night of *Laylat-ul-Qadr*.'

Under the chapter of *Jumu`ah* (Vol 1, Pg 124), Imaam Bukhaari reports a similar *hadeeth* proving the virtue for hastening to the *Jumu`ah salaah* with the following words:

من اغبرّت قدماه في سبيل الله حرّمه الله علـــى النـــار (Allah Ta`ala has made the fire of *Jahannum haraam* on one whose feet were soiled in the path of Allah.)

In Kitaab-ul-Jihaad, Vol 1, Pg 394, Imaam Bukhaari has narrated a similar *hadeeth* with the following words: ما اغبرّت قدما عبد في سبيل الله فتمسّـــه النار (The fire of *Jahannum* will not touch the feet of the person whose feet were soiled in the path of Allah.)"

Etiquettes and conditions for the acceptance *of du`aas*

Q: The *du`aas* of parents in favour of their children are readily accepted. What are the details?

A: The *du`aa* of a *mu'min* never goes unanswered. It is always accepted. As far as conditions are concerned, then there are conditions for everything. For example, one's *salaah* will only be accepted when his body, clothing, and place of *salaah* are clean and he is facing the *qiblah*.

Similarly, there are conditions for the acceptance of *du`aas*. One needs to have a good opinion of Allah Ta`ala that He will accept my *du`aa*, and if my *du`aa* is not accepted on account of my request being inappropriate then also I will be happy.

In one *hadeeth* Nabi ﷺ mentioned of a person who was on a journey in a foreign land and his hair was dishevelled saying *ya rabb, ya rabb, ya rabb*. However, his food, drink and clothing were acquired through *haraam* means, so how will his *du`aa* ever be accepted?
Therefore, for the acceptance of *du`aas*, one's food, drink and clothing should be of *halaal* sources.

In another *hadeeth* Nabi ﷺ has mentioned that Allah Ta`ala does not accept the *du`aa* of an inattentive person.
He will be verbally making *du`aa* yet his heart will be entertaining thoughts other than his *du`aa*. Such a person's *du`aa* is not accepted.
In yet another *hadeeth*, Nabi ﷺ is reported to have stated that a *mu'min's du`aa* is accepted as long as he does not hasten. The *Sahaabah* ؓ asked Nabi ﷺ as to what was meant by him hastening. Nabi ﷺ replied, "When one begins to say, 'I am making *du`aa* yet my *du`aa* is not being answered.'"

A method of saving oneself from the crime of desisting to talk to a fellow *Muslim* for more than three days

Q: Two people had an argument that led to them not talking to each another. One of them wishes to resume talking to the other person due to the *hadeeth* that prohibits us from desisting to talk to a fellow *Muslim* for more than three days due to enmity. What must he do if the other person refuses to talk to him?
A: The one wishing to resume talking will be absolved of his duty by making *salaam* to his fellow brother. By doing this, he will not be party to the sin of abstaining from talking to a fellow Muslim. In fact, the sin will be entirely on the other person.

The wisdom of saying *alhamdulillah* after sneezing

Hafiz Ibnu Qayyim has written that there are two veins that run in one's brain. One is a vein of leprosy and the other is a vein of influenza. The vein of influenza overpowers the vein of leprosy and this results in one sneezing. Therefore, we are taught to recite

alhamdulillah after sneezing to thank Allah Ta`ala for having saved us from a harmful ailment as leprosy.

Ishraaq and *Chaasht namaaz*

According to the *fuqahaa* and *muhadditheen* there is only one *nafl salaah* to be performed between sunrise and *zawaal* and that is called *salaat-ud-duhaa (chaasht)*. However, according to the *Sufis* there are two types of *nafl salaahs* to be performed in this time. One is *Ishraaq* and the other is *Chaasht*. They have divided the time between sunrise and *zawaal* into two parts. The *salaah* read in the first part is known as *Ishraaq* and the *salaah* read in the second part is known as *Chaasht*. They have interpreted some of the related *ahaadeeth* as *Ishraaq* and some as *Chaasht*. In this way, both these *salaahs* are proven from the *ahaadeeth*. Another point is that at times, Nabi ﷺ would perform *salaah* early and this was known as *Ishraaq* and at times the same *salaah* was performed a little later and it was known as *Chaasht*.

Objection against requesting the pious to make *du`aa*

Q: Why do people request the pious to make *du`aa* if everything occurs through the will of Allah Ta`ala?

A: Why do you eat if Allah Ta`ala has the ability to fill your stomach without you eating. This is only an *ilzaami* (to silence) answer. The actual answer is that Allah Ta`ala has commanded us to make *du`aa*: ادْعُوْنِيٓ اَسْتَجِبْ لَكُمْ (Call unto me and I will answer you), and requesting others for their *du`aas* is proven through the *hadeeth*.

Nabi ﷺ had requested Hadhrat Abu Bakr رضي الله عنه to make *du`aa* for him when he was sent as the leader of the *hujjaaj* in 9 A.H.

Similarly, when Hadhrat Umar رضي الله عنه had asked Nabi ﷺ for permission to proceed for *umrah*, Nabi ﷺ granted him permission and told him: أشركنا في دعائك يا أخي (O my brother! Include me in your *du`aa*.) From this we understand that it is also correct for a senior to request a junior to make *du`aa*.

Request for general *du`aa*

Hadhrat Moulana Fakhruddeen Muradabadi رحمة الله عليه the former *shaikh-ul-hadeeth* of Darul Uloom Deoband had gone to Saharanpur. As he was departing, the students came up to his vehicle for *musaafahah* (greeting) and requested him for *du`aas*.

He then said, "There has to be some objective for the *du`aa*."

I replied, "Nabi ﷺ had requested Hadhrat Umar رضي الله عنه: أشركنا في دعائك (Include me in your *du`aa*.) The objective of the *du`aa* was not specified."

On hearing this, he remained silent thinking to himself that what a foolish person I have come across (this statement was just as some form of humour).

Should water be drunk during meals or after meals?

In reply to this servant (compiler), Hadhrat said, "Nabi ﷺ did not drink water after meals and I do not know if he drank during meals. However, there are two opinions of the physicians. Some are of the opinion that it is not healthy to drink during meals and others are of the opinion that drinking after meals is equally unhealthy. Both these views are recorded in Bustaan-ul-Muhadditheen written by Faqeeh Abul-Laith."

An academic research of the name Salool in the name Ibnu Salool

The name Salool that appears in the name of the leader of the *munaafiqeen* (hypocrites) Abdullah bin Ubayy ibnu Salool, is his mother's name and not that of his grandfather, as it apparently seems. (Footnote of Jalaalain, Vol 2, Pg 395)

Why was Hadhrat Hilaal bin Umayyah رضي الله عنه admonished despite him being an old person?

Q: Ka`b bin Maalik, Hilaal bin Umayyah and Muraarah bin Rabee` رضي الله عنهم were admonished for not participating in the battle of Tabuk.

However, the question that arises is why was Hilaal bin Umayyah ﷺ rebuked, whereas his wife had described him with the following words: إنه شيخ ضائع (he is old and weak), which necessitates that *jihaad* was not compulsory on him?

A: His wife described him in this manner whilst she was sobbing and in a state of grief. Hence, firstly this was not his actual condition. Secondly, in *jihaad* there are duties that do not require a lot of physical strength. The objective is to be present.

Hadhrat Hassaan bin Thabit ﷺ was made in charge of a fort wherein the womenfolk were kept. Someone came and informed him of a certain Jew who was looking at the women and requested Hadhrat Hassaan to kill him. Hadhrat Hassaan replied, "I am unable to accomplish that task. Had I been able to do so I would not have been left here."

The word *halka phulka* (very light) that appears in the Tableeghi Nisaab (Fazaa'il-e-A`maal)

Q: A *hadeeth* appears in the Tableeghi Nisaab wherein Nabi ﷺ is reported to have mentioned: "A Muslim worthy of being envied is he who is *halka phulka* (light) (i.e. he does not have a heavy burden of a family), performs *salaah* in abundance, he is content with the meagre sustenance he receives, obeys Allah Ta`ala entirely, remains unknown to others, passes away quickly, does not have an extensive estate and nor are there many to cry over him."

Does this mean that one can decrease his family by birth control?

A: The *hadeeth* does not convey this meaning. It means that when one becomes famous, earns a high status in society and his business is flourishing then such a person will have lots of duties.

Generally, obligations are not fulfilled which results in one being held accountable for his wrong doings. One who is not popular, does not have many acquaintances, is light and passes away early, his affair is easy and rendering an account of his book of deeds will be easy. Therefore, one who has plenty of wealth will take longer to render an account of his deeds, because he will be questioned

regarding the source of his wealth and the avenues where he had spent it. In proportion to the amount of wealth one possesses, accountability becomes more difficult. The one who had a paltry sum of wealth will have an easy account to render. This is the meaning of the *hadeeth* and not what you had understood.

Retraction from a *hadeeth*

Q: Whilst in Saharanpur, you had quoted a *hadeeth* of Musannaf Abdur-Razzaq in reply to Moulana Manzoor Ahmad Sahib of Kanpur. It was stated that Nabi ﷺ had invited some *Sahaabah* ﷺ for meals on the occasion of the marriage of Hadhrat Faatimah رضي الله عنها. You had then commented that we understand from this *hadeeth* that it is permissible to invite people for meals on the occasion of one's daughter's marriage. However, after some time your retraction from this statement was published in the monthly journal 'Ar-Riyadh'.

A: I did retract from my previous statement because of a narrator in the chain of narration whom the *muhadditheen* have severely criticised. Moulana Yunus Sahib the *shaikh-ul-hadeeth* of Saharanpur pointed this out, and he had requested me to retract from the statement.

مسائل فقهیه

Masaa'il of *Fiqh*

Tahaarah

Why does the skin of man not become pure by tanning it?

Q: Do the skins of all animals become *paak* (purified) by tanning?
A: Yes, with the exception of the skin of a swine and human being.

Q: I have heard that the reason for the skin of a human not becoming *paak* is that he is deserving of being honoured and dignified. I do not understand this. Being honoured does not seem to be a reason for being impure.
A: Man is *ashraf-ul-makhlooqaat* (best of creations) and he is honoured and dignified. Allah Ta`ala says:

وَلَقَدْ كَرَّمْنَا بَنِيٓ اٰدَمَ (And We have honoured the children of Aadam عليه السلام.)

The limbs of a human have to be respected. Using the skin of a human amounts to disrespect. Thus, the *fuqahaa* have passed this law on the basis of disrespect. The following appears in Hidaayah, vol 1, pg 24: و كل إهاب دبغ فقد طهر و جازت الصلاة فيه و الوضوء منه إلا جلد الختزير و الآدمي . . . و حرمة الانتفاع بأجزاء الآدمي لكرامته (Every tanned skin is pure with the exception of the skin of a human and a swine. *Salaah* can be performed on it and *wudhu* can be made from the water filled in a utensil made from it. The reason for the prohibition of taking benefit from the body parts of a human is respect and honour.)
In Hidaayah, vol 3, pg 39, the following appears:

و لايجوز بيع شعور الإنسان و الانتفاع به لأن الآدمي مكرم لا مبذل فلايجوز أن يكون شيء من أجزائه مهانا

(It is impermissible to sell the hair of a human or to derive benefit from it because man has to be honoured and not disgraced.)

Making *wudhu* standing

Q: How is it to make *wudhu* standing?
A: The *wudhu* will be valid.

Q: Will the *wudhu* be *makrooh*?
A: I have no knowledge of this. I have not come across any quotation that says that it is *makrooh* to make *wudhu* standing. However, sitting on an elevated place at the time of *wudhu* is counted as an etiquette of *wudhu* and contradicting an etiquette does not result in a *makrooh* act.

و قال في البحر و لا يلزم من ترك المستحب ثبوت الكراهة إذ لا بد لها من دليل خاص. شامي 84/1

Nevertheless, carrying out the rituals of *wudhu* and *ghusl* is not the objective. Rather, entering into the state of *wudhu* and *ghusl* is the objective. (This could be understood through the following scenario:) If one has to dive into a pool and the limbs of *wudhu* get wet, one will now be in the state of *wudhu*. Similarly, if on a rainy day, a person stands beneath a gutter and his limbs get wet, he will be in the state of *wudhu*. In both these situations, the person was not sitting. Through this, we learn that sitting is not a requirement of *wudhu*.

Which direction must one face when having a ghusl (bath)?

This insignificant servant (compiler - Ml Noorullah) had once gestured to Moulana Isma`eel of South Africa to request Hadhrat to take a rest. When he requested Hadhrat to take a rest, Hadhrat told him, “Someone else had put this thought in your mind.”

Hadhrat then said that the father of Moulana Muhammad Ali of Bombay had related to us that once in Surat, Moulana Yusuf Binnori رحمة الله عليه and a few others were discussing that it is *sunnat* to face the *qiblah* when making *wudhu*, but whilst taking a bath in which direction must one face?

They then told me (the father of Moulana Muhammad Ali) to go to Mufti Mahdi Hasan رحمة الله عليه and pose this question to him from my side, and thereafter relate his answer to them.

I went to Mufti Sahib and posed the question to him. Mufti Sahib told me, "This question could not have been raised by you. Who asked you to pose this question?" I then related to him the entire discussion.

He then told me, "Go to my house, and bring such and such a *kitaab* that is on a certain shelf in my room."

I brought the *kitaab* for him. He opened the *kitaab*, extracted the entire *mas'alah* and noted it and gave it to me. The *mas'alah* was that one should face the east when taking a bath. When I returned with the *mas'alah*, tears swelled in the eyes of Moulana Muhammad Yusuf Binnori رحمة الله عليه and he said, "We have not appreciated this senior personality."

Why do the *sunnats* precede the *faraa'idh* in *wudhu*?

A newly graduated *aalim* had gone to a *peer sahib*. Thinking to himself that this *peer sahib* has only taken up the post of a peer without even studying *Hidaayah* (book on Hanafi *fiqh*), he decided to test him.

Hence, he went up to him and asked, "*Sunnats* are a completion for the *faraa'idh* but why is it that one first washes his hands till the wrists, then gargles his mouth and then puts water into his nostrils before carrying out the *fardh* of washing the face, whereas these are all *sunnats*?"

The *peer sahib* indicated to his *khaadim* (attendant) and told the *aalim* to ask him. This *aalim* was a bit hesitant because he was asked

to pose the question to the *khaadim* who was appointed to bring the mud clods for *istinjaa*. The *peer sahib* told him again to ask the *khaadim*.

Eventually, he asked the *khaadim* and he replied, "You are aware that water has three qualities. It is colourless, tasteless and odourless. A person first washes his hands so that he will be able to see if the colour is normal. He then gargles in order to determine the taste of the water and lastly he places the water into his nostrils to distinguish its smell. When one finds that all the qualities of the water are normal he will understand that it is now pure and the water is: على صفة المنزّل من السماء (as it is sent down from the sky). Allah Ta`ala says: وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً طَهُوْرًا (And We showered pure water from the skies.) The water is now suitable to fulfil the *fardh* of *wudhu* which is a pre-requisite of *salaah*."

On hearing this, the very same *aalim* who had posed this question so that the *peer sahib* will fail to answer was now dumbfounded. Whilst he was still in this state of shock, the *khaadim* left the mud clods and departed. This *aalim* followed him outside and asked him to repeat the answer so that he could note it down.

The *khaadim* replied, "What explanation are you asking for? I do not know anything."

The truth of the matter was that the *peer sahib* had made *tasarruf* (made *du`aa*) on this *khaadim* as a result of which he spoke. These personalities also used *tasarruf* in this manner.

The *karaahat* (reprehensibility) of *israaf* (wastage) in *wudhu* and its *roohaani* (spiritual) effect

Q: Hadhrat! Nowadays taps have been fitted in the *masaajid* for making *wudhu* and this causes extra water to be used. Will this fall within the definition of *israaf*?

A: Yes. It will fall under the definition of *israaf* and this will be *makrooh* when the amount used is more than the *shar`ee* requirement.
(It is stated in Ad-Durr-ul-Mukhtaar: و مكروه الإسراف (Israaf is *makrooh*)
It is further stated in Radd-ul-Muhtaar:
(قوله : والإسراف) أي بأن يستعمل منه فوق الحاجة الشرعية ، لما أخرج ابن ماجه وغيره عن عبد الله بن عمرو بن العاص أن رسول الله صلى الله عليه وسلم مر بسعد و هو يتوضأ فقال : ما هذا السرف ؟ فقال : أفي الوضوء إسراف ؟ فقال : نعم ، وإن كنت على نهر جار

Q: Will this *israaf* have a spiritual effect?
A: Yes. It will definitely have a spiritual effect.

Salaah

Engaging in *zikr* during the *makrooh* times of *salaah* is more virtuous

Q: Is it more virtuous to engage in *zikr* or to recite the Qur'aan during the *makrooh* times of *salaah* (sunrise, *zawaal* and sunset)?
A: It is more virtuous to engage in *zikr* because the recitation of the Qur'aan is a *rukn* (fundamental) of *salaah*, and *salaah* is *makrooh* during these times. Therefore, engaging in *zikr* will be more virtuous, although it will not be *makrooh* to recite Qur'aan Shareef.
و في البغية الصلاة على النبي ﷺ في الأوقات التي تكره فيها الصلاة و الدعاء و التسبيح أفضل من قراءة القرآن ا هـــ
و لعله لأن القراءة ركن الصلاة و هي مكروهة فالأولى ترك ما كان ركنا لها (البحر الرائق، 1: 251 / رد المحتار، 1: 250)

Performing *salaah* and making *sajdah-e-tilaawat* during *makrooh* times

Q: Is it correct to perform *janaazah salaah* or *sajdah-e-tilaawat* during the *makrooh* times?

A: No, it is incorrect. However, if the *janaazah* arrives during these times or the *aayat* of *sajdah* is recited during these times, then both will be correct though *makrooh-e-tanzeehi*.

(و كره) تحريما ... (صلاة) ... (و لو) ... (على جنازة و سجدة تلاوة و سهو) ... (مع شروق) ... (و استواء) ... (و غروب ...) ... فلو وجبتا فيها لم يكره فعلهما : أي تحريما

قوله : (أي تحريما) أفاد ثبوت الكراهة التنزيهية . الدر المختار مع رد المحتار 1 :250/ البحر الرائق 1 : 250

Using one's discretion for determining the time of sunrise and sunset

Q: What must one do if he does not know the time of sunrise and sunset?

A: Once we were stranded in France. It was announced that the flight will not depart as scheduled and we disembarked. The ceiling was covered with mirrors. Hence, we did not know whether it was night or day nor did we know the direction of the *qiblah*. We saw a Punjabi Hindu and asked him the time of sunset. He replied, "Sometimes it sets at two 'o' clock and sometimes at eight 'o'clock. I don't really know."

Q: What did you then do?

A: We decided that since there was the *mas'alah* of *taharri* (using one's discretion) we should practise it to determine the *qiblah*. فَأَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللهِ (Whichever direction you face, Allah Ta`ala is there.)

Q: What did you do for the *salaah* times?

A: Can one not use his discretion? I did this as well. One may employ his discretion.

Reading Asr *salaah* after *mithl-e-awwal* in the Haram Shareef and whilst on journey

The *mufta behi* (view on which the *fatwa* is issued) with regards to the time for the commencement of Asr *salaah* according to the Hanafi *mazhab* is *mithl-e-thaani* (when the shadow of an object reaches double its length). According to the view of *Sahibain* (Imaam Abu Yusuf and Imaam Muhammad) and one view of Imaam Abu Hanifah, the time for Asr *salaah* commences after *mithl-e-awwal* (when the shadow of an object equals its original length) which corresponds to the view of *a'immah thalaathah* (the three *imaams* of *fiqh*; Imaam Maalik, Imaam Shaafi`ee and Imaam Ahmad bin Hambal). (Tahtaawi `ala Maraaqil Falaah, pg 95)

In the Haram Shareef Asr *salaah* is performed after *mithl-e-awwal*, and when I am in the *haram* I also perform Asr *salaah* with them. Likewise, when I am travelling and there is no chance of me being able to perform the Asr *salaah* after *mithl-e-thaani,* I perform it after *mithl-e-awwal*.

Azaan called out at once from different *musjids*

When the *azaan* is called out from different *musjids* at the same time one should reply to the *azaan* of the *musjid* he will be attending to perform his *salaah*. (Shaami, vol 1, pg 268/ Kabeeri, pg 363)

Replying to the *azaan*

Generally, the *fuqahaa* are of the opinion that it is *sunnat* to verbally reply to the words of the *azaan*. However, Muhaqqiq Ibnu Humaam who is called *Muhaqqiq alal-itlaaq* by Molwi Ahmad Radha Khan, and Allamah Ibnu Nujaim Misri are of the opinion that it is *waajib* to verbally reply to the words of the *azaan*. They cite the following *hadeeth* as proof: قولوا مثل ما يقول المؤذن (say what the *mu'azzin* says.). The

word قولـــوا is in the imperative tense which implies *wujoob* (compulsion), provided there is no evidence to the contrary. (Shaami, vol 1, pg 267)

The *azaan* of one who shaves or trims his beard

It is not permissible to shave or trim the beard lesser than one fist. Therefore, the *azaan* of such a person is *makrooh*. The *fuqahaa* have stated that the *azaan* of a *faasiq* (an open sinner) is *makrooh* because the statement of a *faasiq* is unacceptable in matters pertaining to *Deen*, and *azaan* is a *deeni* matter. (Haashiyat-ut-Tahtaawi, pg 108)
However, an objection raised against this is that the purpose of *azaan* is notification and this can be accomplished by a *faasiq*. Hence, there is no problem in a *faasiq* giving *azaan*.
Therefore, I explain the reason differently. The *mu'azzin* announces on behalf of Allah Ta`ala and this is an esteemed position which is inappropriate for a *faasiq*. (Shaami, vol 5, pg 261)

Unable to reply to the *azaan* from the beginning

If one was unable to reply to the *azaan* from the beginning and decides to reply to it after part of the *azaan* has been called out, then he should repeat the words of the *azaan* from the beginning and not from the words the *mu'azzin* is presently saying. (Shaami, vol 1, pg 265. يجيب في جميعه إذا لم يسمع إلا بعضها)

Azaan will also be called out in the ears of an illegitimate child

Q: Should the *azaan* be called out in the ears of an illegitimate child?
A: Why not? This is no fault of the child. It appears in the *hadeeth*:
الولد للفراش و للعاهر الحجر

Where should the *azaan* be called out before the *Jumu`ah khutbah*?

Q: Is it correct to call out the *azaan* before the *Jumu`ah khutbah* in the *musjid*?

A: The *azaan* that is normally given before *salaah* is to inform those who are not present of the approach of the *salaah*. Therefore, it will be better if it is called out from an elevated place so that its purpose is achieved. It is not recommended to call out the *azaan* from the *musjid* because the voice will not travel far.

With regards to the *azaan* before *Jumu`ah*, then it is to inform those who are engaged in *ibaadat* etc. that the *khutbah* is about to start and they should terminate whatever they are engaged in. Therefore, this *azaan* should be called out in the *musjid* in front of the *imaam* and the *mimbar*. There is no harm if the *mu'azzin* goes slightly to the right or the left. The following appears in Al-Bahr-ur-Raa'iq, vol 2, pg 157: فإذا جلس على المنبر أذّن بين يديه بذلك جرى التوارث

The following appears in Bazl-ul-Majhood, vol 2, pg 180:

فكونه بين يديه عام شامل لما كان في محاذاته أو شيئا منحرفا إلى اليمين أو الشمال

(A similar question is discussed in Fatawaa Mahmoodiya, vol 2, pg 62.)

Replying to the *azaan* whilst eating

If the *azaan* commences whilst you are eating, then it will be better to stop eating and reply to the *azaan*. Thereafter, read the *du`aa* after *azaan* and continue eating. However, there is no harm if one replies whilst eating. If one continues eating without replying then also it will be permissible.

Reciting *durood shareef* before the *du`aa* after *azaan*

Q: Should one recite *durood shareef* before the *du`aa* after *azaan*?

A: Yes. One should recite *durood shareef* and then the *du`aa*. This also appears in the *hadeeth*. (Nasai, vol 1, pg 110/ Mishkaat, vol 1, pg 64/ Muslim Shareef, vol 1, pg 116)
It also appears in the *hadeeth* that *du`aas* wherein *durood shareef* is not recited remain suspended between the earth and sky. (Mishkaat, vol 1, pg 87) However, this is a *mouqoof* narration (statement of a *sahaabi*). (Mirqaat, vol 2, pg 348)

Raising the hands in *du`aa* after *azaan*

Q: Some people raise their hands in *du`aa* after *azaan* and some do not raise their hands. In fact, they even consider it to be improper. Which is the correct view?
A: I was asked this question before as well. I had replied that that this *mas'alah* was stirred up in Bangladesh. I read the books of both the parties, those supporting it and those opposing it and I have practised on both. At times, I raise my hands and at times, I leave it.

Objection against repeating the *azaan* of a *faasiq*

Student: It appears in your *malfoozaat* that you had the *azaan* of a person who shaves his beard repeated. However, there is an objection against this due to the *Hadeeth* that says: صلّوا خلف كل برّ و فاجر (Perform *salaah* behind every pious and sinful person.).
This *Hadeeth* allows the *imaamat* of a *faasiq* and the *azaan* is an act of a lower degree than *salaah*. Therefore, there should be more reason for the *azaan* of a *faasiq* to be allowed.
Hadhrat: What are you studying?
Student: I am studying Mishkaat Shareef, Hidaayah Aakhirain etc.
Hadhrat: Well, it appears in Hidaayah, volume three that the testimony of a *faasiq* is unacceptable in *diyanaat* (religious matters). The Qur'aan Shareef states: وَّلَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا ۚ وَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ *(And do not accept their testimony and they are faasiqun (open sinners).*

This *aayat* refers to the person who was punished for falsely accusing a chaste person. Bearing testimony is of a lower degree than *imaamat*, yet how is it that the testimony of a *faasiq* is unacceptable?

Repeating the *azaan* of one who shaves his beard

A police officer in Deoband had a great fervour to call out the *azaan*, but he used to shave his beard. Once when he called out the *azaan* I had the *azaan* repeated. From then onwards, he did not have the courage to call out the *azaan*. However, he was granted the ability to start growing his beard.

Replying to the *azaan* before the *Jumu`ah khutbah*

The congregation should not reply verbally to the *azaan* before the *Jumu`ah khutbah*. They may reply in their minds. However, the *imaam* may verbally reply to the *azaan*. He is also allowed to disapprove any incorrect action being carried out during the *khutbah* and if there is a genuine need, the *imaam* may even speak during the *khutbah*. (Bukhaari, vol 2, pg 155)

Replying to the *iqaamah*

It is *mustahab* to reply to the *iqaamah*. (Just as it is *mustahab* to reply to the *azaan*.) Moulana Irshaad Sahib who was present said, “Let alone us practising it, we have even stopped explaining this *mas’alah*.”

How long can the ل - *laam* in the word الله - *Allah* be stretched?

Q: Is it permissible to stretch the letter ل in the word الله?

A: Our *buzurg* Muhyis-Sunnah Moulana Abraarul Haq Sahib (رحمة الله عليه) is extremely firm in this aspect. I will not say that he is *mutashaddid* (extremely harsh) in this *mas’alah*. He totally prohibits the stretching of the letter *laam* and he cites a quotation of the

commentary of Jazaree as proof for his view. This does not necessarily mean that all the *ulama* prohibit the stretching of the *laam* of *Allah*.

Moulana had once visited Jalalabad. He had voiced his opinion there as well and prevented them from stretching the *laam* of *Allah*. Hadhrat Moulana Maseehullah Khan Sahib رحمة الله عليه asked his associates to research this *mas'alah* in the various *kitaabs*. Despite their search, they were unable to locate any quotation which proves the shortening of the *laam* as explained by Moulana Abraarul Haq Sahib (عليه رحمة الله).

A certain Qari Sahib compiled a *kitaab* in refutation of the view held by Moulana Abraarul Haq Sahib. After compiling the *kitaab*, he sent me a copy asking me as to whether he should publish the *kitaab* and send a copy to Moulana Abraarul Haq Sahib. I replied: "Both of you are Qaris whereas I am an *ummi* (unacquainted with this field). How do you expect me to adjudicate between the two of you? After all, the word Allah does have its own unique characteristics."

It stated in Kaafiyah: و قالوا يا الله خاصة (The Grammarians state that يا الله is unique.). It is a common law that whenever the word يـا appears before a *mu`arraf bil-laam* (word beginning with ال) the word أيها will follow the word يا. For example, the words: يا أيها المؤمنون and يا أيها الكافرون. However, the word الله is excluded from this law.

When one is calling out at a person whose name is زيد – Zaid, then his name will be stretched by reading the *daal* with a *fathah* and adding a *alif* and *haa* after it by saying يـا زيـداه. In this way, one will be stretching the sound on the word Zaid. However, I have not come across any clear quotation supporting this. A few days ago, I had read a *kitaab* wherein mention was made of a statement of Moulana Yahya رحمة الله عليه. He had stated: "I lengthen the words of *azaan*." He would give a long *azaan*.

In the *kitaab* Kanz-ud-Daqaa'iq, the difference between *azaan* and *iqaamah* has been explained in the following manner: يترسل في الأذان و يتمهل في الإقامة (One will make *tarassul* in *azaan* and *tamahhul* in the *iqaamah*). The word يترسل has been explained as: بتطويل الكلمات بإطالة الكلمات (The lengthening of the words by stretching them).

I showed this to Moulana Abraarul Haq Sahib. After contemplating over it for some time, he replied: "Wherever there appears a *madd-e-aardhi* (temporary *madd* made when stopping at the end of a word) one will stretch those words. For example, the word الصلاة in حي على الصلاة or the word الفلاح in حي على الفلاح. Similarly, in the word الله in أشهد أن محمدا رسول الله. In each of these places one may make *madd* to the duration of *tool* (five *alifs*), *tawassut* (two and half *alifs*) and *qasr* (one *alif*) as this is allowed in *madd-e-aardhi*. Thus, the Arabic statement refers to those places of the *azaan* where a *madd-e-aaridh* appears."

I replied: "You are aware that Hafiz Tayyib has compiled a booklet titled *'Al-Madd-ut-Ta`zheemi Lism-il-Jalaalah*."

My approach to this matter is that if anybody does not even stretch the *azaan* then I will not ask him to stretch it.

Touching the ears when raising the hands for *takbeer*

The author of Ad-Durr-ul-Mukhtaar and Allamah Shaami have stated that it is *mustahab* to touch the earlobes when raising the hands for *takbeer*.

Reciting *thanaa* at the beginning of the second two *rakaats*

In reply to someone Hadhrat said, "With the exception of the *sunnat-e-mu'akkadah*, it is preferable to recite the *thanaa* at the beginning of the second two *rakaats* of the *nafl salaahs*." (Al-Bahr-ur-Raa'iq, vol 2, pg 49)

Making a verbal intention

Making a verbal intention at the beginning of an *`ibaadat* has not been established from the *a'immah-e-mujtahideen* or from the *muhadditheen*. Likewise, the *fuqahaa* have stated that it is *mustahab* for one who cannot gain the presence of the mind to make a verbal intention. The verbal intention will be in place of his presence of mind.

This is similar to the case of a dumb person who is unable to recite the Qur'aan. His *qiraat* will be substituted by him merely moving his tongue. (Ad-Durr-ul-Mukhtaar, vol 1, pg 378)

This is also the case of a bald person on the occasion of *Hajj*. Passing the blade over his head will be in place of shaving his hair.

Reciting the seven *qiraats* in *salaah*

Questioner: Some people recite from the seven *qiraats* in *salaah*. I had asked a person to stop reciting from the different *qiraats* and only suffice with the common *qiraat*. Is this correct?

Mufti Sahib: This discussion appears in Shaami. Study it.

Questioner: Why would I have asked you if I was able to understand Shaami?

Mufti Sahib: How will someone understand me if he cannot understand Shaami?

Questioner: When a person is addressed directly, he understands the message better and it settles in his mind.

Mufti Sahib: One should only recite one *qiraat* in *salaah*, whether it is the *riwaayat* (method) of Imaam Hafs, or the *qiraat* of Imaam Aasim that is recited. The amount that is recited does not matter. The law is that only one *qiraat* should be recited. However, the *salaah* will still be valid if another *qiraat* is recited. (Shaami, vol 1, pg 362)

Questioner: Won't it be improper to do this?

Mufti Sahib: I had just said that only one *qiraat* should be recited. This means that it will be improper to do anything contrary to it.

Proof for reciting *durood shareef* after *du`aa-e-qunoot*

Q: Hadhrat! Is the recitation of *durood shareef* after *du`aa-e-qunoot* proven in any *kitaab*?

A: Yes. It is proven and established. This appears in Noor-ul--Iedaah, pg 94.

Moulana Irshaad Sahib asked whether this was the *fatwa* or not and Hadhrat replied in the affirmative.[24]

Moulana then asked, "Do you also recite it?" Hadhrat replied in the affirmative.

Hafiz Muhammad Tayyib Sahib then enquired as to which *durood shareef* should be recited. Hadhrat replied, "Recite any *durood shareef*. Read و صــلّى الله علـــى الــنبي." (Maraaqil Falaah, pg 209 with reference to Nasai)

What should one do if he does not know the *du`aa-e-qunoot*

Q: What must one recite if he does not know the *du`aa-e-qunoot*?

A: He should either read: ربَّنا اٰتِنا فِي الدُّنْيا حَسَنَةً وَّ فِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّار (O our Rabb! Grant us the good of this world and the hereafter and save us from the punishment of *Jahannum*.) or: اِهْدِنَا الصِّرَاطَ الْمُسْــتَقِيْم (Guide us to the straight path.)

Q: Is *Surah Ikhlaas* insufficient?

A: Yes. It is insufficient because it is not a *du`aa*.

Q: Can one say: *Ya Rabbi* (O my Lord!) in place of *du`aa-e-qunoot*?

A: This is also one view. The other view is that one should repeat the *du`aa*: اللّهُـــمَّ اغْفِرْلِــيْ (O Allah! forgive me.) (Maraaqil-Falaah, pg 209/ Shaami, vol 1, pg 448)

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[24] و يسن الدعاء المشهور و يصلي على النبي صلى الله عليه و سلم به يفتى. الدر المختار

The obligation of *Khurooj bi sun`ihi* (terminating the *salaah* with one's own action) is not explicitly reported from Imaam Abu Hanifah رحمة الله عليه

It is not explicitly reported from Imaam Abu Hanifah رحمة الله عليه that it is *fardh* (obligatory) for a *musallee* to terminate his *salaah* with his own individual action. However, Abu Sa`eed Burda`ee had presented a few *masaa'il* through which he deduced that *khurooj bi sun`ihi* is *fardh*. For example, the sun rose before one could make *salaam* in the Fajr *salaah*, or the time for the *masah* of one's *moza* (leather socks) expired whilst sitting in *tashahud*, or the Zuhr time expired whilst sitting in *tashahud* of the *Jumu`ah salaah*. In all these situations, the *fatwa* of Imaam Abu Hanifah is that one's *salaah* is incomplete.

و ليس فيه نص عن أبي حنيفة أنه فرض و إنما استنبطه أبو سعيد البردعي لما رأى جواب أبي حنيفة في هذه المسائل أنها تبطل فقال من ذات نفسه إن الصلاة لاتبطل إلا بترك فرض و لم يبق عليه إلا الخروج منها بفعله فقال : الخروج من الصلاة بفعل المصلي فرض عنده. زيلعي على الكنز ، ج 1 ، ص 151 ، و مثله في الشامي

The termination point for earning the virtue for *takbeer-e-tahreemah*

One will be able to receive the reward for *takbeer-e-tahreemah* until the *ruku*. However, there is a large difference between being present at the time of the actual *takbeer-e-tahreemah* and receiving the reward for it. For example, the virtue of reading *ishraaq* is receiving the reward of performing *hajj* and *umrah*, but performing *hajj* or *umrah* is a complete different matter. (Shaami, vol 1, pg 153)

Is it not *fardh* to stand and perform the *sunnats* of Fajr?

Q: Is it fardh to perform the *sunnats* of Fajr standing?

A: Yes, this is one view. The other view is that it is *fardh* to perform the *fardh salaah* standing, *waajib* to perform the *waajib salaah* standing and *sunnat* to perform the *sunnat salaah* standing.

(ومنها القيام) . . . (في فرض) و ملحق به كنذر و سنة فجر على الأصح. الدر المختار.

و نقل في مراقي الفلاح أن الأصح جوازها من قعود. شامي ، ج 1، ص 299

To what extent must one bend for *ruku* when performing *salaah* sitting?

Q: How much must one bend for *ruku* when performing salaah sitting?

A: One should measure the distance between his place of *sajdah* and his head. The halfway point between the both will be the point till where he should bend. This is similar to where one bends for *ruku* when performing *salaah* standing, as this is the middle point between the standing posture and the ground.

From which point must one begin saying the *takbeeraat-e-intiqaaliyyah* (*takbeer* that is said when changing postures in *salaah*)?

Q: From which point must one begin saying the *takbeeraat-e-intiqaaliyyah* ?

A: If one is proceeding to the posture of *sajdah* from the standing posture, he should begin saying the *alif* of *Allahu-Akbar* whilst standing and he should complete the *raa* of *Akbar* once he reaches the ground.

The method of making *ruku* when performing *salaah* sitting

When performing *salaah* sitting it is better to raise one's posterior when making *ruku*, thus allowing one's head to naturally move forward.[25]

The proof of raising the finger in *tashahud*

The proof for raising the finger in *tashahud* appears in Mu'atta Imaam Muhammad. However, the author of Khulaasa-e-Keedani has enumerated those acts that are impermissible in *salaah*. Among them is the raising of the index finger. The author has mentioned that the index finger of one who raises it should be cut.

In one of the correspondences of Mirza Mazhar Jan-e-Jana رحمة الله عليه he was asked the reason for him holding the view of the index finger being raised and the reason for Mujaddid Alfe Thaani رحمة الله عليه holding the view of it not being raised. He replied that Mujaddid Alfe Thaani رحمة الله عليه had mentioned this using *ijtihaad* (on the basis of his personal reasoning and discretion.). If the *ahaadeeth* relating to the raising of the index finger had reached him then surely he would have held the same view of the index finger being raised.

However, by studying the correspondence of Mirza Sahib, one will understand that Mirza Sahib had commented as such through *ijtihaad*, because Mujaddid Alfe Thaani رحمة الله عليه himself had stated that although it is proven from the *ahaadeeth* but we are *muqallids* (followers of an *imaam*), and it is not permissible for a *muqallid* to make *ijtihaad*. His son, Moulana Ma`soom Sahib and Shaikh Abdul Haq Muhaddith Dehlawi who was his contemporary had both disagreed with him. Both of them were even linked to the same *shaikh*. In fact, he had written an entire booklet in refuting him. (The booklet has now formed part of his book Sharh-e-Sifr-us-Sa`aadah)

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[25] لو كان يصلي قاعدًا ينبغي أن يحاذي جبهته قدّام ركبتيه. شامي ، ج 1، ص 300

Qiyaam, *ruku* and *sujood* do not have a limited *fardh* duration

In *salaah*, the entire duration for which one remains standing will be regarded as the *fardh* amount of *qiyaam*. The *fardh* will not be confined to the duration of three *aayaat* and the remaining *qiraat* be regarded as *nafl*. The same applies to *ruku*. Whether one recites three *tasbeehs* or more, the entire duration will be considered as the *fardh* amount. There is no separation in it by regarding one portion as the *fardh* amount and the remaining as *nafl*. (Shaami, vol 1, pg 299)

What must the *masbooq* (the one who misses a *rakaat* or more) recite after the *tashahud* in the *qa`dah akheerahh*

Q: What must the *masbooq* recite in the *qa`dah akheerah* after reciting the *tashahud*? Is there any particular law for him or must he remain silent?

A: There are four opinions regarding such a person and all four are accepted views:

(1) Qaadhi Khan is of the opinion that the *masbooq* should recite the *tashahud* in a slow pace in order that by the time the *imaam* completes the *salaah* he completes the *tashahud*.

(2) Muhammad bin Shujaa` is of the opinion that after completing the *tashahud* the *masbooq* should repeat the *kalima-e-shahaadah* i.e. أشهد أن لا إله إلا الله

(3) Abu Bakr Razi is of the opinion that the *masbooq* should remain silent after reciting the *tashahud*.

(4) The author of *Mabsoot* holds the view that the *masbooq* should recite *durood shareef* and the *du`aa* as a normal *musallee* does. (Al-Bahr-ur-Raa'iq, vol 1, pg 329/ Kabeeri, pg 441)

Performing an avowed *Salaah* sitting

Q: Can one perform an avowed *Salaah* sitting?

A: It would be valid if one had vowed to perform the *Salaah* sitting.

Q: If a person broke his *nafl salaah* which he performed standing, will he be able to perform the *qadha* sitting?
A: The *fuqahaa* do not allow the performing of any *qadha salaah* sitting. The reason being that the compulsion of the *salaah* is due to the *shari`ah* and not the individual's action. Furthermore, whatever the *shari`ah* has made *waajib* is of a higher degree than that which an individual makes *waajib*.

Sitting after standing for the duration of the *waajib qiraat*

It is *fardh* to stand in the *fardh salaah* for the duration of the *fardh qiraat* and it is *waajib* to remain standing for the duration of the *waajib qiraat*. If a person sits after standing for the duration of the *waajib qiraat*, his *salaah* will be valid irrespective of whether he sat due to an excuse or not. The following appears in Ad-Durr-ul-Mukhtaar with the Hashiyah Radd-ul-Muhtaar, vol 1, pg 299:

و مفروضه و واجبه و مسنونه و مندوبه يقدر القراءة فيه فلو كبر قائما فركع و لم يقف صح

(قوله فركع) أي وقرأ في هويه قدر الفرض أو كان أخرس أو مقتديا أو أخر القراءة

The state of the *salaah* wherein one thinks of Nabi ﷺ

Q: What is the state of the *salaah* wherein one thinks of Nabi ﷺ?
A: The *salaah* is extremely blessed. The thought of Nabi ﷺ will definitely come when one reads: السلام عليك أيها النبي و رحمة الله و بركاته and at the time of *durood shareef* and especially when one reads it with concentration. (Fatawaa Darul Uloom, vol 2, pg 140)

Tying a turban and performing *salaah*

Q: How is it to perform *salaah* wearing a turban?
A: It is more virtuous to do so. Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه always wore a turban. He had gone somewhere and was requested to lead the *salaah*. On reaching the *musalla*, Moulana untied his turban and performed the *salaah* only wearing his *topee*.

This was done because the practice in that *musjid* was that a turban used to be placed on the *musalla*, and when the *imaam* would go forward to lead the *salaah* he would tie the turban and lead the *salaah*. Thus, Moulana untied his turban because it is incorrect to regard it as essential.

Performing *nafl salaah* behind one performing *fardh salaah*

One who has performed his *fardh salaah* individually before the *jamaat salaah* should join the *jamaat* with the intention of *nafl*. However, the *Fajr*, *Asr* and *Maghrib salaahs* will be an exception to this. The reason being that it is *makrooh* to perform *nafl salaah* after *Fajr* and *Asr*. With regards to *Maghrib*, then it consists of three *rakaats*. If he joins the *jamaat*, he will be performing a three *rakaat nafl salaah* which is not established, and if he stands up after the *salaam* to perform an extra *rakaat* then he will not be in conformity with the *salaah* of the *imaam*. (Kabeeri, pg 477/ Alamgiri, vol 1 pg 119)

The *imaamat* of a *faasiq* (open sinner)

The *imaamat* of a *faasiq* is *makrooh-e-tahreemi*. This means that appointing him as the *imaam* is *makrooh-e-tahreemi*.

If he of his own accord steps forward to lead the *salaah* or someone else appoints him as the *imaam* then the *salaah* performed behind him will not need to be repeated, though it will be *makrooh*. (Kabeeri, pg 351)

Hadhrat Anas ﷺ and Hadhrat Ibnu Umar ﷺ would perform *salaah* behind Hajjaj bin Yusuf but there are no reports of them repeating their *salaah*.

When must the *muqtadee* stand at the time of *iqaamah*?

Q: At which point of the *iqaamah* must the muqtadee stand?

A: In this regard, the Barelwis are very staunch. They only stand at the time the *mu'azzin* says: *hayya `alas-salaah.* Whoever gets up

before this is given an angry look and others stare at him. If they had the opportunity to pull the person down they would do so. This has become a popular habit amongst them.

On the other hand, your manner of standing for the *jamaat* is directly opposite. You stand even before the *iqaamah* can commence.

As far as the actual *mas'alah* is concerned, it is stated in Sharh-ul-Wiqaayah under the discussion of the etiquettes of *salaah* that the *muqtadee* should stand at *hayya `alas-salaah* and the *salaah* should commence at *qadqamatis-salaah*. This also appears in Ad-Durr-ul-Mukhtaar. However, this requires some explanation.

If the *imaam* is close to his *musalla* then he and the *muqtadees* should stand at *hayya `alas-salaah* and the *salaah* should commence at *qadqamatis-salaah*. Understand this by way of an example.

The *imaam* delivered a lecture or read from a *kitaab* after the Asr *salaah* and all the *muqtadees* remained seated in their places. This continued until Maghrib. In this situation, there is no need to stand from the beginning of the *iqaamah*. Everyone will stand at *hayya `alas-salaah*.

On the other hand, if the *imaam* was not present before the *iqaamah* and he enters from the *qiblah* direction, then the *musallees* should stand once they see him. If he enters from the rear, for example he had made *wudhu* in the *wudhu khana* that is to the rear, then as he passes each *saff* the *musallees* seated in that respective *saff* will stand. Hence, on him reaching his *musalla*, all the *musallees* would *be* standing. This entire discussion appears in Ad-Durr-ul-Mukhtaar, pg 322.

These people (Barelwis) have adopted their normal method in this matter as well, by trying to prove their actions through ambiguous quotations without explaining them.

Standing from the beginning of the *iqaamah*

The statements of Alamgiri, vol 1, pg 57 and Tahtaawi `ala Maraaqil-Falaah, pg 151 apparently seem to support the Barelwis.[26] It is stated therein, that one who enters the Musjid after the *iqaamah* has commenced should sit until *hayya `alal falaah*, and then only should he stand. To remain standing in the *saffs* before the commencement of the *iqaamah* is *makrooh*.

However, it is stated in Tahtaawi `alad Durr-il-Mukhtaar, vol 1, pg 322: there is no harm if one stands before the commencement of the *iqaamah*.

Imaam Muhammad رحمة الله عليه has stated in Kitaab-us-Salaah that he asked Imaam Abu Hanifah رحمة الله عليه regarding a person who stands for the *salaah* when the *iqaamah* commences. Imaam Abu Hanifah replied that there is no harm in it. He then asked Imaam Abu Hanifah regarding a person who stands for *salaah* at the time of *hayya `alal falaah*. He gave the same answer. We understand that these *ulama* did not attach much importance to this *mas'alah*.[27]

In Ad-Durr-ul-Mukhtaar and other *kitaabs* it is stated that if the *imaam* enters the *Musjid* from the *qiblah* direction then the *musallees* should stand in their *saffs* as soon as they see him. On the other hand, if the *imaam* enters from the rear then as he passes each *saff* the people seated in that particular *saff* will stand so that the entire congregation is standing by the time the *imaam* reaches his *musalla*.

The *imaamat* of a Radhakhani and a Maudoodi

Moulana Ahraarul Haq Sahib asked, "If the *imaam* of a *musjid* is a Radhakhani and the *imaam* of the next *musjid* is a Maudoodi, which *imaam* must one follow in *salaah*?"

Hadhrat replied, "Moulana Thanwi رحمة الله عليه was asked whether the *jamaat salaah* of those following the Congress is more virtuous or

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[26] Their *imaams* come at the time of *iqaamat* and sit. They thereafter stand at the time of *hayya `alal falah.*

[27] Refer to Fatawaa Mahmoodiya, vol 2, pg 115 to 117 for more details

the *jamaat salaah* of those following the Muslim League. Hadhrat Thanwi replied that one is cholera and the other is chronic fever. These people should be viewed in the like manner." (This means that if they do not adhere to any fundamentals of disbelief then appointing them as *imaams* will be *makrooh-e-tahreemi* though one's *salaah* will be valid.) (Kabeeri, pg 479/480)

The position of the *muqtadee's salaah* if he completes his *salaam* before the *imaam*

Q: On several occasions, Hadhrat Shaikh Zakariyya رحمة الله عليه had warned an *imaam sahib*, "Say the *salaam* a bit quicker. Do not stretch the *salaam*."

The *imaam sahib* did not take heed of it. Hence, one day Hadhrat Shaikh told me, "Ahmad! Stand up and announce to the people: 'Whoever completes his *salaam* before the *imaam* his *salaah* will be nullified and he will have to repeat it.'"

I then announced this to the people. However, the question arises that it is only *waajib* to say *assalaamu `alaikum*, and *wa-rahmatullah* is *sunnat*. Therefore, if a *muqtadee* completes the *salaam* before the *imaam* says *wa-rahmatullah,* his *salaah* will be valid. Then why did Hadhrat Shaikh give the order of repeating the *salaah*? This concern is still in my heart.

A: Why are you relating this to me? Relate it to your *shaikh*. It is written in Tazkirat-ur-Rasheed, pg 179: If the *muqtadee* completes his *salaam* before the *imaam*, his *salaah* will be nullified. However, the total opposite appears in Tazkirat-ul-Khaleel, pg 302. Reference has also been made to Tazkirat-ur-Rasheed that the *mas'alah* is not as it is there, though both the *kitaabs* have been written by one author. The actual *mas'alah* is that the *iqtidaa* (following the *imaam*) is valid until the *meem* of *as-salaam.*

و تنقضي قدوة بالسلام الأول قبل عليكم . (الدر المختار ، ج 1، ص 314)

If the *imaam* stretches the word *salaam* and the *muqtadee* completes the word *salaam* before the *imaam*, his *salaah* will be invalid. On the

other hand, if the *imaam* stretches the words *wa-rahmatullah* and the *muqtadee* completes these words before the *imaam*, then his *salaah* will be valid, but it will be rendered *makrooh*.

A *musaafir* was informed of the *muqeem imaam's salaah* being invalid after the expiry of the *salaah* time

Q: A *musaafir* performed four *rakaats fardh salaah* behind a *muqeem imaam*. After the expiry of that *salaah* time, the *imaam* informed the people of his *salaah* being invalid. What is the ruling regarding those who had followed the *imaam*?
A: Those who were *muqeem* should read four *rakaats* and those who were *musaafir* should read two *rakaats*.

Q: In this case, will the *musaafir* receive the *thawaab* of *jamaat*?
A: Insha-Allah, he will be rewarded because joining the *jamaat* was the only factor within his volition, and he had done this. Thereafter, when he was informed of the *salaah* being invalid, what choice was he left with?

Lengthening the *qiraat* for a particular person

It is incorrect for the *imaam* to lengthen the *qiraat* for a particular person so that he may be able to join the *rakaat*.[28] The reason is that there is a possibility of show, and Imaam Abu Hanifah has stated that there is the fear of such a person committing *shirk* (polytheism).

Who must the *imaam* appoint in the situation where his *wudhu* is invalidated whilst performing *salaah*?

Q: How must a *masbooq* (one who missed one or more *rakaats*) complete the *salaah* of the *imaam* if the *imaam* appointed him as his substitute in the presence of a *mudrik* (one who joined the *imaam* from the beginning of the *salaah*)?

[28] و كره تحريما إطالة ركوع أو قراءة لإدراك الجائي أي إن عرفه لأن انتظاره حينئذ يكون للتودّ إليه لا للتقرب. الدر المختار

A: When the *imaam's wudhu* is invalidated during *salaah* he should appoint a *mudrik* as his substitute if there is one behind him. If there is no *mudrik* behind him then there is a detailed explanation with regards to appointing a *masbooq* as his substitute. Hence, it would be more virtuous to repeat the *salaah* from the beginning since people are unaware of these *masaa'il*.

Reciting سُبْحنَ رَبِّيَ الْعَجِيْم - *subhaana rabbiyal `ajeem* in *ruku*

Q: An Urdu *kitaab* has stated that if one is only able to recite سبحن ربي العجيم - *subhaana rabbiyal `ajeem* instead of سبحن ربي العظيم - *subhaana rabbiyal `azheem* then he should recite سبحن ربي الكريم - *subhaana rabbiyal kareem*. Otherwise, if one reads العجيم *`ajeem* his *salaah* will be nullified. Is this correct?

If it is correct then the *salaah* of many people are invalid for they are unaware of this *mas'alah*.

A: The *tasbeeh* in *ruku* is not like the *fardh qiraat*. It is *sunnat*. Even if one leaves out the *tasbeeh* totally, his *salaah* will still be valid. (Alamgiri, vol 1, pg 74)

Making such a mistake in the *tasbeeh* does not nullify the *salaah*, contrary to the situation when serious errors are made in *qiraat*. Therefore, this *mas'alah* will be applicable to those who are aware of it and those who are unaware of it, their *salaah* will still be valid if they recite العجيم *`ajeem*.

Reading the letter ظ in سُبْحنَ رَبِّيَ الْعَظِيْم as ز

One's *salaah* will not be nullified by reading the letter ظ in سُبْحنَ رَبِّيَ الْعَظِيْم as ز. The *fuqahaa* have stated that if one is unable to recite one name of Allah Ta`ala he may recite another name of Allah Ta`ala. For example, one is unable to correctly pronounce the name العظيم then he will be able to take the name الكريم.

A situation of *sahw* (a mistake that necessitates *sajdah-e-sahw*)

In reply to someone Hadhrat said, "If a person performing salaah in a sitting posture places his hands on his knees instead of tying them beneath his navel after the first or third rakaat, or places his hands beneath his navel instead of placing them on his knees when completing his salaah, sajdah-e-sahw will not be waajib on him unless he remains in that position for more than the duration of a *rukn* which is equal to the time taken to recite three *subhanallahs*." [29]

Salaah that needs to be repeated

If a *makrooh-e-tahreemi* is committed in any of the fundamental aspects of *salaah* then the *salaah* will have to be repeated within the prescribed time of that *fardh salaah*. For example, a *waajib* act is left out in *salaah*.

After the termination of that time, it will not be necessary to repeat the *salaah* although it will be better to repeat it. If a *makrooh-e-tahreemi* is committed in a matter of secondary importance in *salaah*, it will not be necessary to repeat the *salaah*. (Shaami, vol 1, pg 307/486)

A *muqtadee* (person following the *imaam* in *salaah*) sending *durood* on hearing the verse مُحَمَّدٌ رَّسُوْلُ الله

If the *imaam* had recited the *aayat*: مُحَمَّدٌ رَّسُوْلُ اللهِ ؕ وَ الَّذِيْنَ مَعَهٗ and on hearing it the *muqtadee* recited *durood shareef*, his *salaah* will be nullified. However, if the *muqtadee* read *durood shareef* without hearing the name of Nabi ﷺ his *salaah* will not be nullified.

[29] و لا يجب السجود إلا . . . و بتأخير ركن - Alamgiri, vol 1, pg 126

Performing *salaah* between pillars

Q: Why is it *makrooh* to perform *salaah* between pillars?

A: It is mentioned in al-Mabsoot of Allamah Sarakhsi رحمة الله عليه that it is not *makrooh* to perform *salaah* between pillars because this is similar to the case where a trunk or a cabinet is placed between two *musallees*. The greatest harm it can do is that the *jamaat* will be smaller due to the pillars being in-between, and this does not render the *salaah makrooh*.

In al-`Arfush-Shazi with Tirmizi, vol 1, pg 60 Allamah Anwar Shah Kashmiri رحمة الله عليه is reported to have said that he was unable to find any Hanafi view showing *`adm-e-karahiyat* (not being *makrooh*). However, this is explicitly mentioned in Mabsoot.

Raising the feet off the ground in *sajdah*

Mufti Muhammad Yahya Sahib, the mufti of Madrasah Mazaahir-ul-Uloom had enquired, "Mufti Nizamuddeen Sahib, the mufti of Darul Uloom Deoband has written that if one places his feet on the ground for the duration of three *tasbeehs* and then raises them off the ground for any duration, his *salaah* will be valid. On the other hand, Mufti Sa`eed Ahmad Palanpuri has written in his footnotes of Imdaad-ul-Fatawaa that if the feet are raised off the ground for more than the duration of three *tasbeehs* the *salaah* will be nullified. Which of the two views are correct?"

Hadhrat replied that I differ with Mufti Nizamuddeen Sahib in this *mas'alah* as well. I am also of the view that if the feet are raised off the ground for more than the duration of three *tasbeehs* the *salaah* will be nullified.

Mufti Yahya Sahib then asked for proof.

Hadhrat replied that there is no explicit quotation. It is based on *masaa'il* that are similar to it in nature. For example, if there is impurity near a person performing *salaah* and it gets on to the *musallee* for more than the duration of three *tasbeehs*, his *salaah* will be nullified. If one makes a serious mistake after reciting three *aayaat* (verses), his *salaah* will be nullified. Reciting three *aayaat*

does not secure the *salaah* from being nullified through a serious mistake. Similarly, if any limb of a woman is exposed in any posture for more than the duration of three *tasbeehs* her *salaah* will be nullified. There is no *mas'alah* that says that if the limbs have already been covered for more than the duration of three *tasbeehs* it may be exposed thereafter. All these *masaa'il* support our view, but Mufti Nizamuddeen does not accept it. After all, he is a *mufti* and he specialises in *fiqh*.

The reason for a four *rakaat fardh salaah* being invalid by joining a fifth *rakaat* and making *sajdah*

A student had asked, "Hadhrat! Why will the *fardh* be nullified in a four *rakaat salaah* if one stands for the fifth *rakaat* without sitting for *qa`dah akheerahh* and then reaches the posture of *sajdah*? Why is it that the *fardh* will only be nullified once he reaches the *sajdah* posture and not before that?"

Hadhrat replied that the *musallee* is granted respite until the *sajdah* of the fifth *rakaat* for he might remember and return to the *qa`dah akheerah* to complete his *salaah*. However, when he does not return to the *qa`dah* after having made the *sajdah* of the fifth *rakaat* he has now started a *nafl salaah* without fully completing the *arkaan* (postures) of the *fardh salaah*. His *fardh* will now be nullified due to him starting the *nafl salaah*.

A difference of opinion arises with regards to the time of the invalidation of the *fardh*.

According to Imaam Abu Yusuf رحمة الله عليه, the *fardh* will be nullified as soon as one places his head on the ground for *sajdah* because this is the time the *sajdah* is ascertained.

Imaam Muhammad رحمة الله عليه is of the opinion that the *fardh* will be nullified when the *musallee* raises his head off the ground, because this is when the *sajdah* is ascertained according to him.

The outcome of this difference will materialise when a person who joined the fifth *rakaat* without sitting for *qa`dah* invalidated his

wudhu whilst in *sajdah* of the fifth *rakaat* and it was only then that he realised that he joined an extra *rakaat*.

According to Imaam Muhammad رحمة الله عليه, the *sajdah* was not ascertained as yet as a result of which his *fardh* was not nullified at that point. Although he raised his head off the ground but it was because he invalidated his *wudhu* and not due to him completing the *sajdah*. Therefore, he may perform *wudhu* and return to the *qa`dah* position without his *fardh* being nullified.

However, according to Imaam Abu Yusuf, the *sajdah* was ascertained by merely placing his head on the ground and this nullifies his *fardh*. Therefore, this *musallee's fardh* will be nullified. (Alamgiri, vol 1, pg 129)

Performing *salaah* with the picture of an animate object in one's pocket

Q: Will any disorder be caused to the *salaah* if a person has a picture of an animate object in his pocket?

A: If there are pictures imprinted on the money that one has in his pocket then there will be no disorder to the *salaah*. However, one should not unnecessarily keep pictures of animate objects in his pocket.

رجل صلى و معه دراهم و فيها تماثيل ملك لا بأس به لصغره. البحر الرائق ، ج 2 ، ص 28

(Refer to Fatawaa Mahmoodiya, vol 2, pg 228.)

What must one do if his *topee* falls off his head whilst in *salaah*?

Q: What must one do if his *topee* falls off his head whilst in *salaah*?

A: If one is able to place it back onto his head without *amal-e-katheer*, then he should do so. For example, one will be able to place his *topee* on his head in *sajdah* using one hand without much effort needed. However, if one's *topee* fell whilst he was standing then if he bends to pick it up, it will result in *amal-e-katheer*, and *amal-e-katheer* nullifies the *salaah*.

و يفسدها كل عمل كثير ليس من أعمالها و لا لإصلاحها و فيه أقوال خمسة أصحها ما لا يشك بسببه الناظر من بعيد في فاعله أنه ليس فيها و إن شك أنه فيها أم لا فقليل. الدر المختار

(*Amal-e-katheer* (an action that requires much movement) nullifies the *salaah* if it is not done to rectify the *salaah*. There are five views with regards to the definition of *amal-e-katheer*. The preferred view is that if an onlooker from a distance has certainty that the *musallee* is not in *salaah* due to his movements then this will be regarded as *amal-e-katheer*. If the onlooker is in doubt whether the person is in *salaah* or not, then this is *amal-e-qaleel*. (Shaami, vol 1, pg 419)

The law regarding the recitation of *Surah Faatihah* in *qa`dah*

Q: What is the law if one recites *Surah Faatihah* in *qa`dah* instead of tashahud?

A: If one forgetfully recited it then he should make *sajdah-e-sahw*. However, *sajdah-e-sahw* will not be *waajib* if one recited *Surah Faatihah* after the *tashahud*.

و إذا فرغ من التشهد و قرأ الفاتحة سهوا فلا سهو عليه و إذا قرأ الفاتحة مكان التشهد فعليه السهو و كذلك إذا قرأ الفاتحة ثم التشهد كان عليه السهو. هندية، ج 1، ص 127

Reciting *tashahud* in the standing posture

Q: What is the law if one recited the *tashahud* in the standing posture?

A: If the *tashahud* is recited in the first *rakaat* (before *Surah Faatihah*) *sajdah-e-sahw* will not be *waajib* because the *tashahud* will be in place of the *thanaa*. However, if one read *tashahud* in the second *rakaat* then *sajdah-e-sahw* would be *waajib* because the *waajib* (compulsory) recitation of *Surah Faatihah* is being delayed, and by delaying a *waajib*, *sajdah-e-sahw* is necessitated. If *tashahud* was recited in the third or fourth rakaat *sajdah-e-sahw* will not be *waajib* because the recitation of *Surah Faatihah* is not *waajib* in these two *rakaats*, nor is it *waajib* to join a *surah* to it. Hence, no *waajib* was delayed.

و لو تشهد في قيامه قبل قراءة الفاتحة فلا سهو عليه و بعدها يلزم سجود السهو و هو الأصح لأن بعد الفاتحة محل قراءة السورة فإذا تشهد فقد أخر الواجب و قبلها محل الثناء كذا في التبيين و في الشلبي على هامش التبيين : قوله و قبلها محل الثناء و هذا يقتضي تخصيصه بالركعة الأولى اه فتح

و لو تشهد في الأخريين لايلزم السهو كذا في محيط السرخسي ، هندية ، ج 1 ، ص 127

The occasion for *sajdah-e-sahw*

Q: Should one read *attahiyyaat* only before the *sajdah-e-sahw* or *durood shareef* and the *du`aa* as well?

A: One should only read *attahiyyaat* and make *sajdah-e-sahw*. After the *sajdah*, one should repeat the *attahiyyaat* and then recite *durood shareef* and the *du`aa* before making *salaam*.

The *imaam* made *sajdah-e-sahw* before the *muqtadee* completed his *attahiyyaat*

Q: What must the *muqtadee* do if the *imaam* went into *sajdah-e-sahw* before he could complete his *attahiyyaat*?

A: The *muqtadee* should first complete his *tashahud* and then join the *imaam* in *sajdah*. If the *imaam* has already gotten up from the *sajdah* then this *muqtadee* is a *laahiq*. He should make the *sajdah* on his own and then join the *imaam* in the *tashahud*.

If one forgets to make *sajdah-e-sahw*

Q: What must one do if he continued reciting *durood shareef* after the *tashahud* in the *qa`dah akheerahh* without realising that he had to make a *sajdah-e-sahw*?

A: The *sajdah-e-sahw* became *waajib* because a *waajib* of *salaah* was left out. If one forgets to make *sajdah-e-sahw* after the *tashahud* he should make it after the *durood shareef*. He should thereafter complete his *salaah* by repeating the *tashahud*, *durood shareef* and reading the *du`aa* before making *salaam*. If he forgets to make the

sajdah-e-sahw until he makes *salaam* then at that very moment, he should make the *sajdah-e-sahw*.

If one reads *durood shareef* in the first *qa`dah* of the *witr salaah*

Q: What must one do if he read *durood shareef* in the first *qa`dah* of the *witr salaah*?
A: He should make *sajdah-e-sahw*.

Pausing on the letter *kaaf* of *Akbar*

Q: Some *imaams* pause on the letter *kaaf* of the word *Akbar*. Is this correct?
A: One should not do this. The entire word should be said without a pause.

Correcting a mistake in the *qiraat* (recitation) whilst in *salaah*

The *fuqahaa* have two views with regards to correcting a serious mistake of the *qiraat* in *salaah*. The first view is that the *salaah* will be nullified and the second view is that the *salaah* will not be nullified. (Alamgiri, vol 1, pg 82) The method of reconciling between both these conflicting views is that the first view is with regards to *fardh salaah* and the second view is with regards to *taraaweeh salaah*. The reason for this is that the objective of *taraaweeh* is the completion of the Qur'aan wherein the occurrence of such mistakes is common, whereas in the *fardh salaah* such mistakes are rare.
(The following incident substantiates it.)

One of the *imaams* in Saharanpur recited فَسَنُيَسِّرُهٗ لِلْعُسْرٰى instead of فَسَنُيَسِّرُهٗ لِلْيُسْرٰى. He thereafter corrected himself. Moulana Abdurrahman Kemilpuri who was present said that the *salaah* was nullified. Moulana As`adullah Sahib who was also present said that

the *imaam* had corrected himself. Therefore, the *salaah* was not nullified. Moulana Abdurrahman then said that once the *salaah* is nullified it cannot be made up for.

Example of a mistake

The *salaah* will not be nullified by leaving out the words: ثُمَّ لَمْ يَحْمِلُوْهَا in the *aayat*: مَثَلُ الَّذِيْنَ حُمِّلُوا التَّوْرٰىةَ ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا (Shaami, vol 1, pg 425). The reason for this is that ثُمَّ لَمْ يَحْمِلُوْهَا is an explanation of what is before it, and omitting such a statement will not nullify the *salaah*.

The difference between passing in front of a *musallee* and moving away from in front of him

In reply to a student Hadhrat said, "The difference between *muroor baine yadayil musallee* (passing in front of a *musallee*) and *tanahhi* (moving away from in front of a *musallee*) is that *muroor* is prohibited and *tanahhi* is permissible." (Fatawaa Darul Uloom, vol 4, pg 148)

Performing *salaah* in stolen clothing

It is *makrooh-e-tahreemi* to perform *salaah* in clothing that the tailor had sewed using someone else's material without his permission. (Fatawaa Darul Uloom, vol 4, pg 101)

A woman standing parallel to a man in *salaah*

Q: When we stood up for *salaah* in the Haram Shareef a few women came and stood in front of us. Was our *salaah* valid in this situation?
A: If the woman intended following the *imaam* and he also intended leading women in *salaah*, then one's *salaah* will be rendered invalid if the woman stands directly in front of him. Similarly, if a woman stands besides a man his *salaah* would be rendered invalid.

Once in Mina, I had joined the *jamaat salaah*. Whilst the *imaam* was still in *qiyaam* (standing posture) two women came and stood on either side of me. I immediately broke my *salaah* and moved away. When I went to the *saff* in front of me, I noticed that there was another woman standing in the *saff* ahead. I said to myself, "Neither can the *salaah* be abandoned, nor will these women allow me to perform the *salaah*."

A question posed to Allamah Siddeeq Kashmiri

Once, the *imaam* in Musjid-e-Bahaaduran in Saharanpur had left out the word يَتُوْبُوْا in the *aayat*: اِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ وَ لَهُمْ عَذَابُ الْحَرِيْقِ *(The punishment of Jahannum awaits those who caused harm to the believing men and women provided they did not repent.)* and read it as: ثُمَّ لَمْ فَلَهُمْ عَذَابُ جَهَنَّمَ

The *musallees* had asked Allamah Siddeeq Kashmiri who was present as to whether the *salaah* was valid or invalid.

Allamah Sahib answered jovially giving a grammatical explanation, "The difference between لم *(lam)* and لما *(lamma)* is that a verb can be dropped off after *lamma* but it is incorrect to do so after *lam*."

Moulana then said, "This *aayat* is discussing the fate of the *kuffaar* and *Jahannum* still awaits them whether they repent or not. Hence the *salaah* is valid."

The state of the *salaah* if the feet are raised off the ground

Q: Will the *salaah* be valid if one did not place his toes on the ground in *sajdah*?

A: It is a pre-requisite for the validity of the *sajdah* that the toes be placed on the ground. If any of the toes do not touch the ground, the *sajdah* will be incomplete as a result of which the *salaah* will be rendered invalid. It appears in some *kitaabs* that the big toe of the right foot is the axis and it should not shift from its position. If it

does shift then the axis has shifted and this will result in the *salaah* being rendered invalid. However, this is incorrect.

How many *rakaats* of *sunnat salaah* are there after the *Jumu`ah salaah*?

The *fuqahaa* have written that according to Imaam Abu Hanifah رحمة الله عليه four *rakaats* are *sunnat-e-mu'akkadah* after the *Jumu`ah salaah* and according to his students six *rakaats* are *sunnat-e-mu'akkadah*.
When reading six *rakaats* it is best to follow the following sequence: one will first read the four *rakaats* followed by the two *rakaats*.
This is due to the fact that one will be abstaining from performing two similar *salaahs* in succession. In performing the two *rakaats* immediately after the *Jumu`ah salaah* one will be apparently contradicting the *Hadeeth* that says: لا يصلى بعد صلاة مثلها (one *salaah* should not be performed twice).
However, today (5th Jumaad-al-Ula 1406 A.H.) I had done the opposite. I had first performed the two *rakaats sunnat* followed by the four *rakaats* since this is also allowed.

Proof for twenty *rakaats taraaweeh*

Q: Is twenty *rakaats taraaweeh* established from Abu Bakr رضي الله عنه?
A: Imaam Abu Yusuf رحمة الله عليه had asked Imaam Abu Hanifah رحمة الله عليه a similar question. His reply was that *taraaweeh* is *sunnat-e-mu'akkadah* and twenty rakaats are established from Hadhrat Umar رضي الله عنه. Hadhrat Umar رضي الله عنه could not have initiated the twenty *rakaats* out of his own accord. He definitely had some proof for it. (Al-Bahr-ur-Raa'iq, vol 2, pg 66)

و بعد سطور و هو قول الجمهور لما في المؤطا عن يزيد بن رومان قال كان الناس يقومون في زمن عمر بن الخطاب بثلاث و عشرين ركعة (أي مع الوتر) و قبل أسطر ثم وقعت المواظبة عليها في أثناء خلافة عمر و وافقه على ذلك عامة الصحابة (ج ٢، ص ٦٦)

(This is the view of majority of the scholars due to the *hadeeth* of Yazeed bin Roomaan reported in Mu'atta. He reported that people would perform twenty-three *rakaats* including the *witr* during the *khilaafat* of Hadhrat Umar ﷺ. Thereafter, this became the practice during the *khilaafat* of Hadhrat Umar ﷺ and the Sahaabah ﷺ concurred with it.)

The *sunnats* before *Zuhr* were missed

Imaam Muhammad رحمة الله عليه is of the view that the *sunnats* that are missed before Zuhr should be performed immediately after the *Zuhr salaah* and the *fatwa* is passed on this view. Someone then said, "Nabi ﷺ had first performed the two *sunnats* followed by the four *sunnats*."

Hadhrat replied, "This is also the view of some and their basis is the *hadeeth*: لا يصلّى بعد صلاة مثلها (Two similar *salaahs* should not be performed in succession, one after the other.) They say that the *sunnats* consist of four *rakaats* and the *Zuhr salaah* has four *rakaats*. Though the fatwa is not passed on this view it will be correct to practise it as well." (Radd-ul-Muhtaar, vol 1, 483)

The procedure of *salaat-ut-tasbeeh*

Q: In *salaat-ut-tasbeeh*, must one recite the *third kalimah* after the second *sajdah* of the second *rakaat* or after the *tashahud*?

A: The manner in which I perform *salaat-ut-tasbeeh* is that I recite the third *kalimah* fifteen times before *qiraat*, ten times before *ruku*, ten times in *ruku*, ten times after getting up from *ruku*, ten times after reciting: اللهم ربنا و لك الحمد حمدا كثيرا طيبا مباركا, ten times in the first *sajdah*, ten times in *jalsa* (posture between the two *sajdahs*) after reciting: اللهم اغفر لي و ارحمني و اهدني و عافني و ارفعني و اجبرني, and ten times in the second *sajdah*. In following this method, I do not recite the third *kalimah* immediately after the second *sajdah* before the *tashahud* as in the case when the method of reciting the third *kalimah* fifteen times after the *qiraat* of the first *rakaat* is followed. Both these methods are

recorded in the *hadeeth*. (Tirmizi, vol 1, pg 109) Some prefer the first method whilst others prefer the second method.

Note: Great merits have been recorded in the *ahaadeeth* with regards to *salaat-ut-tasbeeh*. Nabi ﷺ had taught his uncle Hadhrat Abbas ؓ this *salaah* and he mentioned to him that this will cause all his past and future sins, major and minor, intentional and unintentional and external and internal sins to be forgiven. Nabi ﷺ also mentioned that if it is possible then perform this *salaah* daily and if not, then at least perform it once in your life. (Ibnu Majah, pg 99/ Abu Dawood/ Tirmizi with slight variations)

The *Eid* and *Jumu`ah Khutbah*

The *Jumu`ah khutbah* is a prerequisite for the *Jumu`ah salaah*, but the *Eid khutbah* is *sunnat*. However, if one is present at the commencement of the *khutbahs,* it will be *waajib* for him to listen to it, and if one had left before the commencement of the *khutbah* it will not be *waajib* to listen to it.[30] (Al-Bahr-ur-Raa'iq, vol 2, pg 158/162)

Performing *Jumu`ah salaah* twice in one *musjid*

Q: Can a second *jamaat* be made for *Jumu`ah salaah* if the *musjid* is unable to accommodate the large crowds?

A: The *jamaat* of the second group will be a second *jamaat*. (Since this is the second *jamaat* it will be *makrooh*. However, if there is no other place for them to perform their *salaah* then it will be allowed.)

The law regarding the *eidgah* that has now fallen within the built-up area due to the expansion of the area

Q: The town has now expanded and has reached the *eidgah* site. In this situation, is it necessary to relocate and construct a new *eidgah*?

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[30] ان النبي صلى الله عليه و سلم صلى العيد قال من أحب أن ينصرف فلينصرف و من أحب أن يقيم للخطبة فليقم. نسائي 233/1

A: Nobody can say that the *eid salaah* is not valid because of this. (It will be correct to perform the *eid salaah* in such a place.)

The *eidgah* is not *sunnat*. Performing the *eid salaah* in an open field is *sunnat*

Q: The *sunnat* is to perform the *eid salaah* in an open field. Will the *sunnat* be achieved by performing the *eid salaah* in the *eidgah*?
A: It is not *sunnat* to construct an *eidgah*. Rather, it is *sunnat* to perform the *eid salaah* in an open land.

Q: Hadhrat Gangohi has written in Fatawaa Rasheediya that the purpose will not be achieved by an open land that is not *waqf*.
A: The actual *mas'alah* is that the *eid salaah* should be performed in any open land on the outskirts of the town. That is why Nabi ﷺ had performed the *eid salaah* each year at a different venue. The reason was that the place where the *eid salaah* was performed the past year became a cultivated land the next year. The following year the place where the *eid salaah* was performed became a built up area. The *eidgah* is built in order to be saved from these difficulties. Hence, there will be no alterations made to the *eidgah* site. Another reason is to expose the salient features of Islam. This becomes apparent when a large group of Muslims gather to perform *salaah* behind one *imaam*.

Eid salaah in three days

Qari Muhammad Tayyib Sahib رحمه الله had mentioned, "Whilst on journey I performed *Eid Salaah* in the area where I was staying . The next day we travelled to a town where they were celebrating *Eid*. We performed *eid salaah* in this town as well. On the third day, we travelled to another town and they were also celebrating *eid*. We then read *eid salaah* in this town as well. Thus, in one year we had performed three *eid salaahs*."

Jumu`ah is not compulsory on a *musaafir* (traveller) - Zul Fiqar Ali Bhutto

Zul Fiqar Ali Bhutto had travelled to India to attend a conference organised by Indira in Shamla. Indira made arrangements to ensure that the *musjid* in the area was well cleaned and a good *qari sahib* was brought, because Bhutto will need to perform *salaah*. However, Bhutto did not go to the *musjid*.

When Bhutto was informed that the newspapers were carrying an article regarding him not attending the *Jumu`ah salaah* he said, "I was a traveller and *Jumu`ah* is not waajib on a traveller." He also knew the *mas'alah* of *Jumu`ah* not being compulsory on a *musaafir*.

Q: An entire day was missed when travelling from one place to another. What must one do for the *salaahs* on these days?

A: One should perform the *salaah* of the time that has entered, no matter where he is. He will not be responsible for the *salaah* times that he missed.

Q: What should one do in the situation where he performed Esha *salaah* in the plane. When he reached the next destination, it was time for Maghrib *salaah* and when he reached the following destination it was time for Fajr *salaah*?

A: One is not required to repeat the same *salaah* within the duration of twenty-four hours. However, if it is the *salaah* of the next day, one will have to perform it. The *salaah* of the times that were skipped will not have to be performed. The following appears in Kanz-ud-Daqaa'iq: من لم يجد وقتيهما لم يجبا عليه

It is a different issue as to whether this is the preferred view or not.

If one is in a place where there is a very short span of time to perform the Esha and Witr *salaahs* then it will not be necessary to perform them. For example, the sun rose very quickly after sunset.

Ibnu Batuta has written in his travel experiences that he arrived at a place during the month of Ramadhaan whilst fasting. After *iftar*, he quickly performed the Maghrib *salaah*, Esha *salaah*, *taraaweeh* and

witr salaah. Within three quarters of an hour the night terminated and it was already *subh saadiq* (dawn). (This occurs in Norway etc. In London, the day is only six hours and the night is eighteen hours.)

Performing *Jumu`ah salaah* where it is not permissible to perform it

The obligation of *Jumu`ah* will not be fulfilled by performing *Jumu`ah* in an area where *Jumu`ah* is impermissible. If one is forced to join such a *jamaat* he should make the intention of *nafl* and thereafter perform Zuhr *salaah*. If one is requested to lead such a *jamaat*, he should decline the offer and if he is forced to do so, then he should explain the *mas'alah* to the congregation that it is impermissible to perform *Jumu`ah salaah* in this village but I was forced to lead this *jamaat*.

People who missed *Jumu`ah salaah* should perform *Zuhr salaah*

If few people miss the *Jumu`ah salaah* it will be incorrect for them to make their own *jamaat* for *Jumu`ah*. Instead, they will have to perform *Zuhr salaah*. This is mentioned in Ad-Durrul-Mukhtaar. It also appears in Al-Bahr-ur-Raa'iq, vol 2, pg 154.

The duration of the *khutbah*

The *khutbah* is not as long as the people think it to be. According to Imaam Abu Hanifah رحمة الله عليه, merely saying one *subhanallah* or *alhamdulillah* will suffice. According to *Sahibain*, the *khutbah* should be a lengthy *zikr* at least the duration of reciting the *tashahud*. (Al-Bahr-ur-Raa'iq, vol 2, pg 149)

Performing *Jumu`ah* in a village close to the town

I had gone with a prominent *mufti* of South Africa to a village that was close to the town. The *imaam sahib* of that village had been discussing with this *mufti sahib* with regards to performing *Jumu`ah*

salaah there. He was of the view that on account of the village being so close to the town, if a villager had to go to the town for *Jumu`ah salaah* he could comfortably return home by the evening. Therefore, *Jumu`ah salaah* is *fardh* on the inhabitants of the rural area. He also said that this was the view of Imaam Abu Yusuf. I told him, “You are an *aalim* and whatever you have said is totally correct and I have no doubt in what you have quoted. However, I request an explanation. If *Jumu`ah* becomes *fardh* on the villagers, will it be necessary for them to perform *Jumu`ah* in this village or will they have to go to the town for *Jumu`ah*? During the lifetime of Nabi ﷺ the Sahaabah ﵃ that lived in the villages on the outskirts of Madinah would take turns to come to Madinah to perform *Jumu`ah*. (Bukhaari, vol 1, pg 123) As for those who did not come they did not perform *Jumu`ah* in their villages, nor were they commanded to do so or commanded to come to Madinah for *Jumu`ah*.
We understand from this, that *Jumu`ah* is not *waajib* in the small villages around the town.”

Commencing the *sajdah-e-tilaawat* from the standing posture

The definition of *sajdah-e-tilaawat* has been explained in Ad-Durr-ul-Mukhtaar (vol 1, pg 515) as follows:
سجدتين بين تكبيرتين مسنونتين و بين قيامين مســـتحبين (*sajdah-e-tilaawat* refers to two *sajdahs* performed between two *masnoon takbeers* and two *mustahab* standings.)
We thus understand that saying *Allahu Akbar* before and after the *sajdah* is *masnoon*, and commencing the *sajdah* from the standing posture and returning to the standing posture after the *sajdah* is *mustahab*.

The *muqtadee* making *sajdah-e-tilaawat* in *ruku*

Q: Will the *sajdah-e-tilaawat* of the *muqtadees* be fulfilled if the *imaam* goes into *ruku* with the intention of *sajdah-e-tilaawat* after reciting an *aayat* of *sajdah*?

A: If the *muqtadee* made the intention of *sajdah-e-tilaawat* as the *imaam* had done when going into *ruku* then his *sajdah-e-tilaawat* will be fulfilled. However, if he did not make the intention of *sajdah-e-tilaawat* when going into *ruku* then his *sajdah-e-tilaawat* will not be fulfilled in the *ruku* or in the *sajdah* because the *imaam* had already fixed the ruku for the *sajdah-e-tilaawat*. It will now be necessary for the *muqtadee* to make the *sajdah-e-tilaawat* after the *salaam* of the *imaam* followed by the *qa`dah*. Then only should he make *salaam* and terminate the *salaah*. If he does not sit for the *qa`dah* after making the *sajdah-e-tilaawat* his *salaah* will be rendered invalid.

و لو نواها في ركوعه و لم ينوها المؤتم لم تجزه و يسجد إذا سلم الإمام و يعيد القعدة و لو تركها فسدت صلاته كذا في القنية

قوله (لم تجزه) أي لم تجز نية الإمام المؤتم و لا تندرج في سجوده و إن نواها المؤتم فيه لأنه لما نواها الإمام في ركوعه تعين لها. رد المحتار 519/1

If the *imaam* went into *ruku* immediately after reciting the *sajdah aayat* without making the intention of *sajdah* then the *sajdah* will be fulfilled through the *sajdah* of the *salaah* for both the *imaam* and *muqtadee*.

نعم لو ركع و سجد لها فورًا ناب أي سجود المقتدي عن سجود التلاوة بلا نية تبعا لسجود إمامه. رد المحتار 519/1

Proof for *du`aa* after *salaah*

Q : Is there any proof for making *du`aa* daily after every *salaah*?

A : Will it be incorrect to continuously practise it if there is no proof for it? The following is stated in Al-Kowkab-ud-Durri, vol 2, pg 291: One must be disciplined for not making *du`aa* after *salaah*. Allah

Ta`ala says: ادۡعُوۡنِیۡۤ اَسۡتَجِبۡ لَکُمۡ (Call unto Me and I will answer you.) The *hadeeth* makes mention with regards to making *du`aa* after every *salaah*: بعد دبر كل صلاة دعوة مستجابة (*Du`aas* are accepted after every *salaah*.)

It is difficult to prove that Nabi ﷺ and the *Sahaabah* ؓ collectively made *du`aa* after *salaah*. However, there is proof for Nabi ﷺ prescribing a *du`aa* for a particular *sahaabi* to be read after *salaah* and Nabi ﷺ himself had read certain *du`aas* after *salaah*.

Another point is that the congregation has gathered for the *salaah* and not for the *du`aa*. *Du`aas* made after *salaah* are answered and it is *mustahab* to do so. Hence, when everyone practises this *mustahab* a collective *du`aa* automatically takes place. Therefore, it will be difficult to say that a collective *du`aa* was intended, because people gather for *salaah* and not for the *du`aa*.

Getting up a sleeping person for *salaah*

It is correct to get up a sleeping person for *salaah*. Once Nabi ﷺ had seen someone sleeping in the *musjid* and instructed a *sahaabi* to wake him up.

Nabi ﷺ did not wake the *sahaabi* himself, for fear that he may utter a few incorrect words as it normally happens when a person's sleep is affected. If this had to happen then it would have been extremely detrimental for the *sahaabi* since this would have been an insult against Nabi ﷺ. Had the same words been uttered to a *sahaabi* it would not have the same effect. A Qur'aan can be placed over another Qur'aan, but an ordinary book cannot be placed over a Qur'aan, because this amounts to disrespect. (Alamgiri, vol 5, pg 321)

Fasting for two years as an expiation for missing the *takbeer-e-ula*

A saintly person had once missed the *takbeer-e-ula* because of being engaged in *samaa`*. He thereafter fasted for two years as an expiation

for missing the *takbeer-e-ula*. We understand the great importance and reverence these saintly elders of the past attached to the *shar`ee* injunctions. The conditions they had experienced at the time of *samaa`* was out of necessity and as a form of treatment. It was not a mere fulfilment of their carnal desires.

People generally study the lives of these personalities and then try to judge what rank they have reached. By them determining their actions to be in compliance with these personalities is in reality a cause of defamation and belittlement to them.

The difference in the temperament of two *buzurgs*

Two *buzurgs* who are both the *khaleefahs* of Hadhrat Thanwi رحمة الله عليه and are our elders yet their opinions differed with regards to a particular aspect. In consideration for one of them, the *imaam sahib* had once delayed in starting the *salaah* for a few seconds and on account of this he reprimanded the *imaam sahib*.

With regards to the other *buzurg*, the congregation waited for him to perform the Asr *salaah* whilst he was in his house. There was barely half an hour left for sunset when this *buzurg* came to the *musjid* and that was when the *salaah* was performed. I was present on this occasion.

This difference was only a difference in temperament and not in *masaa'il*.

Note: If the congregation does not mind nor is there fear of the *makrooh* time approaching then it will not be *makrooh* to wait for a particular person. The *fuqahaa* have thus stated: رئيس المحلة لا ينتظر ما لم يكن شريرًا و الوقت متّسع . الدر المختـــار، ج 1، ص 268 (The congregation will not wait for the leader of the community as long as he is not a mischief monger and there is ample time.) In this situation, the congregation can wait for him and it will not be *makrooh*. (Fatawaa Mahmoodiya, vol 2, pg 223)

Audible or inaudible *qiraat* (recitation) in *salaat-ul-kusoof* (solar eclipse) and Hadhrat's practice

Q: Must the *qiraat* in *salaat-ul-kusoof* be audible or inaudible?

A: There are two views. Imaam Abu Hanifah رحمة الله عليه is of the opinion that the *qiraat* should be inaudible and *Sahibain* are of the opinion that the *qiraat* should be audible. I had first performed this *salaah* in Saharanpur behind Hadhrat Shaikh who read the *qiraat* audibly. Subsequently, I had performed this *salaah* in Dhabel, Gujarat where I recited the *qiraat* inaudibly. On yet another occasion, I performed this *salaah* in Saharanpur where I recited the *qiraat* audibly. On another occasion, I performed this *salaah* in Deoband where I recited the *qiraat* inaudibly. In short, both the views are accepted and practised.

Performing *tahajjud salaah* with *jamaat*

Q: Is it permissible to perform *tahajjud salaah* with *jamaat*? Hadhrat Madani رحمة الله عليه used to perform *tahajjud salaah* with *jamaat* during the month of Ramadhaan. Keeping this in mind, I have started performing *tahajjud salaah* with *jamaat* in my hometown of Raichoti.

A: Hadhrat Madani رحمة الله عليه was a high ranking *muhaddith* and *faqeeh* and he had attained complete expertise in the fields of *Hadeeth* and *Fiqh*. Thus, he had the right to deduce rulings. We cannot criticise him. However, the Hanafi *mazhab* will not be altered by the individual deduction of a personality. The *mas'alah* according to the Hanafi *mazhab* is that the *salaah* will be permissible if two or three *muqtadees* follow the *imaam* in *nawaafil*. However, if there are more than three then this falls within the definition of *tada`ee* (inviting) and this is not permissible. On several occasions, *tahajjud salaah* was performed in this manner in the *khanqah* of Hadhrat Shaikh رحمة الله عليه and I had prevented them from it.

At which point should a *musaafir* (traveller) commence with *qasr*?

Q: At which point should a *musaafir* commence with *qasr*?
A: When he leaves the residential area of the town.

Q: If a town is very large and stretches over several kilometres and the *musaafir* starts travelling from one end of the town, can he commence with *qasr* as soon as he leaves his home?
A: The same law will apply in this situation as well. He will only commence with *qasr* once he goes beyond the residential area and outskirts of the town. Hadhrat Ali ﷻ had mentioned: إنا لو جاوزنـــا الخـــص لصلينا ركعتين (We will commence with *qasr* once we pass the dwellings.) (Al-Bahr-ur-Raa'iq, vol 2, pg 128)

Janaaiz

Performing *janaazah salaah* in the *makrooh* times

Janaazah salaah should not be performed during the *makrooh* times i.e. Sunrise, *zawaal* and sunset. (Alamgiri, vol 2, pg 52)

Performing *janaazah salaah* in the *musjid*

There are several ways of performing *janaazah salaah* in the *musjid*:
(1) The *janaazah*, the *imaam* and the *muqtadees* are in the *musjid*. This is completely *makrooh*.
(2) The *janaazah* is out of the *musjid* but the *imaam* and the *muqtadees* are in the *musjid*. This is also *makrooh*.
(3) The *janaazah*, *imaam* and some of the *muqtadees* are outside the *musjid* whilst some are inside. This is also *makrooh*, but the reprehensibility is of a lower degree. (Nawawi with Muslim, vol 1, pg 593)

Participation in a *janaazah* for a student

Q: Must a student participate in the *janaazah salaah* or must he remain occupied in his studies?

A: If it is not the time for his lessons or the *ustaad* has discontinued the lessons for the *janaazah* then he should participate in the *janaazah*. Similarly, if the *janaazah* arrives whilst he is studying a *kitaab* by himself then he should also participate in the *janaazah*.

Making *du`aa-e-maghfirat* (seeking forgiveness) for a *na-baaligh* (minor) in the *janaazah salaah*

Q: *Du`aa-e-maghfirat* is not made for minors in the *janaazah salaah* because they are not accountable for the sins committed. Then why is it that in the *janaazah salaah* of an adult *du`aa-e-maghfirat* is made for a minor when the words و صــغيرنا و كبيرنــا (our young and old) are recited?

A: The words و صــغيرنا (minor) and و كبيرنــا (adult) are *asmaa-e-idhafiyyah* (relative nouns). Every person is younger than his elder and vice versa. When one reads و صغيرنا و كبيرنــا in the *janaazah salaah* of an adult, then the word و صــغيرنا refers to a *baaligh* (adult) younger than him and not a *na-baaligh* (minor). Another point is that certain things are correct *tab`an* (when they are incorporated), and incorrect *isaalatan* (when they are isolated/detached). Understand this to be from that category in the sense that it will be incorrect to make *du`aa-e-maghfirat* distinctively for a minor, but if it is incorporated in the *du`aa-e-maghfirat* for an adult then it will be correct.

Announcing the *janaazah salaah*

Q: Is it correct to announce the *janaazah salaah* over the mike system?

A: What is wrong in announcing it? It appears in Ad-Durr-ul-Mukhtaar `ala Hamishi Radd-il-Muhtaar, vol 1, pg 602:

و لا بأس بالإعلام بموته

قال الشامي قوله (بموته) أي إعلام بعضهم بعضا ليقضوا حقه. هداية و كره بعضهم أن ينادى عليه في الأزقة و الأسواق و الأصح أنه لا يكره

Q: Will it be *fardh* on those who hear the announcement to attend the *janaazah salaah*?
A: No. The *janaazah salaah* is *fardh-e-kifaayah*. This means that if a group of people perform the *janaazah salaah* the entire community would be absolved of their duty. It is not such that the *fardhiyyat* (obligation) is based on one's knowledge whereby one will only be absolved of the obligation by fulfilling it.

When will one untie his hands in the *janaazah salaah*?

Q: When must one untie his hands in the *janaazah salaah*?
A: There are three views with regards to when the hands will be untied:
(1) After the fourth *takbeer* before the *salaam*.
(2) After both the *salaams*.
(3) The left hand will be left when making *salaam* to the right. All these views appear in Fatawaa Hindiyyah.

Making *salaam* to the inmates of the grave

In reply to someone, Hadhrat said that making *salaam* to the inmates of the grave is not established. Nevertheless, making *salaam* when entering the graveyard is proven. (Shaami, vol 1, pg 605)

Visiting the graveyard daily

Q: What is the *shar`ee* law regarding visiting the graveyard daily and reciting *Faatihah* etc. as *esaal-e-thawaab*?
A: This is correct because the *ahaadeeth* that show the permissibility of visiting the graveyard are general. There is no specific day or date, and the principle is المطلق يجري على إطلاقه (something that is general will always remain general.).

Visiting the graveyard after Eid

There is no harm in visiting the graveyard and sending *esaal-e-thawaab* after Eid. (This is because the *ahaadeeth* relating to the visiting of the graveyard are general. They do not specify any day or date.)

The branch was removed from the grave

At the time of the burial of Qari Abdul Waheed Sahib's son in Deoband, someone had placed a branch on his grave. Hadhrat Madani رحمة الله عليه, who was present had the branch removed and remarked, "This is in total conflict with the practice of our predecessors."

Removing a branch from the grave

The child of a friend of mine had passed away in Kanpur. On his request, I lowered the child into the grave. Someone had placed a branch on the grave and I removed it and threw it away. I then addressed the crowd, "There is no proof for this. The *fuqahaa* have mentioned every type of *mustahab* yet none of them have regarded this to be even a *mustahab* act."

This person's *ustaad* who was a staunch *bid`ati* was also present. When the people asked him regarding this he said, "No mention of it has been made in the *kitaabs*. It is only a custom."

Placing boulders on the graves

Placing a boulder on the grave is established from the *hadeeth*. However, erecting tombstones with inscriptions on them is not established from the *hadeeth*. Nabi ﷺ had placed a boulder on the grave of Hadhrat Uthman bin Maz`oon. When asked the reason for doing so, Nabi ﷺ replied, "أعرف به قبر أخي (I will recognise the grave of my brother.)"

We understand from this that the purpose is identification and this can be achieved through placing a boulder etc. Therefore, there is

absolutely no need to inscribe poetry etc. The *fuqahaa* have prohibited this. (Shaami, vol 1, pg 601)

Carrying a Qur'aan Shareef to the graveyard

It is improper to carry a Qur'aan to the graveyard, because this amounts to disrespect. One may recite the Qur'aan from memory. (Fatawaa Mahmoodiya, vol 6, pg 30)

Two graves were mistakenly dug for one person

If two graves were mistakenly dug for one person then the *mayyit* will be buried where the people feel it appropriate and the other grave should be closed.

Visiting the graveyard on Thursdays and Fridays

Q: Is it *bid`at* to go to the graveyard on Thursdays and Fridays and to make *du`aa-e-maghfirat* for the inmates of the graveyard?

A: There is no harm in this. However, there are two things that should be borne in mind. The first is that one should not believe it to be *waajib* (compulsory) or necessary to visit the graveyard on these days. This means that one should not feel that by not going he will be sinful. The other is that one should not feel that he will be sinful by going on any other day besides these days or he that will not receive any reward, because one will always receive reward.

Visiting the grave of one's parents

Q: If one visits the graveyard to make *du`aa-e-maghfirat*, must he go to his parent's graves or must he stand outside the graveyard?

A: It will be better to go to the grave, whether the grave of one's parents or one's relatives. When one goes to the grave, he should think of the high positions they held, the buildings they owned and the houses they once owned. They possessed orchards and cars. Some of them had children; some had extensive knowledge, and today all of them are in their graves. They had not taken anything of the world along with them into the grave. The only thing that they

had taken along was their actions. If their actions were good then they will be in a good condition, and if their actions were evil then they will be in a miserable condition. May Allah Ta`ala shower His mercies on these people. Reflect over this in order that your love for the world decreases. Go to the grave, recite Qur'aan Shareef and send *esaal-e-thawaab*. Make *du`aa* for the inmates of the grave and for yourself.

The *masnoon* method of visiting the graveyard

Q: What is the *masnoon* method of visiting the graveyard and how must one sit at the grave?

A: In the manner that one respects his elders during their lifetime, he should respect them after their death at their graves.

Raising the hands in *du`aa* at the graveyard

Q: Is it correct for one to raise his hands in *du`aa* at the grave without the intention of asking from the inmate of the grave?

A: This will be correct, because you are asking from Allah Ta`ala and not from the inmate of the grave. Since it is correct to make *du`aa* to Allah, it will also be correct to raise one's hands, provided one's beliefs and the beliefs of the onlookers are correct and secure. There should be no danger of their beliefs being corrupted. If there is a danger of their beliefs being corrupted then one should not raise his hands.

Once, after the burial of a *sahaabi*, Nabi ﷺ raised his hands in *du`aa* and faced the *qiblah*. However, Nabi ﷺ had done adopted this method as a matter of precaution, even though there was no chance of any person thinking that Nabi ﷺ was asking from the inmate of the grave.

Making *du`aa* in the graveyard

Q: Is it permissible to make *du`aa* in the graveyard?

A: It is permissible. However, to ask from the inmate of the grave is impermissible. Nevertheless, one may make *du`aa* through the

medium of the inmate of the grave. The appropriate method would be to face the *qiblah* with one's back towards the grave in order that there remains no doubt of the person asking from the inmate of the grave. This is also done so that there is no resemblance with those who present their needs and make *du`aa* to the inmates of the graves.[31]

Placing a branch on the grave

Q: Is it permissible to place a branch on the grave?

A: There is no proof to substantiate it, nor have the *fuqahaa* enumerated it among the *mustahab* acts despite them explaining the *sunnats* and *mustahab* acts in detail. Had this been *mustahab*, the *fuqahaa* would have definitely enlisted it among the *mustahab* acts. It is stated in Fatawaa Rasheediya, pg 278 that this is a custom of the Rawaafidh/ Shias. (A similar *fatwa* appears in Fatawaa Mahmoodiya, vol 2, pg 399)

Walking between graves

It is permissible to walk between graves wearing shoes.

و المشي في المقابر بنعلين لا يكره عندنا . عالمكيرية 356/5

Reciting the Qur'aan beside a dead person

The Qur'aan should not be recited beside a dead person prior to him being given *ghusl*. It could be recited elsewhere.

و تكره قراءة القرآن عنده حتى يغسل تتريها للقرآن عن نجاسة الحدث. مراقي الفلاح

و في الطحطاوي قوله (عنده) أي بقربه. ص 308 و مثله في الهندية، ج 1 ، 157

One method of *esaal-e-thawaab*

Hadhrat Mujaddid Alfe Thaani رحمة الله عليه has stated in his correspondence that he does not prefer the method of *esaal-e-*

[31] Fatawaa Mahmoodiya, vol 2, pg 406 with reference to Fath-ul-Baari, vol 11, pg 122 that Nabi ﷺ had adopted this method.

thawaab where one says, “O Allah! Pass over the reward of this act to Nabi ﷺ or to a certain relative.”

The inmate of a grave being granted salvation because of *esaal-e-thawaab* sent to him

A pious person once passed a grave and saw wasps entering and exiting from the grave. Thinking to himself that this is an *azaab* (punishment) in the form of wasps, he decided to recite the entire Qur’aan Shareef and send it as *esaal-e-thawaab* to the inmate of the grave. After reciting it for the first time, the wasps stopped coming out of the grave but there were still wasps entering the grave. He recited the entire Qur’aan for the second time and the number of wasps decreased. Thereafter, he recited the entire Qur’aan for the third time and this time all the wasps disappeared. The pious person continued walking until he came across a farmer who invited him for meals. After partaking of the meals, he fell asleep. He saw in a dream that there was a person sitting on a throne with great honour and respect. When the man seated on the throne saw him, he rushed forward and embraced him and said, “I was granted salvation on account of you.” This person was the very inmate of that grave.

Receiving salvation on account of a pious person being buried

A *sahib-e-kashf* (one who receives inspiration) had passed by a grave and it was shown to him that the inmate of the grave was being punished. After a few days when he passed by the same grave he was shown that the punishment had now been raised. He asked for the reason and the inmate of the grave replied that a pious person had been buried. He was granted the choice to intercede on behalf of ten people and he chose my name from amongst the ten. In this way I was granted salvation.

Hadhrat then said, “Aah! Will there be anyone to intercede on our behalf?”

The *thawaab* distributed among the deceased reaches them fully or proportionately

Q: If the *thawaab* of a certain action is distributed among the deceased, will it reach them fully or will they receive it proportionately?

A: The Hanafis do not have any explicit quotation regarding this. Nevertheless, some say that the treasures of Allah Ta`ala are limitless and it is in keeping to His grandeur that the *thawaab* reaches the deceased fully, whilst on the other hand some say that apparently it seems that the *thawaab* will reach them proportionately. (Shaami, vol 1, pg 605)

I have assurance in this *mas'alah*

Hadhrat Gangohi رحمة الله عليه was once asked a similar question (similar to the last *malfooz*).

He replied, "I have not come across any quotation regarding the *thawaab* reaching them fully. Apparently, it seems that the *thawaab* will reach them proportionately."

On another occasion Moulana mentioned, "I have assurance in this *mas'alah*." When asked the reason for it he replied, "I saw Shah Abu Sa`eed Gangohi رحمة الله عليه in a dream and he told me, 'Molwi Rasheed Ahmad! You do not send *thawaab* to me.' I replied that I do send. He then said, 'Yes, but it is very little.'"

From this we learn that the *thawaab* reaches the deceased proportionately because it was Moulana's practice to send *thawaab* to all the *mashaayikh* of the *silsilah* (chain of predecessors) at once.

Using cloth soaked in Zam Zam as one's *kafan* (shroud at the time of death)

Q: People soak their *kafan* cloth in Zam Zam when they go for *Hajj*. Is there any basis for it and is this correct?

A: It is stated in Fatawaa Imdaadiyyah that one should not use cloth soaked in Zam Zam for *kafan*, because matter and blood flow out of

the body of the corpse and get on to the *kafan*. This results in disrespect to the Zam-Zam soaked *kafan*.

It appears in Fatawaa Azeeziya that someone had asked Hadhrat Shah Abdul Azeez Sahib to give him some cloth soaked in Zam Zam for a relative of his that had passed away. Hadhrat Shah Abdul Azeez replied, "It will be given to you." He had not disapproved of it.

My personal opinion is that the clothing that touched the blessed body of Nabi ﷺ was more blessed than the cloth soaked in Zam Zam. Nabi ﷺ had gifted his personal clothing to be used for Abdullah bin Ubayy bin Salool's *kafan*.

Once a *sahaabi* had gifted Nabi ﷺ a *lungi* which Nabi ﷺ cherished very much and he even wore it. Another *sahaabi* thereafter told Nabi ﷺ, "This garment is extremely beautiful. Could you please grant it to me?" Nabi ﷺ said, "Well and good."

He then went into his home and changed his *lungi* and gave the *lungi* to the *sahaabi*. This *sahaabi* then said, "I did not take it for daily use, but rather to use as my *kafan* as a source of *barkat* (blessing)."

This clothing that had touched the blessed body of Nabi ﷺ was more blessed than Zam Zam. However, it is incorrect to show extra importance to it as done by the *hujjaaj*. Yes, there would be no harm if the cloth is acquired without these formalities.

Zakaat

Paying `*ushr* (land tax of one tenth of produce) on the land of India

`*Ushr* will have to be paid if a Muslim receives any property after the Muslims conquer a territory. If a *kaafir* takes ownership of the property before the Muslims then it will not be compulsory to pay `*ushr* on it. Thus, the obligation of paying `*ushr* on the land of India terminated when the government announced that it had taken control

of the land of India and that they have the right to grant property to whomsoever they wish. (Fatawaa Darul Uloom, vol 6, pg 174)

Paying *zakaat* on the provident fund

Moulana Fakhruddeen Sahib Muradabadi, the previous *shaikh-ul-hadeeth* of Darul Uloom Deoband would annually pay *zakaat* on his money deposited in the Provident Fund. This was based on Moulana's *taqwa* and not the *fatwa*. The *fatwa* is that *zakaat* will only be *waajib* on the provident fund once one receives his money and one year passes over it. *Zakaat* will not be paid for the previous years because one is not the owner of it prior to receiving it. (Fatawaa Darul Uloom, vol 6, pg 331)

`Ushr (one tenth of crops) will not be paid on a land purchased from a non-Muslim

A land conquered by waging war will belong to the *bait-ul-maal* (public treasury) and they will be irrigated with *`ushri* water. The *ameer-ul-mu'mineen* has the option of keeping the land for the *bait-ul-maal* or distributing it among the *mujaahideen*.

Hence, part of the lands used to be distributed among the *mujaahideen* and part of it would be kept for the *bait-ul-maal* so that the income accrued through the land will be used to assist the *ulama* etc. Thereafter, when the *kuffaar* gain control over these lands they will no more remain as part of the *Darul-Islam* (Islamic territory), and it will now be regarded as the *Darul-Harb* (non-Muslim state). As a result, *`ushr* will not be paid on these lands.

Q: Are there any *`ushri* lands in India?

A: According to the *fatawaa* that were issued prior to the partition of India, any property owned by a Muslim from the time of his forefathers without a *kaafir* owning it in between was an *`ushri* land. The land that was purchased from a *kaafir* or which belonged to a Muslim but a *kaafir* did own it even though for a short period will not be *`ushri*. Ever since the government had assumed control of the land of India, the ownership of their original owners ceased.

Q: Will *zakaat* be *waajib* on the produce of such lands?
A: *Zakaat* (*`ushr*) will only be *waajib* on the lands that are *`ushri* and these lands are not *`ushri*. The details of an *`ushri* land is that if it is irrigated by water provided by a water wheel or camels or oxen then one-twentieth of the produce will have to be given in charity, and if it is irrigated by rain then *`ushr* (one-tenth) of the produce will have to be given in charity.

Saum

A *mu`takif* leaving the *musjid* for *janaazah salaah*

A *mu`takif* should not leave the *musjid* to perform a *janaazah salaah*. However, if one leaves the *musjid* to relieve himself, it will be permissible for him to perform the *janaazah salaah* as he returns.

A *mu`takif* leaving the *musjid* for *wudhu*

In reply to someone Hadhrat said, "A *mu`takif* may leave the *musjid* to perform *wudhu*." (Shaami, vol 2, pg 132)

I`tikaaf in tents or in the open

Q: Is it more virtuous to sit in *i`tikaaf* in tents or in the open?
A: Moulana Yunus Sahib (Shaikh-ul-Hadeeth of Mazaahir-ul-Uloom) had told me that tents should be erected. I did not answer him. Nevertheless, Hadhrat Shaikh Zakariyya رحمة الله عليه used to sit for *i`tikaaf* in this *musjid* (Musjid Dar-e-Jadeed). A tent would only be erected for him and the rest of the *mu`takifeen* would sit in the open.
Moulana Abdul-Lateef Sahib would sit for *i`tikaaf* in the old Madrasah Musjid. As long as he was alive, a tent would be erected for him on one side of the *Musjid* and another tent would be erected for me on the other side. Prior to that, I used to sit for *i`tikaaf* in the

Mahalla Mufti Musjid without any tent, because I was the only person sitting for *i`tikaaf*.

Establishing the month of Ramadhaan and Eid-ul-Fitr

I issue the following verdict with regards to the witnessing of the moon:

In the event where the sky is overcast, the *ru'yat* (sighting) of one *`aadil* (just) person or a *mastoor-ul-haal* (one whose detailed qualities are unknown) is sufficient for establishing the month of Ramadhaan. There will be no need to testify. However, in the remaining months of the year the *shahaadat* (testifying) of two people who are *mastoor-ul-haal* is required. In the event of the sky being clear, the witnessing of a large group is required for every month of the year. (Shaami, vol 2, pg 90/91 / Fatawaa Mahmoodiya, vol 3, pg 119)

The sighting of the moon whilst in Kanpur

When I was in Kanpur a person came to me on *yowm-ush-shakk* (30th Sha`baan) and said:

Person: The moon was sighted.

Mufti Sahib: Did you sight the moon?

Person: No, but the moon was sighted.

Mufti Sahib: Did you also sight the moon?

Person: Yes. I did sight the moon.

Mufti Sahib: Did you sight the moon before Maghrib or after Maghrib?

Person: My son and daughter had sighted the moon.

Mufti Sahib: What are their ages?

Person: My daughter is twelve and my son is elder than her.

Mufti Sahib: Why didn't you bring your son along?

Person: He is linked to the Belcha party and previously his witnessing was rejected.

Mufti Sahib: Does he perform salaah?

Person: Yes. He comes for the Eid and Baqra Eid *namaaz*.

Mufti Sahib: Did you sight the moon by yourself?
Person: Whilst performing *salaah* in the veranda at the front of my house, two women had passed by and they were saying that the moon has been sighted.
There was a *Musjid* in front of us and the minaret could be seen clearly. So, I asked him:
Mufti Sahib: Was it seen on the right or the left of the minaret?
Person: Where is the minaret over here?
This person did not even see the minaret. As he was leaving, he repeatedly lifted his shoes to inspect them and then only did he recognise his shoes. How can such a person ever sight the moon?

Reporting the sighting of the moon via the telephone

The following discussion took place between a prominent *aalim* and myself:
Aalim: If a *qaadhi* (judge) announces the sighting of the moon via the telephone after hearing it from proper *shar`ee* evidence, will it be *waajib* (necessary) to abide by it?
Mufti Sahib: If one is certain and has confidence in him then it will be correct to abide by it, though not *waajib*.
Aalim: What if another *qaadhi* does the same?
Mufti Sahib: The same will apply. His statement will not be binding.
Aalim: Whose statement will be binding and when will it be such?
Mufti Sahib: This will be in the situation where the leader/commander has such authority that he has the right to implement *ta`zeer* (punishment) on a subject due to him not fulfilling his order. However, this will not be applicable here in India due to the non-Muslim rule.

Will *kaffaarah* (expiation) be *waajib* in the following situation?

Q: A person undertook a journey after beginning his fast, but due to the hardships of the journey, he broke the fast. Will *kaffaarah* be waajib in this case?

A: I have not come across any explicit quotation regarding this. However, it is stated in Mabsoot of Imaam Sarakhsi that if a ruler forces a *muqeem* (a person not on journey) who was fasting to undertake a journey and as a result of the hardships of the journey he invalidates his fast, then according to some *ulama* the *kaffaarah* will be *waajib*, because he invalidated a *fardh* fast. However, Imaam Abu Hanifah رحمة الله عليه is of the opinion that the *kaffaarah* will not be *waajib* because it was not necessary for this person to complete his fast due to him undertaking the journey though it was a *fardh* fast.

The words used for intending the fast

Qari Muhammad Tayyib Sahib had once mentioned that an old woman had told him, "O my son! What intention must I make for fasting? Listen to my intention and see if it is correct."

She then said, "بِسُّو كَدّي نَوَّى تِى - *bissu gaddi naww-e-te*," instead of saying بِصَوْمِ غَدٍ نَوَيْتُ - *be sowmi ghadin nawaitu*. This was her intention for fasting.

Hafiz Tayyib Sahib then asked Hadhrat, "The word غَدٍ is translated as tomorrow. Where is the intention for today? The word that appears in the *kitaabs* of *fiqh* is غَدٍ and the day terminates with sunset, because the date changes at the time of Maghrib, but the time of the fast does not change. It always starts at *subh saadiq*."

Hadhrat replied, "The words that are to be used in the intention of the fast appear as such in the books of *fiqh*, because one cannot make the intention that I am fasting the entire month. The word غَدٍ in this context refers to the fast of the day that starts after *subh saadiq*.

Missing a day or some time in a lengthy journey

Q: The journey from Canada to Germany is only fourteen hours, but if the flight departs on a Thursday, it will only reach on Saturday. What is the law regarding the *salaah* and fast that were missed? What is the law regarding the *Jumu`ah* that was missed in this time?

A: A lunar month is either twenty-nine or thirty days. It cannot be twenty-eight days. One should therefore complete the fast for an entire month.

Hajj

Hanafi women without any *mahrams* undertaking the journey of *Hajj* with a reliable group of women

Q: According to the *Shaafi`ee mazhab*, women may travel for *Hajj* without any *mahrams* if they have a reliable group of women. Can *Hanafi* women adopt this view for a temporary period due to the necessity of performing *Hajj*?

A: When the view of Imaam Maalik may be adopted at the time of need, for example the *mas'alah* concerning the *iddat* of a woman whose husband is missing, then the view of Imaam Shaafi`ee may also be adopted at the time of need. However, there are few conditions that need to be considered when adopting another *mazhab* at the time of need. The details of it could be studied in al-Heelat-un-Najizah.

Method of performing *Hajj*

Questioner: Hadhrat! Could you please explain the procedure of performing *Hajj*?

Hadhrat: The procedure is explained in the Qur'aan.

Questioner: Hadhrat! Could you explain it in detail?

Hadhrat remained silent.

Questioner: Explain the method of performing *Hajj*. We are going for the first time. Explain it in an easy method.
Hadhrat: What type of *Hajj* do you want me to explain? There are three types of *Hajj*:
(1) Ifraad (2) Qiraan (3) Tamattu`.

Questioner: Explain Tamattu`.
Hadhrat: Tie your *ihraam* at the *meeqaat* (boundary) and proceed to Makkah. After reaching Makkah, perform *tawaaf* and *sa`ee*. Thereafter, shave your head and come out of *ihraam*.

On the eighth of Zil-Hijjah, tie your *ihraam* and perform a *nafl tawaaf*. If you are going to be making *sa`ee* after this *tawaaf*, then make *idtibaa`* (expose the right shoulder) and *raml* (walking briskly in the first three rounds) in the *tawaaf*. Thereafter, proceed to Mina. Try to reach there before Zuhr. Perform five *salaahs* i.e. Zuhr, Asr, Maghrib, Esha and Fajr of the ninth in Mina.

On the ninth, after sunrise, when the rays of the sun appear on the mountain in Mina, proceed to Arafaat. Try to reach there before Zawaal. Have a rest till Zuhr. If one performs *salaah* behind the *imaam* of *Hajj*, then he should combine the Zuhr and Asr in the Zuhr time behind the *imaam* of *Hajj*. However, if one remains in his tent, he should only perform Zuhr.
One should thereafter start his *wuqoof*. Engage in *du`aa*, recite Al-Hizb-ul-A`zam, read the *kalimah tayyibah*, *kalimah shahaadat*, *kalimah tamjeed* and make *istighfaar* as much as possible. Stand and make *ibaadat*. If one gets tired, he may sit. Perform Asr *salaah* and thereafter engage in *du`aa* and *zikr* until sunset.
After sunset proceed to Muzdalifah without performing Maghrib *salaah*.

On reaching Muzdalifah, perform Maghrib and Esha together. Spend this night awake reciting *tasbeeh*, *durood shareef*, *istighfaar* and by performing *tahajjud salaah* until *subh saadiq* (dawn).

On the tenth, perform Fajr at the time of *ghalas* (immediately after dawn). Thereafter, make *wuqoof* standing and make *du`aa* for some time. Then proceed to Mina.

Pick up pebbles whilst going to Mina and on reaching Mina proceed directly to the Jamarat-ul-Aqabah (big pillar) where one will pelt it with seven pebbles. Then perform *qurbani* after which one will shave his head and come out of *ihraam*.

Thereafter, put on clothing and proceed to Makkah. Make *tawaaf-e-ziyaarat* which is a fundamental of *Hajj*. (It is a condition to make an intention for this *tawaaf*.)

At night, return to Mina. One has the choice to spend the night in Makkah, but the *sunnat* is to spend the night in Mina.

The next morning (11th Zil-Hijjah) one should pelt the *shaitaan* and make *du`aa* at a distance from the *jamarah*. Then one will pelt the second *shaitaan* and again move on to one side and make *du`aa*. Thereafter, one will pelt the third *shaitaan* and return to the camp without making a *du`aa*. It is *sunnat* to pelt the *shaitaan* before *zawaal* on the first day and after *zawaal* on the next two days.

One should follow the same procedure for the next day (12th Zil-Hijjah) and return to Makkah before sunset.

One will pelt the *shaitaan* on the tenth before *zawaal*. If not, then it will be better to do so before sunset, since it is *makrooh* to pelt after Maghrib. On the second and third day of pelting, one should pelt after *zawaal*. As for females and those who aged and excused it is permissible for them to pelt at night.

Tamattu` Hajj for one performing *Hajj-e-Badal*

This insignificant compiler asked Hadhrat whether *tamattu` hajj* could be performed by those carrying out *hajj-e-badal*?

Hadhrat replied that it is permissible. However, there is a difference of opinion regarding this.
Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه had stated that after studying the proofs, it is clear that it will be permissible for a person carrying out *hajj-e-badal* to perform *tamattu`* if he is granted permission by the *aamir* (the one who instructed him to carry out the *hajj-e-badal*.) However, he did not have the courage of issuing this *fatwa* because this would be going against Hadhrat Gangohi's رحمة الله عليه *fatwa* of impermissibility. This *fatwa* was sent to Moulana Zafar Ahmad Thanwi رحمة الله عليه and through various proofs, he established the permissibility of *tamattu`* for a person carrying out *hajj-e-badal*. When the answer came to Moulana Saharanpuri, he wrote a comment on it that the proofs are all doubtful.
When Moulana Zafar Ahmad saw the comment, he immediately came to Moulana Saharanpuri and said, "You were the one who said that this must be permissible."
Moulana Saharanpuri said, "I did not say that it must be permissible on the basis of these proofs that you have presented."

Hadhrat Mufti Sahib then said, "The actual law is that the *ihraam* of *umrah* for a *mutamatti`* (person performing *tamattu`*) will be tied at the *meeqaat* and the *ihraam* of *hajj* will be tied from Makkah. However, in *hajj-e-badal*, the *ihraam* for *hajj* has to also be tied at the *meeqaat*.
In *qiraan* (another type of *Hajj*), the *ihraam* for *umrah* and *Hajj* is tied from the *meeqaat*. Therefore, *qiraan* is permissible in *hajj-e-badal* and this is not found in *tamattu`*. However, I feel that if the person instructing you to perform *hajj-e-badal* allows you to perform *tamattu`* then it will be permissible, as in the case where one performs his own *Hajj* with the intention of *tamattu`*."

Wearing a *langoota* (underwear only covering the posterior) in the state of *ihraam*

Q: Can one wear a *langoota*[32] in the state of *ihraam*?
A: It is permissible. This is stated in Mu`allim-ul-Hujjaaj.

Performing *Hajj-e-Badal* on behalf of a deceased

Q: A person passed away without having performed *Hajj*. The amount of money being owed to him will cover up for the expenses of *Hajj* and it is certain that the debtors will pay. The deceased also has heirs. What should be done in this situation?
A: If the deceased had bequeathed that *Hajj* be performed on his behalf and the expenses of the *Hajj* could be covered up by one third of the estate, then it would be incumbent on the heirs to fulfil the bequest. However, if he had not made a bequest it would not be incumbent on the heirs to perform *Hajj-e-Badal* on his behalf. Nevertheless, if the heirs are adults and each one of them agrees then it would be better to perform *Hajj* on behalf of the deceased either before the distribution of the estate or after. If the *Hajj-e-Badal* is performed before the distribution then the surplus money left after the expenses of the *Hajj* should be distributed among the heirs in proportion to their *shar`ee* shares. (Fatawaa Hindiyyah, vol 1, pg 258)

Fortunate are those whom Allah Ta`ala has invited to His court

After performing *Hajj* sixty times, a person thought to himself that how long will I continue wandering about aimlessly in the wilderness? I will stop performing *Hajj*.
For a while, he leant against a wall and sleep overcame him. He heard a voice in his sleep saying, “You only invite those whom you

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[32] Apparently, it will be a cloth that is worn covering the posterior in the manner a napkin is worn.

love and those whom you do not love are not invited. Fortunate are those whom Allah has invited to His court."

This person woke up and immediately resolved that he would continue performing *Hajj* until he remains alive.

I had once met a man on the plane and he said that he was performing his sixty-seventh *Hajj*.

Q: How many times have you performed *Hajj*?
A: I do not know. However, my first *Hajj* was in 1363 A.H.

Q: Did you visit Madinah Munawwarah?
A: I had visited Madinah Munawwarah on every trip. I had also visited Madinah Munawwarah on this trip (1412 A.H.).

Once, in Saharanpur, I was walking with an umbrella and going towards the market. On the way, I met an acquaintance and he asked me, "Where are you going?" I replied, "I am just going to Makkah."

Q: Were you really going for *Hajj*?
A: Yes, I was going for *Hajj*.

Q: How much of expenses were incurred at that time?
A: One thousand rupees. The fare from Deoband to Delhi was twelve *anas* i.e. seventy-five *paisa*.

Q: Where must one go in Jannat-ul-Baqee`? Some people stand outside the cemetery and read. Which is better?
A: When I had once gone to Madinah Munawwarah someone informed me that Moulana Madani رحمة الله عليه would not go into the enclosed area of the cemetery because the path leading to it was built over graves.

The sign of an accepted *Hajj*

Q: What is the sign of an accepted *Hajj*?

A: The *fuqahaa* have stated that the sign of an accepted *Hajj* is that one's *deeni* condition improves, the *sunnats* are practised more, the desire for doing good deeds increase and one develops a dislike for sin. If these are not found then it is a sign of an unaccepted *Hajj*. One should not pursue matters that do not concern him. One should rather be concerned about practising in accordance to the terms of the *shari`ah* and making *du`aa*. Acceptance should be entrusted to Allah Ta`ala.

Nikaah

Conducting several *nikaahs* with one *khutbah*

Q: Can several *nikaahs* be performed with one *khutbah*?
A: Yes. Several *nikaahs* can be performed with one *khutbah*.

Marrying a non-human

It is *haraam* to marry a non-human. For example, a man marries a female jinn or vice versa.

Announcing the *nikaah* is an important factor in *shari`ah*

A man had requested Hadhrat to perform his daughter's *nikaah*. Hadhrat told him that announcing the *nikaah* is an important aspect in *shari`ah*. A simple method of announcing the *nikaah* is that after any *salaah* e.g. the Asr *salaah*, announce to the people of your son's or daughter's *nikaah*. The people will remain seated and the *nikaah* will be conducted in this manner.

The other customs that the Indians have adopted at the time of marriage are all unnecessary. After making *hijrat* (migration) to

Madinah Munawwarah, Nabi ﷺ had created a link of brotherhood amongst the Ansaar and Muhaajireen Sahaabah ﷺ.
Hadhrat Abdurrahman bin Auf ﷺ was joined with Hadhrat Sa`d bin Rabee` Ansaari ﷺ. He could not tolerate that his *Muhaajir* brother should remain alone, whilst he has two wives in his care. Therefore, on one occasion he told him, "I have two wives. You may choose from the both the one you like and I will divorce her in order that you may marry her. Furthermore, half of all my household goods belong to you. You may take whatever you require."
However, Abdurrahman bin Auf ﷺ replied, "May Allah Ta`ala bless you in your wealth and family. Could you please direct me to the marketplace?"
Abdurrahman ﷺ proceeded to the marketplace where he did some business through which he earned for himself some cheese and ghee (butterfat).

After a few days Nabi ﷺ noticed some yellow spots (stains of a fragrance) on his clothing and enquired from him the reason for it. He replied that he had married an Ansaari woman. Nabi ﷺ then encouraged him to host a *waleemah*. (Bukhaari, vol 2, pg 759)
Similar is the incident of Hadhrat Jaabir ﷺ.
He relates: We were returning with Nabi ﷺ and I went ahead of them hurriedly. Nabi ﷺ asked me the reason for this. I replied, "O Rasulullah ﷺ, I am newly married."
Nabi ﷺ asked me whether I married a virgin or non-virgin. I replied that I married a non-virgin. (Bukhaari, vol 2, pg 760)
We understand from the two incidents that the Sahaabah ﷺ did not attach importance for Nabi ﷺ to perform their *nikaahs*. Rather, they did not even deem it necessary to inform Nabi ﷺ of their nikaah. Nabi ﷺ would only come to know of their *nikaahs* after some time.

كانوا يتزوجون من غير علمه و حضوره عليه السلام (فتح القدير، ج 3، ص 174)

The Sahaabah ﷺ obviously had the desire that Nabi ﷺ should perform their *nikaahs* but since the *shari`ah* has not showed any importance to it they did not attach any importance to it as well.

The amount of *mahr-e-faatimi*

Mahr-e-Faatimi is equivalent to 132 *tolas* of silver. If one is giving the value of the silver then the value of the silver on the day of payment will be considered and not the value of day of the marriage.

Marrying an incompatible person

For an Indian Muslim who is not of Arab origin, linage will not be a factor of equality in status. However, occupation, wealth, knowledge and piety would be factors to consider. Hence, if the daughter of a person with a dignified occupation marries a boy of a family whose occupation is looked down upon in society, then her *nikaah* will be invalid without the consent of her guardians. (Alamgiri, vol 1, pg 292)[33]

Nikaah over the telephone

In reply to someone, Hadhrat said that a *nikaah* (marriage) cannot be conducted over the telephone, because the offer and consent have to be done in one *majlis* (sitting) and in this case the *nikaah* is not conducted in one *majlis*. However, there is a particular situation where one of the two parties appoints a person as their *wakeel* (representative) via the telephone to make the offer or to accept the offer. Thereafter, the representative will relate what he was appointed to say as a proxy and in this manner the *nikaah* will be conducted. This is just as any other case where a person is appointed as a *wakeel* (representative). Nothing else takes place. It is stated in Ad-Durr-ul-Mukhtaar, vol 2, pg 366: و من شرائط الإيجاب و القبول اتحاد المجلس

Which of the parent's religion must the child follow?

The child would follow the better of the religions of his parents. For example, in a case where the mother is a Jew or Christian and the father is a Muslim the child will be a Muslim. If the mother is a fire

[33] This is the preferred view though there is a second opinion that the *nikaah* will be valid but it is pending on the consent of the guardian.

worshipper and the father is a Christian the child will be a Christian. As far as being a slave or a free person the child will follow the mother. If the mother is a free woman, the child will be free, and if the mother is a slave then the child will be a salve. However, there is a situation where the mother is a slave and the child is free. This is when the child is born through the master of his mother. In this case, the child will be free and the mother will be an *umme-walad*. (Al-Bahr-ur-Raa'iq, vol 4, pg 231)

Someone was only taught this much and posed this question

Someone had asked me:

Questioner: There is a woman who is in a state of perplexity and concern. The reason for this is that someone has killed both her husband and son and he separated their heads from their bodies. Upon seeing this, she was overcome by grief and anxiety. A saintly person happened to pass by whilst she was in this state of grief. She then related her problem to him. This pious person looked at the corpses and read something. He thereafter mistakenly placed her husband's head on the son's body and the son's head on her husband's body and said: قم بـــإذن الله (Stand by the command of Allah.) Both of them came back to life. The woman is now perplexed as to whose wife she is?

Mufti Sahib: The *nikaah* terminated upon the death of the husband.

Questioner: Prove it from a *kitaab*. Do not say anything without proof.

Mufti Sahib: It appears in Hidaayah (vol 1, pg 298): النكاح ينتهي بـــالموت (*nikaah* terminates by death.)

The questioner then remained silent.

Mufti Sahib: You were only taught this much and sent. If there is a question to ask then ask as to whom must she now marry?

Questioner: Tell me the answer.
Mufti Sahib: She should marry a third person. She should not marry anyone of them.

Questioner: Who must she then marry?
Mufti Sahib: She should marry you or me.

Questioner: She wants to marry her former husband.
Mufti Sahib: Bring both of them to me and I will chop off their heads and fix them to the original bodies.
This person felt ashamed and went away.

Talaaq

Attribution to the wife for the validity of the *talaaq*

It is a pre-requisite for the validity of the *talaaq* (divorce) that the *talaaq* be attributed to the wife. The reference will be *idhaafat-e-ma`nawiyya*. This means that it does not matter whether he referred to her by her name, or by using a personal pronoun (e.g. she) or the circumstance indicates to her.

For example, the husband and his parents are discussing about his wife and they tell him, "Your wife has harassed and troubled us. Divorce her."

On hearing this, the husband says, "*talaaq*, *talaaq*, *talaaq*." All three *talaaqs* will be effective. If the husband says that he did not intend his wife, his statement will not be accepted. If there was no discussion etc. of this nature and the husband only said *talaaq* then he will be questioned regarding his intention. If he intended his wife, the *talaaq* will be effective and if he had not intended her, the *talaaq* will not be effective.

Carrying out *khul`a* (divorce at the insistence of the wife who will pay a compensation) in the situation where *mahr* (dowry) has not been discharged

Khul`a can be carried out in the situation where the *mahr* has not yet been discharged. The procedure will be that the wife will wave off the *mahr* in exchange of the divorce.

رجل خلع امرأته بمالها عليه من المهر الخ. فتاوى الهندية، ج 1،ص 489.

Addressing one's wife saying 'O my mother!'

If a person addresses his wife with the words: 'O my mother!' without the intention of *talaaq* neither will *talaaq* be effective nor *zihaar*. However, to do so is *makrooh*. The similar law will apply in the case where one addresses his wife using the words: 'O my sister!' or with reference to any other *mahram* woman (a woman he cannot marry). This appears in Shaami, vol 2, pg 577 wherein it is stated that analogously *zihaar* will be effective, but it will not be such due to the *hadeeth*.

There is no fixed period for the *iddat* of *istibraa-e-rahim*

The *iddat* of *talaaq* or death is not observed for the sake of *istibraa-e-rahim*. The law of *istibraa-e-rahim* will be implemented in the case of *wati bish-shubhah* (when a man mistakenly has sexual relationship with a woman thinking her to be his wife), or purchasing of a slave woman. The reason for these women sitting in *iddat* is that there is a possibility that the woman may fall pregnant due her relationship with the other man or with her master. Furthermore, it is impermissible to have intercourse with a woman who has fallen pregnant through another man. Therefore, the *Hadeeth* states:

من كان يؤمن بالله و اليوم الأخر فلا يسقين ماءه زرع غيره. ترمذي ، ج 1، ص 214. (Whoever believes in Allah Ta`ala and the last day should not irrigate the crops of someone else with his water i.e. one should not have any sexual intercourse with a woman who is pregnant by another man.)

An angry reply after issuing a fatwa of *talaaq-e-mughallazah* (irrevocable divorce)

A woman had once written a letter stating that my marriage was very successful and there was love and unity between my husband and myself. I fulfilled all that he desired, cooked the best of foods, sewed the best clothing for him, but I had erred once, as a result of which my husband flew into a fit of rage and issued three *talaaqs*. What is the law regarding this?

I replied that *talaaq-e-mughallazah* has taken place and it is not permissible for you to stay with him without following the procedure of *halaalah*. I then explained the procedure of *halaalah*.

Thereafter, this woman replied venting her anger. She stated: What kind of an Islamic method is this where the husband does the foolish action and we have to face the consequence of his actions. Why are we given this law? Must I see the face of a stranger?

In my reply to her, I wrote: You are angry because you have not understood what was stated, and whatever you had understood was as a result of anger. Will a dignified woman ever be asked to look at the face of a stranger? I had written that a person becomes a stranger to his wife after giving her three *talaaqs*, and it is incorrect to look at the face of a stranger. We had stopped you from looking at a stranger. In addition, whoever you are referring to as a stranger, will not remain a stranger after the marriage is conducted. He will now be your husband and you will be able to look at him. However, *shari`ah* does not force you to remarry if you are able to continue your life with chastity. You have a choice.
Nevertheless, one can gauge that your emotions will not be satisfied unless you return to this mean and unfit man who brought your entire life's loyalty to an end on account of your trivial error. Is he worthy of you returning to him and settling in his home again? Do not even think of him for your entire life. If your emotions will not be

appeased without returning to him then *shari`ah* has shown you the procedure by which you will have to abide. Since then I never received any reply from her.

I had written in the reply

A university student had written to me: I met a girl at university and fell in love with her. After a few days, I realised that it was improper for me to continue living in this manner. Hence, I consulted my elders regarding marrying her and I eventually married her. After a few days of marriage, I opened her bag and found a love letter sent to her by another boy. In this situation, should I divorce my wife or should I continue with the marriage? It is only now that I have discovered her bad habits.

In my reply, I stated: The answer to your question is in your letter. Why is it that you considered her to be an excellent girl when you fell in love with her at university, but now that you have discovered the letter in her bag after marriage you consider her to be an evil girl? You do not even know whether the letter in her bag is an original letter or a copy of another letter, and on the basis of this you consider her to be an evil girl. The answer to your letter is that you have married a girl that has your ways. Now, do not give her *talaaq*. If you divorce her, the next girl you will marry will be even worse than your present wife. Allah Ta`ala states in the Qur'aan:

اَلْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ وَ الْخَبِيْثُوْنَ لِلْخَبِيْثٰتِ (Evil women are fit for evil men and evil men are fit for evil women.) No letter was received from him thereafter.

Returning the *jahez* (gifts given to the daughter at the time of marriage) at the time of *talaaq* (divorce)

Whatever the girl's family gives the boy at the time of marriage enters into his ownership. It neither is a loan to him nor is it a *jahez* (bridal gift). Therefore, in the event of *talaaq* the girl's family has no

right to demand from the boy whatever they had given him. *Jahez* are those items that the girl is given by her family at the time of marriage. Therefore, the girl's family has the right to claim the *jahez* in the event of a divorce and the boy's family has no right to keep it.

The difference between *towkeel* (appointing a representative) and *tafweeedh* (surrendering one's affairs to someone)

In reply to a question, Hadhrat said that there are basically two differences between *towkeel* and *tafweedh*:

(1) In *towkeel*, one can dismiss the *wakeel* (representative) whereas one cannot do so in *tafweedh* nor can one retract from what he had agreed to.

The following appears in Al-Bahr-ur-Raa'iq, Kitaab-ul-Wakaalah, vol 7, pg 141:

السادس في صفتها و هو عدم اللزوم فله أن يعزله متى شاء (The sixth characteristic is that it is not binding. Therefore, one has the choice of dismissing his *wakeel* whenever he wishes.)

Under the chapter of Tafweedh-ut-Talaaq in Al-Bahr-ur-Raa'iq, vol 3, pg 311 the following appears:

و في جامع الفصولين تفويض الطلاق إليها قيل هو وكالة يملك عزلها و الأصح أنه لا يملكه (It is stated in *Jaami-`ul-Fusooleen* that *tafweedh* of the *talaaq* to the wife is *wakaalah* according to one view. Thus, the husband will have the ability to cancel it. However, the preferred view is that he does not have the ability cancel it.)

The following appears in Fatawaa Hindiyyah, vol 1, pg 387:

و ليس للزوج أن يرجع في ذلك و لا ينهاها عما جعل إليها و لا ينفسخ كذا في الجوهرة السنيرة (The husband does not have the ability to retract from that nor can he prevent his wife from carrying out that which he had made over to her. Furthermore, it cannot be annulled.)

(2) The *towkeel* will only be valid if the *wakeel* accepts it. However, there is no need for *qubool* (acceptance) in *tafweedh*. It will be valid

even if the wife does not accept it. The following appears in Al-Bahr-ur-Raa'iq, vol 7, pg 140:
و في البدائع و أما ركن التوكيل فهو الإيجـــاب و القبـــول (It is stated in Badaai` that the chief aspect in *towkeel* is the offering and acceptance) and it is mentioned in Al-Bahr-ur-Raa'iq with reference to Mi`raaj: و لا يتوقـــف على القبول لكونها تطلق نفسها بعد التفويض و هو بعد تمام التمليـــك (It will not be pending on acceptance, for she is able to divorce herself after *tafweedh* and that is once the entrusting is complete.) and the following is mentioned with reference to Muheet: و أشار بعدم ذكر قبولها إلى أنه تمليك يتم بالمملّك وحده فلو رجع قبل انقضاء المجلس لم يصـــح (By the author not mentioning the need of her acceptance, he has indicated to the fact that this is *tamleek* - conferring to her the ability of divorcing, and it will be valid by him merely conferring it to her. It will then be incorrect for him to even retract before the termination of the sitting.) (Al-Bahr-ur-Raa'iq, vol 3, pg 311)

Being doubtful in issuing a divorce

If one is in doubt as to whether he has issued a divorce then the *talaaq* (divorce) will not take place. It is stated in Al-Ashbaah wan-Nazaa'ir, pg 61: شك هل طلق أم لا لم يقع

The reason for this is that a woman becomes *halaal* for a man as a result of *nikaah* and this is certain as it is established through the definite and clear text of the Qur'aan. Certainty can only be dispelled by something that is equal to it in nature. In this situation, the *talaaq* is not of the level of certainty, it is doubtful. It is stated in Al-Ashbaah wan-Nazaa'ir, pg 56: اليقين لا يزول بالشك

Answer to an objection on *halaalah*

Q: A *kaafir* says that the procedure of *halaalah* that is adopted after issuing three *talaaqs* is the method of animals.

A: This is incorrect. Marriages are not conducted between animals. Whoever said that this is the way of the animals is himself worse

than an animal. It is *bid`at* to issue three *talaaqs*. It is also a sin and *makrooh* to do so. The law of *halaalah* has been enjoined to prevent this. A person of nobility will not be able to tolerate this. Thus, he will not pluck the courage to issue three *talaaqs*. Why will he want to disgrace himself? One should totally abstain from this.

Repetition of *talaaq*

Q: A person told his wife, "I divorce you." He thereafter went and told his mother, "I have divorced her. I have divorced her." How many *talaaqs* have taken place in this situation?
A: If he had intended relating to his mother what had transpired then one *talaaq-e-raj`ee* (revocable divorce) will take place and if he intended issuing another *talaaq* then three *talaaqs* have taken place.
لو قال لامرأته أنت طالق فقال له رجل ما قلت فقال طلقتها أو قال هي الخ (فتاوى الهندية 355/1)

Nazr wal Aymaan

Taking a vow of giving something not in one's possession

Q: A woman took a vow that she will give one month's wages of her husband to a certain *musjid* if she accomplishes a certain task. Is this correct and will the money have to be given to this particular *musjid*?
A: This is stupidity. Why did she not say that would give away her jewellery in charity if she accomplished the work? The manner in which she took the vow is incorrect because she does not own the salary of her husband and it appears in the *hadeeth*: لا نذر فيما لا يملك ابن ادم
(One cannot take a vow on something that does not belong to him.)
Even if one had to take a valid vow then also it will not be compulsory to give the charity to that particular *musjid*. One still has the ability to give the charity to the *musjid* of one's choice. The *fuqahaa* have stated that if one had specified the coin to be given and

specified the recipients to be the destitute of the Haram Shareef, neither will the coin be specified, nor will the recipients be specified. One has the choice to give any other coin and to any other destitute.

لو عين درهما أو فقيرا أو مكانا للتصدق أو للصلاة فإن التعيين ليس بلازم (البحر الرائق ، ج ٤ ، ص ٢٩٦)

Giving an animal in charity on behalf of a sick person

Q: Is there any basis for giving an animal in charity to a *madrasah* on behalf of a sick person in order that this animal be sacrificed for the sick person?

A: It is common amongst people that a life in exchange of a life. It appears in the *Hadeeth*: الصدقة تدفع البلاء و تطفىء غضب الرب تعالى (Charity wards off calamities and the anger of Allah Ta`ala.) (Al-Maqaasid-ul-Hasanah, pg 248)

The needs of each person are different. It will be better and more rewarding to give the person the item he is in need of, even though it will be correct to give him something else. For example, you gave money to a person in need of bread, or you gave another item to a person in need of clothing. Sacrificing a life for a life is also *sadaqah*.

Q: Is it a pre-requisite to slaughter the animal?

A: The animal is not only for slaughtering but it is to be eaten as well. If the sick person is informed that the animal was slaughtered but the meat was left for the crows, eagles etc. he will not give another animal although it was slaughtered.

If the animal given because of a vow dies

Q: If an animal given in charity because of a vow dies, will it be necessary to replace it or is the vow fulfilled?

A: The vow will be fulfilled once the animal is given to a needy person. Therefore, it will not be necessary to replace it.

Taking an oath using the word كلّما (whenever) and its law

Q: Will the oath of كلّمـــا (whenever) be effective if someone says, "I taking the oath of كلّما that I will do a certain action," but he does not end up doing it?

A: مبنی الأيمان على الألفاظ دون الأغــراض (Oaths are based on their wordings and not on the intention.)

Q: Isn't there the principle of مبنی الأيمـــان علـــى العـــرف (oaths are based on their general usage.)?

A: The general usage will only be understood through the words. How will it ever be understood without the words? If someone had sent this question to me in writing, I would have replied that if he had said these words then it would have no effect and if any other words were uttered then write the words and verify it. (A similar *fatwa* appears in Fatawaa Mahmoodiya.)

The *kaffaarah* (expiation) of an oath

The *kaffaarah* of an oath will not be discharged if twenty needy people are fed at one time. This will only be counted as one feeding. If the person feeds ten people from amongst them on another occasion, his *kaffaarah* will be discharged. (Al-Bahr-ur-Raa'iq, vol 4, pg 109)

One's oath of abstaining from tea will not be affected by drinking coffee

Q: Will a person break his oath if he drinks coffee after taking an oath that he will not drink tea?

A: The oath will break even if he drinks *na kaafi* – a small amount. (*Kaafi* in Urdu carries a dual meaning - a 'large amount' and 'coffee'. Hadhrat had used the word *kaafi* in the meaning of a large amount and *na kaafi* will mean the opposite i.e. a small amount.)

Furthermore, oaths are based on their common usage. الأيمان مبنية على العرف الدر المختار 72/3 .

Waqf – Masaajid – Madaaris

A donor's condition at the time of a *waqf* (endowment)

It will be correct for the donor of a *waqf* to make a provision at the time of the *waqf* that he will continue to receive the benefits of the *waqf* during his lifetime. (Alamgiri, vol 2, pg 399/ Fatawaa Mahmoodiya, vol 2, pg 463)

Hadhrat Thanwi رحمة الله عليه had given his *kitaabs* as *waqf* to Madrasah Mazaahir-ul-Uloom, Saharanpur and in the *waqf* document, he had written: بشرط انتفاع الواقف في حياته (provided that the donor would be able to derive benefit from it during his lifetime.)

A *kaafir* building a *musjid*

Hadhrat Gangohi رحمة الله عليه has stated in Fatawaa Rasheediya, pg 537 that if a *kaafir* builds a *musjid* with the intention of *thawaab* it will be regarded as a *musjid*. The following appears in Shaami, vol 3, pg 360:

شرط وقف الذمي أن يكون قربة عندنا و عندهم كالوقف على الفقراء أو على مسجد القدس

(This *mas'alah* also appears in Fatawaa Mahmoodiya, vol 1, pg 513)

Going to the *musjid* after smoking a cigarette

It is *makrooh-e-tahreemi* to go to the *musjid* without cleaning one's mouth after smoking a cigarette. It is also incorrect to take any foul-smelling item into the *musjid*.

ويكره أكل نحو ثوم و يمنع منه. الدر المختار

قوله (و أكل نحو ثوم) أي كبصل و نحوه مما له رائحة كريهة الحديث الصحيح في النهى عن قربان أكل الثوم و البصل المسجد. شامي ،ج 1، ص 444

كره تحريما إدخال نجاسة فيه. الدر المختار ، ج 1 ، ص 441

The bottom floor is the *madrasah* and the upper level is the *Musjid*

Q: A plot of land is being purchased for constructing a *Musjid* on it. Can a *madrasah* be built on the ground floor while the *Musjid* is on the upper floor?

A: The land beneath and above a *Musjid* should be entirely for Allah. No person has a right in this piece of land.

If the *Musjid* is built on the upper floor and the *madrasah* on the ground floor, or the opposite way around then this will be incorrect, because the *madrasah* has many requirements. Students will have the need to relieve themselves etc. together with their many other needs. If the *madrasah* is also built, how will these needs be fulfilled? (Therefore, both the upper level and the ground floor should be kept solely for the Musjid. The upper floor should not be reserved for the *musjid* and the bottom for the *madrasah*.)

Performing the *nikaah* in the *musjid*

Q: Did Nabi ﷺ perform the *nikaahs* of all the Sahaabah رضي الله عنهم in the Musjid?

A: I have not researched this *mas'alah*. However, the *fuqahaa* have stated that it is *mustahab* to perform the *nikaah* in the *Musjid*. No real importance was shown to this aspect (performing *nikaahs* in the *Musjid*) during the era of Nabi ﷺ.

We learn from the various books of *Hadeeth* that not only did Nabi ﷺ not perform the *nikaah* of Abdurrahman bin Auf رضي الله عنه, but he also did not even know about it. (Bukhaari Shareef, vol 2, pg 774)

Similarly, Nabi ﷺ only came to know of the *nikaah* of Jaabir رضي الله عنه upon his return from *jihad*. Had there been any importance attached to

performing the *nikaah* in the *musjid* then Nabi ﷺ would have definitely been aware of these *nikaahs*.

لكن كانوا يتزوجون من غير علمه و حضوره (But they used to perform their *nikaahs* without the knowledge and presence of Nabi ﷺ)

A leper entering the *Musjid*

It is incorrect for a leper to enter the *Musjid*. There was a woman suffering from leprosy during the *khilaafat* of Hadhrat Umar رضي الله عنه. (People would be greatly inconvenienced by her and they would inconvenience her as well. Hadhrat Umar رضي الله عنه had prevented her from performing *tawaaf* in the Haram Shareef. As far as coming for *salaah*, then Hadhrat Umar رضي الله عنه had previously stopped women from coming to the *Musjid* for *salaah*.)

After the demise of Hadhrat Umar, رضي الله عنه some people told her, "Start going to the *Musjid* because the one who had prevented you from going to the *musjid* has passed away." She replied, "Umar رضي الله عنه is not a personality who should only be obeyed during his lifetime and disobeyed after his death."

Utilising the money of a disbeliever for a *Musjid*

It is correct to utilise the funds of a disbeliever in the construction of a *Musjid* provided there is no fear of him in turn demanding from the Muslims to contribute to the building of a temple etc. He should also contribute the money with the intention of being rewarded. (Shaami, vol 3, pg 360)

Will the level above the shop in question be part of the *musjid*?

Q: A *musjid* has been built on high ground. The land adjacent to the *sahen* which belongs to the *Musjid* was vacant. Hence, the land was developed and shops were built and given out on rent. Later the *musjid* needed to be extended and the roofs of the shops now form

part of the *sahen*. Will the laws of the *musjid* also be applicable to the roofs of the shops?
A: The roofs of the shops will not form part of the *musjid* by including it in the *sahen* if they have been given out for rent.

Is the purpose of decorating the *masaajid* to instil awe into the non-Muslims?

Q: Some people spend lavishly on decorating *masaajid* and present the excuse of doing so to instil awe into non-Muslims. Is this reasoning correct?
A: They are not doing so to instil awe into the non-Muslims, but out of fear for the non-Muslims. Their concern is that the Hindus should not begin to say that our temples are so magnificently decorated whereas the *masaajid* are simple and void of any decoration.
It is reported in a *hadeeth* that as *Qiyaamah* draws closer, the *masaajid* would begin to be decorated and beautified, but they would be void of the *ibaadat* of Allah Ta`ala. مساجدهم عامرة و هي خراب
In the footnotes of Imdaad-ul-Fatawaa Qadeem, vol 2, pg 123 under the chapter of *Aadaab-ul-Masaajid* (Etiquettes of the *masaajid*) the words: مساجدهم معمورة و هي خراب appear.

Note: It is permissible to decorate the *musjid* to some extent with one's personal wealth (and not with *waqf* money) [Ad-Durr-ul-Mukhtaar].
Allamah Shaami رحمة الله عليه has elaborated on this statement in Radd-ul-Muhtaar, vol 1, pg 442 and mentioned that one will not be rewarded for this. He goes on further to write that according to some *fuqahaa* it is *makrooh* to decorate the *masaajid* because of the *hadeeth*: إن من أشراط الساعة أن تزين المساجد (Decorating the *masaajid* is from the signs of *Qiyaamah*.)

Etiquettes to be observed after entering Musjid-un-Nabawi

Q: What is the first action one should carry out after entering Musjid-un-Nabawi?

A: Upon entry, proceed to Riyadh-ul-Jannah and offer two *rakaats nafl salaah* in appreciation to Allah Ta`ala for having brought you here. Thereafter, present yourself at the Rodha-e-Aqdas, and send your *salaat* and *salaam* to Nabi ﷺ. One should thereafter engage in the recitation of the Qur'aan Shareef and perform as much *nafl salaah* one desires. These are the initial actions to be carried out after entering Musjid-un-Nabawi ﷺ.

Do the laws of a *musjid* apply to an *eidgah* and Hadhrat Thanwi's رحمة الله عليه *janaazah* in the *Eidgah*?

In reply to a question, Hadhrat said that the laws that are applicable to the *musjid* with regards to *iqtidaa* (following the *imaam*) are applicable to the *Eidgah* as well. If a gap appears between the first *saff* and the remaining *saffs* the *salaah* of all the *musallees* will still be valid. The laws of the *musjid* do not apply to other *masaa'il*, like the passing of a person in the state of *janaabat*, or performing *janaazah salaah*.[34] (Al-Bahr-ur-Raa'iq, vol 2, pg 36/ Shaami, vol 1, pg 442)

Hadhrat Thanwi's رحمة الله عليه *janaazah salaah* for which I was present was performed in the *eidgah*.

Collecting interest money for the *madrasahs*

Q: How is it to donate interest money to the *madrasahs*?

A: A *madrasah* collector had once gone to a prostitute for collection. She told him, "Hadhrat! You are well aware of the source of my income."

[34]It is incorrect for a person in the state of *janaabat* to pass through the *musjid*. Likewise, it is incorrect to perform *janaazah salaah* in the *musjid*.

He replied, "Yes, I know but we will construct toilets for the students." *Astaghfirullah*! I do not know from where people search for such *masaa'il* and begin to say that this is *jaaiz* (permissible) and that is *jaaiz*.[35]

Buyoo`

Different prices for cash and credit

It is permissible to advertise an article with a separate price for cash payment and a separate price for credit. However, it will be impermissible to conclude the contract without specifying either of the modes of payment.

باع على أنه بالنقد بكذا و بالنسيئة بكذا أو إلى شهر بكذا لم يجـز (Alamgiri, vol 2, pg 136)

If the mode of payment is specified at the time of payment then this transaction will be permissible. (Fatawaa Mahmoodiya, vol 3, pg 175/ Imdaad-ul-Fatawaa, vol 3, pg 1)

Selling one note in exchange of two

It is permissible to sell one note in exchange of two provided both the notes are specified and it is a cash transaction. The same law will apply to all other items that are not money by nature though they are termed as money. This will not fall under the law of usury because the basis of usury is *qadr* (a measurable or weighable item) and *jins* (both are of one kind) and this is not found. (Hidaayah, vol 3, pg 65)

An example of *bai`us-sarf* (money exchanging)

If old or broken pieces of gold are sold in exchange of new gold, and likewise silver for silver then such a transaction will be *haraam* if either one of the exchanges are more than the other. The same law

[35] Such money could also be permissible.

will be applicable if both exchanges are equal but there are genuine gold or silver rupees on either side, the reason being that this amounts to *riba* (usury). (Hidaayah, vol 3, pg 88)
However, if the gold/silver on one of either side is lesser and with it is another item, which is not gold/silver then this will be permissible as this item will be in exchange of the extra gold/silver. (Hidaayah, vol 3, pg 92)

Paying in instalments

Q: Will it be permissible if the bank purchases a tractor and thereafter sells it to a farmer for a higher price and in turn, the farmer will pay for it in instalments?
A: This type of transaction is totally permissible.

Usury of a bank

The interest received from banks should be discharged to a needy person without the *niyyat* (intention) of *thawaab* (reward). It is incorrect to utilise it for public welfare, because charity requires that ownership be passed on to the poor person.
In utilising it for public welfare, the poor do not receive ownership of the money nor do the wealthy receive ownership of it. It will also be incorrect to use it to host a dignitary or organise a function with it. However, it could be used to pay out taxes that are not compulsory according to *shari`ah*. This refers to those taxes that are paid without receiving any returns. The water bills etc. are excluded from this because one receives the usage of water. (Fatawaa Mahmoodiya, vol 3, pg 203)

A method of saving oneself from *haraam* wealth

If someone has acquired *haraam* wealth it should be returned to its original owner. However, if one was unable to return it to the owner and in the interim he passed away without leaving behind any heirs, then the money should be given in charity without the *niyyat* of

thawaab in order to save oneself from the punishment of the hereafter. (Fatawaa Mahmoodiya, vol 5, pg 88)

Copyrights

Q: What is Hadhrat's opinion regarding copyrights?
A: It is stated in Fatawaa Rasheediya that it is not permissible.[36]
The sale of abstract rights is impermissible. A person has the right to sell the manuscript of a five page book prepared by him for five thousand Rands. However, the person who buys the printed copy of the book for even fifty cents has the sole right to ignite a fire with it or use it to prepare the fire for his tea or give it to another person. He also has the right to reprint it. Nobody can be prevented from using it as he wishes, even though 'copyright reserved' may be printed on it. This has no effect in *shari`ah*. If this is acceptable, then someone will be able to say that no *mas'alah* may be explained from the book because the rights for publishing it are reserved.

Selling postal service items with a profit

Q: Can one sell postal service items e.g. post stamps, post cards, envelopes etc. for a profit?
A: If it is not contrary to the law then it will be permissible. The state generally sells these items under certain regulations. If permission is granted to sell them then it will be permissible.

Dealing in shares

Q: Nowadays companies are selling shares that are worth ten to twenty thousand rupees. The values of these shares fluctuate from time to time. Is it permissible to deal in such shares?
A: This question has been extensively discussed in Nizamul Fatawaa compiled by Mufti Nizamuddeen Sahib. Read it there.

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[36] Copyright is not wealth that can be gifted or sold. Hence, it is invalid. لايجوز الاعتياض عن الحقوق المجردة. الأشباه. (Fatawaa Rasheediya, pg 407)

Entering into a partnership with people who deal with the bank

Q: Two Muslims have entered into a partnership but one of them deals with the bank. It is similar to the large companies who deal with the Muslims and at the same time deal with the bank. Will a *Muslim* be sinful if he enters into the partnership without dealing with the bank?

A: It is extremely important to make an earnest effort to stay away from interest, even though the *Hadeeth* states: "A time will come when no person will be saved from interest. If he does not deal in interest the least will be that its smoke will reach him." Therefore, one should exercise caution in this as well.

Depositing money in a bank

Q: Can one deposit money in a bank? If one receives any returns from it, what must he do with the money?

A: In principle, one should not deposit any money in a bank. However, in the circumstance where there are no other means for one to safeguard his wealth, one may deposit his money in the bank. The interest that accrues in one's account should be utilised to pay government taxes that are not *waajib* according to *shari`ah*. In this way, it will be as if one is returning the money to those from whom it was taken. If one is unable to adopt this method, he should give it to the needy without the intention of reward.

Stipulating the newborn as the salary for the herdsman

It is incorrect to fix the wages of the herdsman as the foetus of the animal. The correct procedure will be that the owner asks the herdsman to purchase half the animal and become a partner in it. When the herdsman presents the money for purchasing the animal, the owner should absolve him of it and request him to herd the animal. Thereafter, they will be partners in whatever the animal produces, in the newborn and the milk it produces. (Alamgiri, vol 4, pg 445/446)

Discussion between Dawood Zahiri and Abu Sa`eed Burda`ee regarding the sale of an *umm-ul-walad* (slave woman who falls pregnant through the master and will be freed after his death)

Abu Sa`eed Burda`ee had set out for *Hajj*. When he arrived at the town of Dawood Zahiri he thought to himself that he should meet him. Dawood Zahiri was a *muhaddith* but not a *faqeeh*. He arrived at the time that Dawood Zahiri was conducting a lesson. Dawood Zahiri was informed of his arrival and understanding that Abu Sa`eed was a *faqeeh*, began presenting the lesson in a *fiqhi* (juristic) approach. The discussion of the sale of an *umm-ul-walad* was in progress.

Dawood Zahiri began explaining: "The sale of an *umm-ul-walad* is permissible. There is no difference of opinion with regards to the permissibility of her sale prior to the master having relations with her. The difference only arises after she delivers the child. Due to the differences, a doubt arises regarding the permissibility of her sale and the accepted principle is: اليقين لايزول بالشك (Certainty cannot be dispelled through doubt). Hence, the sale of an *umm-ul-walad* will be permissible, because prior to the differences her sale was permissible."

Abu Sa`eed Burda`ee responded to this and said: "This is incorrect. There is consensus of opinion that the slave woman cannot be sold prior to her delivering the child, because the foetus that she is carrying is a free being, and her sale would result in the sale of a free being, which is impermissible. The difference of opinion with regards to the permissibility of her sale arises after childbirth and this creates a doubt with regards to the impermissibility of her sale. Therefore, due to the accepted principle: اليقين لايزول بالشـــك, her sale will be impermissible, because prior to childbirth there was consensus of opinion that her sale was impermissible."

In the gathering, a voice from the unseen was heard saying:

اَمَّـا الزَّبَـدُ فَيَـذْهَبُ جُفَـآءً ۚ وَاَمَّـا مَـا يَنْفَـعُ النَّـاسَ فَيَمْكُـثُ فِى الْاَرْضِ (Filth will be discarded and that which is of benefit will remain.)

A pious person present in the gathering said, "Whoever Allah Ta`ala wishes to be a means of benefit will remain alive and the other will pass away."

Barely one week had passed and Dawood Zahiri passed away. Thereafter, Abu Sa`eed remained in that town for one year imparting the knowledge of *fiqh* to its people, for they were bereft of *fiqh*. (Al-Fawaa'id-ul-Bahiyyah, pg 20 with a few variations)

The difference between *wadee`at* and *amaanat*

In *wadee`at*, the owner entrusts his wealth to another person for safekeeping of his own accord and *amaanat* is defined as: ما يجب حفظه (any article whose safeguarding is compulsory). It is not necessary that the owner has to entrust someone with that article, as in the case of safeguarding a lost article. A situation that would fall under the definition of *amaanat* is where a person receives a *kitaab* belonging to someone else and he keeps it by him. This will be an *amaanat* and not a *wadee`at*. In short, *wadee`at* is *khaas* (restricted) and *amaanat* is *aam* (general). و هي أخص من الأمانة (Ad-Durr-ul-Mukhtaar, vol 4, pg 493)

The difference between *bai`* (transaction), *hibah* (gifting), *ijaarah* (rental) and *i`aarah* (lending)

Bai` is defined as: تمليك عين بالعوض (Transferral of ownership of an item with an exchange.)

Hibah: Transferral of ownership of an article without any exchange.

Ijaarah: Granting the rights of benefits for an exchange.

I`aarah: Granting the rights of benefits without any exchange.

The law of the Muslim Fund

Q: The Muslim Fund sold a form for ten rupees and the exact same form to another person for fifty rupees. They are selling them at different prices. Had an individual done the same people would have said that it was interest.

A: It is an extremely major sin to make something *halaal* into *haraam* and vice versa. The other point is that the permissibility of transactions and the impermissibility of interest have both been explicitly mentioned in the Qur'aan:

وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا *(Allah Ta`ala has declared transactions as lawful and interest as unlawful.) [2:275]*

The following *aayaat* (verses) were revealed with regards to making *haraam* into *halaal*:

1. يٰۤاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَاۤ اَحَلَّ اللّٰهُ لَكَ *(O Nabi! Why are you making matters that Allah has declared halaal for you as haraam?) [66:1]*

2. يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَيِّبٰتِ مَاۤ اَحَلَّ اللّٰهُ لَكُمْ *(O you who believe! Do not make those wholesome items that Allah has made halaal for you into haraam?) [5:87]*

3. قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِيْۤ اَخْرَجَ لِعِبَادِهٖ وَالطَّيِّبٰتِ مِنَ الرِّزْقِ *(Say, who has made haraam the beautiful garments and wholesome food that Allah had made halaal for his bondsmen?) [7:32]*

Likewise, the following *aayat* was revealed with regards to making *haraam* into *halaal*:

وَلَا تَقُوْلُوْا لِمَا تَصِفُ اَلْسِنَتُكُمُ الْكَذِبَ هٰذَا حَلٰلٌ وَّ هٰذَا حَرَامٌ لِّتَفْتَرُوْا عَلَى اللّٰهِ الْكَذِبَ *(In order to attribute false to Allah do not say the false your tongue put forth that this is halaal and this is haraam. Those who attribute false to Allah will never prosper.) [16:116]*

Nabi ﷺ had once paid twenty-seven camels for a garment. Can one say that it was haraam? The price of an article is based on the mutual

agreement of the purchaser and seller. The following appears in Fath-ul-Qadeer and Shaami under *Bab-ul-`Eenah* and *Kitaab-ul-Kafaalah*: لو باع كاغذة بألف يجوز و لا يكره (It is permissible to sell a page for a thousand and it will not be *makrooh*.)
The seller has the choice of determining the price of the page. If an illiterate person requested an article to be written for him and the person writing it charges him five rupees, will you say that it is *haraam*? (One will definitely say that it is *halaal*.)

Similarly, these people print something and publish it, and thereafter sell it. It is now the choice of the buyer to either use the form or he may even light a fire with it.

These people do not compel others to take a loan for the forms. The sale of these forms and taking a loan for purchasing it are two different issues.
However, if someone had the form printed and thereafter compelled those wishing to take a loan to first pay for the form, then we will inspect his intention as to whether he intended usury or not. Accordingly, the decision will be taken.

G.P. fund and interest

Q: What is the law regarding the G.P. fund where a percentage of the salary is deducted and later given to the employee with an addition?
A: It is common that a percentage is deducted monthly from the employee's salary. Upon retirement, he is given the amount deducted from his salary coupled with an additional amount from the state. This is permissible and does not fall within the definition of interest. It is a token of appreciation for the many years of service rendered.
However, if the employee voluntarily contributed a percentage of his salary to such a fund then it will be impermissible for him to take the amount in excess to his contribution, for this will result in interest.
In the past, when anyone retired after being employed by the Muslim state, either he would sustain himself by opening a small business or

the government would pension him. This pension was not interest, but a token of appreciation in order for them to continue their lives. The lump sum of money that is given to the employee upon retirement by his employer from the amount deducted from his salary with an additional contribution from the employer is not interest. It is only a gift.

Being employed to collect funds and taking a commission on it

It is impermissible to be employed to collect funds, because the meaning of collecting is to acquire money from people and this is not within one's volition. Being employed for doing something that is not within one's volition is impermissible. Amongst the conditions enlisted for an *ijaarah* (hire) to be correct as mentioned in Fatawaa Hindiyyah, vol 4, pg 411 is: و منها أن يكون مقدور الاستيفاء حقيقة أو شرعا

However, going to the donors and making an effort to do so is within one's volition. Hence, one may be employed for this. One will now be eligible to receive remuneration for this service, be it a large sum or a small sum of money that he collected, or even if he did not collect anything. It will be incorrect for the remuneration to be fixed in accordance to the amount collected. The reason for this is that when it is impermissible to be hired for collecting funds then how can it become the basis of the hiring. Furthermore, one of the conditions of *ijaarah* is that the fee must be known. و منها أن تكون الأجـــرة معلومة

In this situation, the remuneration is unknown. The impermissibility of receiving a commission is understood through this because the amount is unknown.

A similar *fatwa* appears in Fatawaa Mahmoodiya, vol 4, pg 27.

Luqtah

The law of a lost item

In reply to someone Hadhrat said, “Pick up the item and search for the owner. If one loses hope of finding him and he is certain that had the owner been searching for it he would have become despondent by now, then it should be given in *sadaqah* (charity). However, if the owner thereafter does come for his article then the one who had found it has to give him back the exact article or compensate him for it by giving him its value. If one picks it up then according to one view it is not permissible for him to place it back. Rather, it will be *waajib* (compulsory) for him to search for the owner. Nevertheless, one has the choice of picking it or leaving it in its place, as long as there is no fear of it being destroyed.” (Shaami, vol 3, pg 319/20)

Saydi waz Zabaa'ih

A strangled animal

An animal will not be regarded as slaughtered if it is strangled to death. It is necessary for the veins in the neck of the animal to be cut in order for it to be regarded as a slaughtered animal according to *shari`ah*. Therefore, it is *Haraam* to eat from an animal that was strangled since it is regarded as carrion.

The animal hunted by a gun

The animal that is shot by a bullet will not be *halaal* if it dies before being slaughtered. It is stated in Saheeh Bukhaari that an animal killed by a bullet is *Haraam*. (Bukhaari, vol 2, pg 823)

The *mas'alah* of the crow being *halaal*

There is a difference of opinion between the Barelwis and the Deobandis with regards to the crow being *halaal*. However, there is no need for this difference, because this difference had existed in the past. Once, Imaam Abu Yusuf رحمة الله عليه had asked Imaam Abu Hanifah رحمة الله عليه as to whether the crow is *halaal* or *haraam*. Imaam Abu Hanifah رحمة الله عليه replied that it was absolutely *halaal* and this is his view. However, Imaam Abu Yusuf is of the opinion that it is *halaal*, but *makrooh*. The Barelwis shout the slogans, "We are not Yusufis, nor are we Shaybanis. We are Hanafis."

This statement demands of them holding the view of the crow being absolutely *halaal* as we say. Instead, they hold the view of it being *haraam*. Then why do they call themselves Hanafis?

Udhiyah

Slaughtering an animal on behalf of a living person

Q: Can an animal for *qurbani* be slaughtered on behalf of a living person?

A: One can most definitely do this.

There are two situations here: (1) The reward of the *qurbani* is being passed over to the person. (2) To carry out the *waajib qurbani* of a living person.

This *waajib* will not be accomplished unless permission is granted by the person on whose behalf the *qurbani* animal is being slaughtered.

The *thawaab* can be passed on to any person. Nabi ﷺ had carried out *qurbani* for himself and on behalf of the entire *ummat*. This included the living and the deceased.

The meat served at hospitals and giving *qurbani* meat to non-Muslims

I have been admitted in hospital on many occasions, but I have never eaten the meat served to the patients.

I was once in hospital at the time of Eid-ul-Adha. The non-Muslims asked me, “Will we also receive some meat?”

I replied, “Yes, you will definitely receive some meat.” They had meant the *qurbani* meat. Hence, they were given meat.

Q: Can *qurbani* meat be given to non-Muslims?
A: Yes.

An animal purchased for *aqeeqah* does not become specific for *aqeeqah*

An animal purchased with the intention of *aqeeqah* will not be specified for *aqeeqah*. It is permissible to slaughter another animal for *aqeeqah*.

Specifying an animal for *aqeeqah* will not cause it to be specified

Specifying an animal for *aqeeqah* will not render it specified in terms of *shari`ah*. If one slaughters another animal in place of it, it will be permissible. This is because *aqeeqah* is not *waajib* (compulsory) (Shaami, vol 5, pg 204)

The animal dying after intending to slaughter it for *qurbani*

Q: A person had two goats. He intended to slaughter one for *qurbani* and the other for *aqeeqah*. The one he had intended to slaughter for *qurbani* died. What is the law regarding him?

A: If this person is wealthy then it will be *waajib* for him to replace the animal, either by purchasing a new animal or with the one he

intended to slaughter for *aqeeqah*.[37] This is because the *aqeeqah* did not become waajib on him by specifying the animal for *aqeeqah*.

A reliable person was entrusted with money to carry out *qurbani* in a *madrasah* and he was unable to do so

Q: A reliable person was entrusted with money to carry out *qurbani* in a particular *madrasah*. However, he was not able to send the money to the *madrasah* nor was he able to contact the *madrasah* authorities as a result of which the *qurbani* was not performed. What must be done in this case?

A: If it was a *waajib qurbani* then the value of an animal should be given in *sadaqah* (charity).

و لو لم يضح حتى مضت أيامها و كان غنيا وجب عليه أن يتصدق بالقيمة سواء اشتراها أو لم يشترها .

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Hazr wal Ibaahah

Making *salaam* to one making *wudhu*

Q: Can *salaam* be made to one making *wudhu*?

A: It will be *makrooh* to make *salaam* to him if he is reciting the *du`aas* of *wudhu*. However, it will not be *makrooh* for him to reply, and if he is not reciting the *du`aas* of *wudhu* then it will not be *makrooh* to make *salaam* to him. (Shaami, vol 1, pg 415/ Fatawaa Mahmoodiya, vol 5, pg 226)

Replying to the *salaam* of an *ajnabiyyah* (woman from whom one has to observe *purdah*)

Q: Is it correct to reply to the *salaam* of an *ajnabiyyah*?

[37] The following appears in Ad-Durr-ul-Mukhtaar, vol 5, pg 207: لو ماتت فعلى الغني غيرها

A: If there is no fear of *fitnah* (evil) then there will be no harm in replying to her *salaam*. Similar is the case when one makes *salaam* to an *ajnabiyyah*. If there is fear of *fitnah* then it will not be permissible. If not, then it will be permissible. (Shaami, vol 5, pg 415)

Musaafahah (hand clasp) is only a completion of the *salaam*

Once a group of students had made *musaafahah* with Hadhrat without making *salaam*. Hadhrat then made *salaam* and said, "*Salaam* is the essential deed. *Musaafahah* is only a completion to it."

(The following narration appears in Ihyaa-ul-Uloom, vol 1, pg 204: تمام تحياتكم بينكم المصافحة (The completion of your greeting is *musaafahah*.) This also appears in Mishkaat, vol 2, pg 402)

Placing the hands on the chest after making *salaam*

Q: It is a common practice amongst people to place their hands on their chests after making *salaam*. Is this correct?

A: Mutanabbi has written the following poem regarding placing the hands on the chest:

حاولن تفديتي و خفن مراقبا فوضعن أيديهن فوق ترائبا

(*They wished to express their desire of offering themselves for me, but out of the fear of the watchman, they placed their hands on their bosoms in expression of their love.)* These people resemble those referred to in the poem. They wish to express that their love for the next person is within their bosoms. (However, since it is not supported by any *shar`ee* proof it is best to abstain from practising it.)

Proving the placing of the hands on the chest in *salaah* from the above mentioned poem

This poem (the above mentioned poem) had appeared in the lesson of Deewaan-e-Mutanabbi taught by Moulana I`zaaz Ali Sahib in Deoband. After translating and explaining the poem, he said, "Some refined people prove through this poem that it is more virtuous to place the hands on the chest in *salaah*." A student then asked as to what would be the answer to it. Moulana replied, "It is unfair that I present the question and also answer it." He did not provide any answer. The next day, in the Tirmizi Shareef lesson the *mas'alah* of where the hands should be placed in *salaah* was discussed. A student then posed a question, "Some refined people prove the placing of the hands on the chest from the following poem of Mutanabbi:

حاولن تفديتي و خفن مراقبا   فوضعن أيديهن فوق ترائبا

Moulana said, "Are you presenting the poem of Mutanabbi in opposition to the *Hadeeth* of Rasulullah ﷺ? لا حول و لا قوة إلا بالله."[38]

[38] *Salaah* is not an occasion for expressing love; rather it is an occasion for expressing one's helplessness and this is more evident when the hands are placed below the navel.

The background to the poem is as follows: Two caravans had stopped at an oasis. In both were men, women and children etc. People from both the caravans were meeting each another. A boy from one caravan and a girl from the other caravan had fallen in love and it was the time for one of the caravans to depart. If their marriage was not conducted they would be unable to do anything, because they were being watched by the watchmen, and at that time there was no chance of conducting their marriage. In short, the boy's caravan was departing and she was looking on. She gestured to him telling him of his departure. She bid farewell and then placed her hands over her chest. حاولن تفديتي (They wished to express their offering for me) و خفن مراقبا (but they feared the watchman.) فوضعن أيديهن فوق ترائبا (So they placed their hands over their bosoms indicating that their love for me was in their hearts.)

Kissing one's hands after making *musaafahah*

Some people kiss their hands after making *musaafahah*. Perhaps they do so because they think that they have touched the *hajjr-e-aswad*. It appears in Ad-Durr-ul-Mukhtaar that this is *makrooh*.

و كذا ما يفعله الجهال و تقبيل يد نفسه إذا لقي غيره فهو مكروه فلا رخصة فيه. ج 5 ، ص 245

Pressing the thumb at the time of *musaafahah*

Q: Some people press the thumb of the next person when making *musaafahah*. Is this correct?

A: It is common amongst the masses that Khidhr عليه السلام does not have a bone in his thumb. Hence, they twist the next person's thumb to see if he has a bone or not. The meaning of *musaafahah* is to grasp the palm of the next person. It does not mean twisting the thumb. Therefore, to do so will be incorrect.

Making *salaam* and *musaafahah* whilst eating

Q: Some people make *salaam* whilst eating. Is this a correct practice?

A: There is no sin in doing so. It is based on the type of relationship one has with the person. Some people even make *musaafahah*, whilst some even make *mu`aanaqah* (embrace).

Q: Will it be correct to make *salaam* to a person who is eating?

A: It is stated in Ad-Durr-ul-Mukhtaar (vol 1, pg 415) that this is *makrooh*. However, the one eating has a choice of replying to the *salaam*.

Q: Why is it *makrooh* to make *salaam* to a person who is eating?

A: It will seem that the person would not be making *salaam* with the correct intention.

Greeting a *kaafir* (non-Muslim) with *salaam*

Salaam is a symbol of Islam. Therefore, a *kaafir* will not be greeted with *salaam*[39]. If one mistakenly makes *salaam* to a *kaafir* he should make the intention that Allah saves him from disbelief and bestows him with *imaan*. Similarly, one should only raise his hand when replying to a *kaafir*. Alternatively, one may ask him of his well-being. If a *kaafir* greets a Muslim with *salaam*, the Muslim should reply by saying *wa-`alaykum* and he should make this intention that Allah Ta`ala save him from disbelief.

Making *salaam* at the time of *azaan*

Q: Is it correct to make *salaam* at the time of *azaan*?

A: It is *makrooh* to make *salaam* to the *mu'azzin* at the time of *azaan*. Must he call out the *azaan* or reply to the *salaam*! It will also be *makrooh* to make *salaam* to someone who is replying to the *azaan*. There will be no harm if the person is not replying to the *azaan*. (Mishkaat, vol 1, pg 415)

Sending *durood* to someone other than Nabi ﷺ

It is incorrect to send *durood* verbally or in writing to someone whose name or part of his name is Muhammad or Ahmad. The reason is that *durood* is exclusively for Nabi ﷺ and the name Muhammad does not only refer to Nabi ﷺ. Hence, it will result in one sending *durood* to someone other than Nabi ﷺ. (Alamgiri, vol 5, pg 315)

Writing the letter ص or صلعم as an abbreviation of صلى الله عليه و سلم

It is recorded in Majma`-ul-Bihaar that it is not permissible to write صلعم as an abbreviation of صلى الله عليه و سـلم and it is miserliness to write ص as an abbreviation.

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[39] Awjaz-ul-Masaalik.

Saying *shifa ya rasulallah* (grant cure O Rasulullah)

It is incorrect to say *shifa ya rasulallah* when reading a *ta`weez* for treating a person bitten by a snake, because it is only Allah Ta`ala that has the ability to cure. Nabi ﷺ cannot be *ash-shaafi* (the curer) since he himself had suffered from a fever and a headache. In short, Nabi ﷺ had fallen ill and the one who grants cure cannot fall ill.

Adding the word *'sayyidina'* in the *durood shareef*

Q: It appears in Tazkirat-ur-Rasheed, vol 2, pg 291 that Moulana Wilayat Husain Sahib had asked Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه whether the word *sayyidina* should be added to the *durood shareef* in *salaah* or not?

Hadhrat Moulana Gangohi رحمة الله عليه had replied in the affirmative.

Thereupon, Moulana Wilayat Husain Sahib enquired as to whether the word *sayyidina* appeared in any *hadeeth*. In reply to this, Hadhrat Moulana Rasheed Ahmad Gangohi said, "Although Nabi ﷺ had not used the word *sayyidina* but we are ought to add it.

Similarly, we learn from a quotation in Shaami (vol 1, pg 345) that it is *mustahab* and more virtuous to add the word *sayyidina*.

In addition to this, Hadhrat Thanwi رحمة الله عليه has also written that there is no harm in adding the word *sayyidina* and *wa sahbihi* when reading *durood shareef*. (i.e. One will not be sinful for leaving it out.)

The question I wish to pose is that we now know that the word *sayyidina* should be added to the *durood shareef* and I intend compiling a book with a few elementary and basic *masaa'il* for children. Will there be any harm in adding the word *sayyidina* to the *durood shareef* from which the children will learn?

A: It will be correct to add the word *sayyidina* to the *durood shareef* from which the children will learn and it can be published. However,

the word *sayyidina* should not be added to the *attahiyyat* when reading أَشْهَدُ أنَّ مُحَمَّدًا عَبْدُه وَ رَسُوْلُه.[40]

Is it more virtuous to grow a beard longer than a fist length?

Q: Is it more virtuous to trim the beard after a fist length or to allow it to continue growing?

A: There are two views. The first is that it is *masnoon* to trim the beard after one fist and the second view is that it is not *masnoon* to do so.

و هو سنة كما في الينابيع و غيرهما لا بأس بأخذ أطراف اللحية إذا طالت . رد المحتار ، ج 2 ، ص 113

Q: What was the practice of our *akaabir*?

A: They would not regard it improper to grow the beard a little more than a fist length. However, they would not let the beard grow more than this.

Is the sin for trimming and shaving the beard equal?

Someone asked Hadhrat Thanwi رحمة الله عليه, "Is it more sinful to shave the beard or to trim it?"

Hadhrat replied, "This is like asking the difference between a person who ate 200 grams of excreta and one who ate 1 kg of excreta."

This means that the one who shaves is more sinful.

Sins affect a person's worldly life

A person who shaved his beard requested Hadhrat to make *du`aa* for a prosperous business.

Hadhrat told him, "You are not engaged in any business. Nobody will say that a person has done business if he throws his wages into a fire or river after working tirelessly and undergoing difficulties.

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[40] و اعترض بأن هذا مخالف لمذهبنا لما مر من قول الإمام من أنه لو زاد في تشهده أو نقص فيه كان مكروها قلت فيه نظر فإن الصلاة زائدة على التشهد ليست منه نعم ينبغي على هذا عدم ذكرها في و أشهد أن محمدا عبده و رسوله. شامي 1 / 245

Allah Ta`ala has allowed the beard to grow but you shaved it and threw the hair away. This is also a type of business. Lengthen the beard, as this is the way of the *ambiyaa*."

Note: It is *waajib* to grow the beard up to one fist and it is *haraam* to trim or shave the beard lesser than a fist length. Nevertheless, it is *mustahab* to grow the beard a bit more than a fist length. (Ad-Durr-ul-Mukhtaar, vol 5, pg 261)

Shaving the hair on the side of the hair beneath the lower lip

Moulana Abraarul Haq Sahib (رحمة الله عليه) had come to Hadhrat Shaikh-ul-Hadeeth Moulana Zakariyya رحمة الله عليه whilst he was having his hair cut by the barber.

Moulana asked Hadhrat Shaikh, "For my correction and knowledge, how is it to shave the hair growing on the sides of the hair beneath the lower lip?"

Hadhrat Shaikh replied, "It is very good that you have asked this question. My hair does not grow in that area. Take a look." He then passed his hand over it.

Once when I had gone to Hardoi, I asked Moulana, "Why are you so strict and hard in this *mas'alah* (against shaving the hair on the side of the hair beneath the lower lip)?"

He replied, "There is no proof for trimming it."

I told him, "It is unacceptable to totally negate something without thorough research. You have totally negated the entire issue by saying that there is no proof for it."

Moulana then asked for the proof.

I replied, "Your forefather Hadhrat Shah Muhaddith Abdul Haq Dehlawi رحمة الله عليه has stated in his commentary of Sifr-us-Sa`aadah that there is no harm in shaving it.

حلق طرفین عنفقہ لا باس بہ است (Sharh-e-Sifr-us-Sa`aadah, pg 495) Hadhrat Thanwi رحمة الله عليه has also written this in Bayadh-e-Ashrafi."

The *sunnat* method of applying oil on to the head

When Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه would apply *itar*, he would pour it on to his palms. He would thereafter rub his palms thoroughly and apply it to his body.

Hadhrat Moulana Fakhruddeen Sahib رحمة الله عليه also applied *itar* in a similar manner. He would also apply *itar* to his armpits because it is from here that the effects of perspiration are perceived.

Bismil Shah Jahanpuri Sahib used to rub oil on the head of Hadhrat Shaikh Zakariyya رحمة الله عليه. He had asked Hadhrat Shaikh, "Hadhrat! What is the *sunnat* method of applying oil on to the head?"

Hadhrat Shaikh showed him the area at the centre of his head close to his forehead and said, "Start from here. Oil will also be applied to the eyebrows." I was present when this was mentioned.

The difference in the sequence of clipping the fingernails and toenails

Q: Why is there a difference in the sequence of clipping the fingernails and toenails?

A: There is a difference between the hand and feet, but it is difficult to find any proof to substantiate it. Yes, one may say that the sequence was adopted by our *mashaayikh*. Therefore, it would be desirable to follow it[41] since *ta`aamul* and *tawaaruth* (methods adopted by the righteous Muslims of the past) are regarded as *shar`ee* proofs.

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[41] The sequence of clipping the fingernails is to first clip the index finger of the right hand followed by the middle finger till the small finger. Thereafter clip the small finger of the left hand till the thumb. Lastly clip the thumb of the right hand. The sequence for the toenails is that one will begin with the small toe of the right foot and end with the small toe of the left foot. (Shaami, vol 5, pg 260)

A wealthy person partaking of food that is fed on behalf of a deceased

A wealthy person should not partake of food that is fed on behalf of a deceased. It is recorded in Fatawaa Rasheediya that this is *makrooh-e-tanzeehi*.

The invitation and gift of a *na-baaligh* (immature child)

It is impermissible for an *ustaad* (teacher) to accept the gift or invitation of a *na-baaligh* child if the money given to him/her was for his/her personal use. (The reason for this is that an invitation or a gift wherein the child spends his own wealth is a voluntary action, and voluntary actions cannot be carried out by a *na-baaligh* child.)

This insignificant one (compiler) then said to Hadhrat that in reply to the correspondence of Hadhrat Saharanpuri رحمة الله عليه, Hadhrat Gangohi رحمة الله عليه had written: Do not be hesitant in accepting gifts from children (Tazkirat-ul-Khaleel, pg 120).

Hadhrat replied, “This refers to the situation where the child is given the money specifically to buy the *ustaad* a gift. In this case, the child does not gain ownership over the wealth. Instead, he is representing his elder in passing over the gift to the *ustaad*.”

Meat served at the hospital

Q: The hospital staff (majority non-Muslims) say that the meat served at the hospital is halaal because the animal is slaughtered in accordance to *shari`ah*. Can such meat be consumed?

A: One cannot rely on them. Hence, the meat should not be consumed. However, if they say that the meat is halaal because it was purchased from a Muslim then such meat is consumable. The reason for the difference in both the cases is that the first refers to *diyaanaat* (religious matters) and the second refers to *mu`amalaat* (mutual dealings).

و أصله أن خبر الكافر مقبول بالإجماع في المعاملات لا في الديانات (Shaami, vol 5, pg 219/ Majma`-ul-Anhur, vol 2, pg 530)

Washing the hands before and after eating

Q: Till where should the hands be washed before and after meals?

A: It is *masnoon* to wash both the hands up to the wrists. (Naf`ul-Mufti was-Saa'il, pg 108) However, some people only wash their fingertips or one hand. This does not fulfil the *sunnat*. It is also *sunnat* to gargle after meals. Gargling before meals is not *sunnat*. (Alamgiri, vol 5, pg 337)

Drinking water with the left hand and supporting the utensil with the right hand

Q: Will the *sunnat* of holding the utensil with the right hand and drinking be achieved if the utensil is held in the left hand and supported with the right hand?

A: I have not come across any related discussion. However, it seems that the *sunnat* will not be achieved.

Inviting others for meals after circumcision

In reply to someone Hadhrat said, "There will be concession to host an invitation due to being granted the ability to fulfil a *sunnat*. However, a *sahaabi* by the name of Uthman bin Abil-Aas had stated that neither did we attend functions on the occasion of circumcision nor were people invited to it during the lifetime of Rasulullah ﷺ. From this, we understand that it is incorrect to attach any significance to such invitations. This narration appears in Bahishti Zewar, part six, page fourteen." (Musnad-e-Ahmad)

Objection against tea

Our Moulana objects to the drinking of tea because it entails the omission of some *sunnats*. People drink it without washing their hands, they do not gargle, and they do not recite *bismillah* etc., whereas these *sunnats* are not practised when drinking water. Nobody washes his hands when drinking water. In fact, when eating

dates, people do not wash their hands nor do they gargle. These *sunnats* are even left out when eating *paan*.

Accepting an invitation

One should refuse to accept an invitation where sin and vice is present. This sin can either be due to the food itself being *haraam* in the instance of it being purchased with *Haraam* wealth, like interest and bribery, or due to an impermissible action like feeding in the name of someone other than Allah Ta`ala, or due to a sinful act like music etc. (Shaami, vol 5, pg 222)

However, one who goes with the intention of reforming the situation may accept the invitation. For example, one accepts the invitation on condition that there should be no incorrect activities taking place.

If one is unable to adopt this procedure, he should politely explain to the host, "I do not have any ill feelings against you, but this particular aspect in the invitation is incorrect. Hence, *shari`ah* has prohibited accepting such invitations. Therefore, I excuse myself for not accepting your invitation. After all, everyone is sinful. Different people will have different amounts of sin. The *Hadeeth* clearly states:كلكم خطاء و خير الخطائين التوابون (All of you are sinners and the best of the sinners are those who repent.)"

Should the guests be seated first or should the food be placed first

Q: Why is it that the food is placed before the guests can be seated on your *dastarkhaan*?

A: Allah Ta`ala had created food before creating Aadam عليه السلام. This is not a custom. Rather, it is based on one's temperament. Sometimes the guests are seated first and at times, the food is placed first. If the sequence of seating the guests first is adhered to, then it would require that the food be prepared after the guests arrive. In this situation, one can well imagine the difficulties the guests will have to

undergo, because at times, the guests arrive precisely at the time they wish to eat.

Food fed at the *mazaars*

Q: Is it permissible to partake of the food fed at the *mazaars*?
A: If the food is fed in order to gain proximity to the inmate of the grave then it will not be permissible to partake of the food. However, if it is fed to the poor living around the *mazaar* with the intention of passing over the *thawaab* then it would be permissible for the needy to partake of that food.

Few etiquettes of eating and drinking

(1) Sit and drink.
(2) Drink in three breaths.
(3) Remove the utensil from your mouth between the breaths.
(4) Do not breathe into the utensil. There are several reasons for this: (a) Drinking in one gulp resembles the action of animals. (b) It is harmful to the stomach. (c) It is sign of impatience. This is not found when one drinks in several breaths. By drinking in this manner, one is well satiated. In short, from a moral, medical and natural point of view one should sit and drink.
Similarly, from among the etiquettes of eating is to take small morsels and thoroughly chew them, because by eating in this manner one suffices on a minimal amount of food and one is quickly satisfied. One will not achieve this by eating hurriedly and taking large morsels. Instead, there is a fear of harming the stomach.

One should not wash his hands in the utensil that he has eaten from

I happened to go to an area to attend a debate. Moulana Abdus Salaam Marhoom was present as well. It was his habit to wash his hands in the utensil he had eaten from.

I had seen Molwi Abdul Mannan Sahib, one of Hadhrat Raipuri's رحمة الله عليه *khaadims* (attendants) who now lives in Pakistan licking the utensil he had eaten from and then washing his hands in it. Thereafter, he wiped the utensil thoroughly with his finger and drank the water.

A few advices are recorded in Al-Ashbaah wan-Nazaa'ir wherein it is stated that one should not wash his hands in the utensil he has eaten from.

Sexual relations in the *darul-harb* (non-Islamic state)

Imaam Muhammad رحمة الله عليه has written in Mabsoot that it is *makrooh* to have sexual relations with one's wife in a *darul-harb* because the effects of the *darul-harb* will be in the very essence of the foetus.

How long can the husband stay away from home?

Q: What is the maximum duration of time a husband can stay away from home?

A: He may stay away from home for the duration of four months. Hadhrat Umar رضي الله عنه had asked his daughter Umm-ul-Mu'mineen Hadhrat Hafsah رضي الله عنها, "How long can a woman stay without her husband?"

She replied, "Three to four months."

From then onwards Hadhrat Umar رضي الله عنه had prevented the *mujahideen* from staying away from home for more than four months. (Musannaf Abd-ur-Razzaq, vol 7, pg 151)

Touching the body of the mother-in-law

In reply to someone, Hadhrat said that one's wife would become *haraam* for him if he touched the bare skin of his mother-in-law and his feelings were either aroused or increased. However, if he did not touch her with lust or there was such a thick cloth between them both that none of them could perceive the body heat of one another, then his wife will not be *haraam* for him. (Alamgiri, vol 1, pg 274)

Listening to a woman's voice on cassette

Q: Is it permissible to listen to a woman's voice on cassette? Some *madrasahs* even organise programs for women wherein big girls sing *ash`aar* and deliver lectures etc. What is the law regarding this?

A: Hadhrat Masrooq Hamdaani رحمة الله عليه would refer to Hadhrat `Aaishah رضي الله عنها as his mother. He would address her by saying, "Ya ummi! (O my mother!)"

He would ask her the *hadeeth* and she would then relate it to him. Her voice was not veiled though she would be behind a veil.

A narrator of *hadeeth* by the name of Kareemah appears in Bukhaari Shareef. She would also narrate *ahaadeeth* but she would be behind a veil.

The ruling of *dast-e-ghaib* (receiving sustenance from the unseen)

Dast-e-ghaib is an art of theft carried out by *jinnaat* on behalf of the person who has instructed them. (Imdaad-ul-Ahkaam, vol 5, pg 147/ Fatawaa Mahmoodiya, vol 5, pg 128)

Extracting milk be means of inserting one's hand or the tail of the animal into its private organ or by means of an injection

Q: People insert the tail of an animal into its private organs to extract milk. If this is not done it will not produce milk. Is this correct?

A: This is correct and the milk can be consumed. In the past people would insert their hands into the private organs of the animal to extract milk. That was also correct at the time of necessity. This is explicitly mentioned in Imdaad-ul-Fatawaa, vol 2, pg 141. We understand from this that it is permissible to extract milk by means of an injection because it is of a lighter degree than the first two methods.

A piece of paper that has an *aayat* or *hadeeth* written on it

Pieces of paper that have *aayaat* and *ahaadeeth* written on them should be wrapped in a piece of cloth and buried in a place over which people do not walk, or alternatively it could be placed in flowing water e.g. a river. (Shaami, vol 1, pg 119/ Naf`ul Mufti was-Saa'il, pg 117)

On which hand must the watch be worn?

Questioner: On which hand must one wear his watch?
Hadhrat: If anyone asks as to what is the *sunnat* with regards to wearing a watch, then tell him that wearing a watch is not established from Rasulullah ﷺ.

Questioner: Some people quote Moulana Yusuf Kandhalwi رحمة الله عليه that it is the practice of the Christians to wear the watch on the left hand.
Hadhrat: I have no knowledge of this.

Questioner: Is the sunnat of doing things with the right and left hands based on adornment or necessity?
Hadhrat: Certain actions are from the category of *sunan-e-zawaa'id*. This refers to those *sunnats* that are not carried out as a form of *ibaadat*, rather they are general practices. One will be rewarded for practising these *sunnats* but he will not be reproached for leaving them out. This entire discussion appears in Noor-ul--Anwaar[42].

[42] و الثاني الزوائد و تاركها لا يستوجب إساءة كسير النبي صلى الله عليه و سلم في لباسه و قعوده و قيامه فإن هؤلاء كلها لا تصدر منه صلى الله عليه و سلم على وجه العبادة و قصد القربة بل على سبيل العادة

What is the law if one animal dies from the several that were given to a *Madrasah*?

Q: Sometimes several animals are sent to the *madrasah* at once and the *madrasah* officials take some time in using the animals. In the interim a few animals die. Must the donor be notified in this situation?

A: Discard the animals. Will the donor ever take back the dead animals? He will receive the reward for it.

We do not have the system of a certain peer sahib who had made a few people his *mureeds* (disciples). He then fixed a fee for each mureed that he should provide him with one chicken once every three months. One mureed came to him and appealingly said, "Hadhratjee! The chicken you asked me to raise has died." The peer sahib told him, "Bring the dead chicken. If I accept your excuse, then the other mureeds will present the same excuse and this business of mine will close down."

Receiving *thawaab* (reward) for the letters not recited in the Qur'aan due to joining two words

Q: Will one receive *thawaab* for the letters of the Qur'aan that are not recited due to joining two words?

A: Insha-Allah, one will receive the *thawaab*.

Which types of clothing are preferable and which are prohibited?

Questioner: Is it more virtuous to wear a *jubbah* that resembles Nabi's ﷺ *jubbah* or the *jubbah* similar to the *jubbah* of the pious?

Hadhrat: It will be more virtuous to wear the *jubbah* which has more resemblance with the *sunnat*.

Questioner: Shaami has stated that it is more virtuous to wear the clothing of the pious.

Hadhrat: This is correct, but who can be more pious than Nabi ﷺ. It is prohibited to wear clothing that has become the symbol of the sinners. However, if the clothing of the sinners of a certain place resemble the clothing of the pious of that place then such clothing is not prohibited.

Travelling for the purpose of visiting the graves

There is no harm in travelling for the purpose of visiting graves, provided it does not entail any impermissible act. (Shaami, vol 1, pg 604)

The virtue of Friday night (eve of a Friday)

Q: Is there any particular ruling for one who passes away on a Friday night?
A: One who passes away on a Friday night, Insha-Allah he will not be questioned in the grave.

Q: Could you please explain a few more virtues of a Friday night?
A: The same condition that prevails during the other nights also prevails on a Friday night. The *Hadeeth* prohibits us from earmarking Friday for a day when certain `ibaadat will be carried out. That is why, the *fuqahaa* have stated that it is *makrooh* to fast only on Friday, because Allah Ta`ala has created all the days.
However, among the *masnoon* actions on a Friday is to have a bath, change one's clothing, apply *itar*, recite *durood shareef* in abundance and recite *Surah Kahf* etc. These are all proven in the *Hadeeth*.
In Saharanpur, our *shaikh*, Hadhrat Moulana Zakariyya رحمة الله عليه would not partake of *sehri* on a Friday morning during Ramadhaan. However, he would only drink a few sips of water in order to fulfil the sunnat of *sehri*. This is also one method of respecting the day of *Jumu`ah* and not depriving oneself of practising on the *sunnat* as well.

What must be done if a Muslim prisoner or a *nabi* is placed by the *kuffaar* as a shield in front of the Muslims?

It is necessary for a *mufti* to be alert at all times. Sometimes laymen ask questions in order to test. The *mufti* should not stumble in such questions. For example, if the *kuffaar* place the *Muslim* prisoners as a shield in front of them, then the *fuqahaa* have ruled that the *Muslims* should shoot, and if a *Muslim* prisoner is struck then there will be no compensation for his blood money, nor will there be *qisaas* (punishment for murder). (Ad-Durr-ul-Mukhtaar, vol 3, pg 223)

Faqeeh Abul Laith Samarqandi رحمة الله عليه was once asked: "What must the *Muslims* do if the *kuffaar* have placed a *nabi* as a shield in front them?"

He replied: "What need is there to enquire of the *mas'alah* in the presence of the *nabi*? Ask the *nabi* himself and practise on his verdict."

This situation is certainly a fictitious situation. How is it possible for it to ever occur?

و لا يتصور ذلك بعد رسولنا صلى الله عليه و سلم. الأشباه, ص 327.

The coming of the *Ambiyaa* has terminated.

وَلٰكِنْ رَّسُوْلَ اللهِ وَ خَاتَمَ النَّبِيّنَ (But he was the messenger of Allah Ta`ala and the seal of the *Ambiyaa*.)

A *hadeeth* appears in Mishkaat, vol 2, pg 511: خُتِمَ بِي الرُّسل و أنا خاتم النبيين (The coming of the *Ambiyaa* terminated with me and I am the final *Nabi*)

Will one receive the rank of a martyr if he passes away during the course of a journey undertaken for an evil purpose?

Q: A *buzrug* had said that since death on a journey is in the rank of martyrdom, one who passes away on a journey which he undertook for an evil purpose will also receive the rank of a martyr, although he

will be sinful for undertaking this journey. He had asked me if I had come across any *fiqhi* quotation regarding this topic. I replied that I had no knowledge of this. However, I thereafter began paging through Shaami and I came across something of a similar nature. Hadhratwala! What is your opinion regarding this?
A: The mercy of Allah Ta`ala is all encompassing. If the roof collapses on a person committing adultery, he will pass away as a *shaheed* as well.

Placing a piece of cloth on the *mimbar*

Q: Some people say that it is *bid`at* to place a piece of cloth on the *mimbar* for the *khateeb* (one delivering the *khutbah*). Is this correct?
A: Is it also a *bid`at* to place straw mats and carpets for the *musallees*? If this is not a *bid`at*, then how can that be *bid`at*? Yes, if the cloth is placed with the belief of it being part of *Deen* then it will be considered as a *bid`at*. The basis of all this is the *hadeeth* of Nabi ﷺ where he has mentioned: من أحدث في أمرنا هذا ما ليس منه فهو رد (Whoever innovates any baseless practice in this *Deen* then it is rejected.)
From this we understand that merely introducing something is not *bid`at*. Rather, introducing something and believing it to be part of *Deen* is *bid`at*.

Seeking a post

One should not be given a post that he is desirous of. The *fuqahaa* have stated:
طالب التولية لا يولى (الدر المختار 410/3)
Nabi ﷺ has mentioned: من استعملنا لم نعامله (Nasai, vol 2, pg 303 with different wordings)

The law of voting

Q: What is the *shar`ee* viewpoint on voting?
A: Mulla Ali Qari has stated in the commentary of Fiqh-e-Akbar that there are three ways of appointing the head of a state:

(1) The previous ruler nominates a person as Hadhrat Abu Bakr ﷺ had nominated Hadhrat Umar ﷺ.
(2) The administration appoints a person according to their discretion. Hadhrat Umar ﷺ had entrusted the task of appointing a *khaleefah* to the six reliable and responsible personalities.
(3) Taking control forcefully as in the case of Yazeed. Therefore, Hadhrat Ibnu Umar ﷺ had said, "Yazeed is not a good person but since he has forcefully taken control he is now the *ameer*. It is now *waajib* (compulsory) to obey him."
We understand from this discussion that voting has no *shar`ee* significance, nor will the appointed person be a leader in the terms of *shari`ah*.

Cursing Yazeed

In Fatawaa Azeeziya, Shah Abdul Azeez Muhaddith Dehlawi رحمة الله عليه has quoted Imaam Ahmad bin Hambal رحمة الله عليه etc. to prove the permissibility of cursing Yazeed. In several places in Ash`ath-ul-Lam`aat the commentary of Mishkaat, Shah Abdul Haq Muhaddith Dehlawi has written: "the defiled Yazeed". However, Imaam Abu Hanifah رحمة الله عليه has adopted the stance of silence on this issue and has not passed any verdict. In Fatawaa Rasheediya, Hadhrat Gangohi رحمة الله عليه has prohibited cursing Yazeed because he prefers to remain silent on this issue. Imaam Ghazaali رحمة الله عليه has written in Ihyaa-ul-Uloom: What is the benefit in cursing Yazeed, Hajjaj and even Iblees? There is benefit in reciting *subhanallah* or *alhamdulillah*. There is no need to even speak about Yazeed. Can one not be satisfied without this? What *fiqhi* law is connected and based on him?

Giving *Haraam* wealth in charity

It is stated in Shaami that it is sinful to give away *Haraam* wealth in charity with the intention of being rewarded. (Mishkaat, vol 2, pg 26)

An objection can raised against this that on the one hand the *fuqahaa* have stated that it is sinful to give away *haraam* wealth in charity with the intention of receiving reward. Through this we understand that one will not receive any reward for this charity. However, on the other hand al-Arfush-Shazi has quoted Badaai-`ul-Fawaaid wherein it is mentioned that one will be rewarded for this charity.

The reasoning behind this is that there are two different matters discussed here: (1) Having the hope of being rewarded for giving *Haraam* wealth in charity is sinful. (2) The *haraam* wealth should be given in charity without the hope of reward.

However, since Allah Ta`ala has ordered us to give away *Haraam* wealth in charity and by doing so one will be complying with the command of Allah Ta`ala, then there will be no sin to hope for reward for complying with this command of Allah Ta`ala. In fact, this is a valid reason for him being rewarded. (Al-`Arfush-Shazi with Tirmizi, vol 1, pg 3)

Rubbing the sand of a grave on a sick person

There is no harm if the sand from the graves of the pious is rubbed on the body of a sick person as a form of cure. However, permission should be sought from the heirs of the inmate of the grave for taking the sand. Rubbing sand as a form of *shifa* (cure) is proven from the *Hadeeth*.

Imkaan-e-kizb (Ability of Allah Ta`ala to lie)

The discussion of *imkaan-e-kizb* towards which the Barelwis pay a lot of attention and due to which they level criticism against the Deobandis is quite simple. It can be understood through the following example. If Zaid is standing and he says, "I am standing", it will be correct. However, this does not mean that he is unable to sit. Similarly, those who are the dwellers of *Jahannum* will certainly enter *Jahannum* according to Allah Ta`ala. However, this does not necessitate that Allah Ta`ala is unable to place them into *Jannah* although it will not happen.

The treachery of the Barelwis

The Barelwis unnecessarily provoke issues. If they do not have any proofs, they distort the writings of the Deobandis and produce an incorrect meaning. Furthermore, if they cannot find any writings of the Deobandis, they attribute false information to them. For example, they attribute the belief of Nabi's ﷺ body being disintegrated to Moulana Gangohi رحمة الله عليه. They present the reference of Fatawaa Rasheediya, whereas this is incorrect, because this is not the view of Moulana Gangohi رحمة الله عليه. Actually, the following question had been posed to Moulana Gangohi رحمة الله عليه: Zaid says that Nabi's ﷺ body has mixed with the sand and turned into dust. Is this correct?

Moulana replied: If Zaid meant that Nabi ﷺ was buried after his death then he is correct, and if he meant that the body of Nabi ﷺ has disintegrated and turned into dust then he is incorrect, because Nabi ﷺ has mentioned:

إن الله حرم على الأرض أجساد الأنبياء. (مشكاة المصابيح 120/1) (Verily Allah Ta`ala has made the bodies of the *Ambiyaa haraam* on the earth.)

So, they had attributed the statement of someone else to Moulana Gangohi رحمة الله عليه. They are similar to the Christians who attempt to prove the divinity of Isa عليه السلام through the *aayat*:

إِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ (Verily Allah is the Messiah, Isa the son of Maryam) but they discard the portion of the *aayat* that comes directly before it wherein it is mentioned:

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا (Those are definitely disbelievers who have said...)

The meaning of Allah Ta`ala being *Haazir Naazir*

A person's Imaan will remain deficient if he does not believe in Allah Ta`ala being Haazir Naazir. However, this does not mean that Allah Ta`ala is everywhere and restricted. The meaning of *Haazir* is *aalim* (all knowing) and the meaning of *Naazir* is *raa-ee* (all seeing). This appears in Ad-Durr-ul-Mukhtaar.

Is it permissible to ride an elephant?

Q: Is it permissible to ride an elephant?

A: In Majmu`ah Fatawaa of Moulana Abdul Hayy Lucknowi it is stated that it is permissible to ride an elephant. Once I had ridden an elephant when I attended a *jalsah*. The venue was at a distance from the main road and the organisers of the *jalsah* had arranged for me to be transported to the *jalsah* by elephant.

Attending a *qawali* or *musha`arah*

Q: How is it to attend a *qawali* or a *musha`arah*?

A: One should totally avoid attending such gatherings. Nevertheless, if it is a gathering of the learned wherein the praises of Allah Ta`ala or of Nabi ﷺ or advice are recited then it will be correct to attend such a *musha`arah*. However, the *musha`arahs* that are organised presently are not of this type. Therefore, one should avoid attending such gatherings and this is in total contrast to the position of a student of *Deen*. With regards to *qawali*, then one should totally avoid attending it.

The prohibition of *sehra*

Q: How is it to recite the poetry that is known as *sehra* on the occasion of marriage?

A: Composing these poems is a custom of the *mushriks* (idolaters / polytheists), and the customs of the *mushriks* are prohibited. It is also prohibited to praise such poetry.

Possessing a radio

Q: Is there anything wrong in having a radio?

A: It will be correct to have a radio if it is kept for gaining benefit, for example, listening to a *qiraat*, lecture or *naat* etc. However, it will be incorrect to have a radio if it is utilised for impermissible purposes, for example, listening to music etc.

Taking medication to prevent the monthly menstruation

Q: Can a woman take medication to prevent her monthly menstruation?

A: This question should be posed to a doctor as to whether it is harmful or not. Nevertheless, if it is at the time of *Hajj* and the woman needs to perform *tawaaf*, but she cannot do so because of her monthly menses, and the date of her departure is scheduled for within those days, then *shari`ah* permits her to take such medication due to the fact that she cannot postpone the flight nor can she leave without making *tawaaf*. As far as its harmful effects are concerned then a doctor should be consulted.

There is no contradiction between *saakit* (silent on a topic) and *naatiq* (discusses a topic)

A student had asked: "A certain *mas'alah* is discussed in Noor-ul-Iedaah but it is not discussed in Hidaayah, whereas Hidaayah is a larger *kitaab*?"

Hadhrat replied: "Noor-ul-Iedaah is *naatiq* (discussed the *mas'alah*) and Hidaayah is *saakit* (silent on the *mas'alah*) and there is no contradiction between a *naatiq* and a *saakit*. In your speech, you used the word "but" incorrectly, because لكن (but) is used to dispel a doubt that arises from the last sentence. The following appears in *Sharh Mi-ata `Aamil*: لكن للاستدراك أي دفع التوهم الناشي من الكلام السابق (The word لكن is for *istidraak* - dispelling a doubt that arises from the last sentence.)

The Hanafis have made a *saakit* into *naatiq* and vice versa in one situation

My *ustaad*, Shaikh-ul-Adab wal Fiqh, Moulana I`zaaz Ali Sahib رحمة الله عليه would say, "The Hanafis have made *saakit* into *naatiq* and *naatiq* into *saakit* in one situation. If a husband tells his wife: 'You are divorced if you enter the home', the *fuqahaa* rule that in this case, the

husband is *saakit* (he did not speak) although he did say the words "You are divorced". Therefore, the divorce will not be effective immediately. Thereafter, when the wife eventually does enter the home then the *fuqahaa* rule that the husband is now *naatiq* (speaking) at that time even though he was *saakit* (silent) to the extent that even if he was asleep when the wife entered the home they regard him to be *naatiq*. Therefore, the divorce will only be effective now. This is contrary to the *mazhab* of the Shaafi`ees. The basis of the difference is that when something is conditional it will be regarded as inexistent according to the Hanafis prior to the existence of the condition. Contrary to this are the Shaafi`ees. They are of the opinion that when something is conditional it will be regarded as existent immediately, but due to the non-existence of the condition the rule will be ineffective. (Noor-ul-Anwaar, pg 160)

Is it *shirk* to make *sajdah* to anyone besides Allah Ta`ala?

In Saudi Arabia the topic of *sajdah* being *shirk* when made to anyone other than Allah Ta`ala was being discussed. On hearing this, Moulana Shabbeer Ahmad Uthmani رحمة الله عليه said that making *sajdah* in honour of anyone other than Allah Ta`ala was allowed in the past nations. The Qur'aan Shareef states: اسْجُدُوْا لِاٰدَمَ (Make *sajdah* to Aadam عليه السلام). With regards to Yusuf عليه السلام and his brothers, the Qur'aan Shareef comments: وَخَرُّوْا لَهٗ سُجَّدًا (They dropped to the ground in *sajdah* to him). This *ummat* has been prohibited from making *sajdah* to anyone besides Allah Ta`ala. You may say that it is a sin or *haraam* to make *sajdah* to anyone besides Allah Ta`ala, but you cannot say that it is *shirk*, because *shirk* was never permitted in any *ummat*. It is naturally evil and it would have not been allowed.

أن يسجد للسلطان فإن كان قصده التحية و التعظيم دون الصلاة لا يكفر. الأشباه و النظائر.

An Indian *bid`ati aalim* who was present came out and said, "Today this *molwi sahib* had saved our lives. If it were not for him, we would

have been in total loss. There is no *aalim* in our group who would have been able to unravel this topic with proof in this manner."

Killing a cat if it becomes a nuisance

There was a discussion on cats and Hadhrat said: "A cat had once made excreta on my bed. The next day it made excreta on the carpet beneath my bed. On the third day, it made excreta again. I caught it and killed it, because Ad-Durr-ul-Mukhtaar states that if a cat becomes a nuisance and does not obey one's orders it may be killed. (However, it should not be tortured.)

و جاز قتل ما يضر منها ككلب عقور و هرة تضر و يذبحها أي الهرة و لا يضربها لأنه لا يفيد. الدر المختار 479/5

(A similar *fatwa* appears in Fatawaa Mahmoodiya, vol 6, pg 393.)

The explanation of لا ربا بين الحربي و المستأمن - there is no interest between a *harbi* (resident of a non-Muslim state) and a *musta'min* (Muslim who enters the non-Muslim state with consent)

There are three explanations for the statement of Imaam Abu Hanifah رحمة الله عليه: لا ربا بين الحربي و المستأمن:

(1) It is permissible to receive interest from the *harbees* (non-Muslims) in the *Darul-Harb* (non-Muslim state).

(2) The Muslim enters the *Darul-Harb* without consent. On returning to the *Darul-Islam* (Muslim state), he will not be required to return the wealth he earned through conducting invalid transactions with the *harbees*.

(3) A Muslim enters the *Darul-Harb* with a valid approval. It is not permissible for him to receive interest from a *harbee* on account of the deal being related to a *harbee* or due to it being conducted in a *Darul-Harb*.

The third explanation conforms to the Qur'aan and the authentic *ahaadeeth*. The word *laa* expresses prohibition as in the *hadeeth*: لا

صلاة لجار المسجد إلا في المسـجد (The *salaah* of the neighbour of a *musjid* will only be accepted in the *musjid*).

Keeping the name Abdul Muttalib

Q: In Delhi, a person by the name of Khwaja Hasan Nizami used to publish a magazine called *'Munaadi'*. In one of the articles, it was stated that it is correct to keep the name Abdul Muttalib. What is Hadhrat's opinion regarding this?

A: The word *abd* means slave, but it does not have the meaning that *abd* has in the name Abdullah and Abdurrahman. On the other hand, Muttalib is not a name of Allah Ta`ala. Therefore, it will be incorrect to keep this name.

Abdul Muttalib's original name was Shaybah the son of Hashim. Hashim had passed away before he was born. He was born at his maternal grandparent's home in Madinah Munawwarah. At the age of seven, his paternal uncle Muttalib took him to Makkah. On seeing him the people of Makkah thought that he was Muttalib's slave and thus he became known as Abdul Muttalib (slave of Muttalib), instead of his original name Shaybah.

Terminating the *du`aa* with the *kalimah*

Q: Is it *bid`at* to terminate the *du`aa* with the *kalimah*?

A: It is not *bid`at* to complete the *du`aa* with *laa ilaaha illallah*.[43] ويشم رائحة الاستدلال من قوله عليه السلام: من كان أخــر كلامــه لا إلــه إلا الله دخــل الجنــة The permissibility of completing the *du`aa* with the kalimah can be proven to a certain extent from the *hadeeth*: "One whose final words were *laa ilaaha illallah* will enter *Jannah*."

Is India a *Darul-Harb* (non-Muslim state)?

Questioner: Is India a *Darul-Harb*?

[43] It was also Hadhrat's practice to occasionally terminate the *du`aa* with *la ilaha illallah.*

Hadhrat: Will you draw out your sword (to fight) if it is a *Darul-Harb*?
Questioner: We will follow the instructions of the *muftis*.
Hadhrat: The *muftis* will issue a *fatwa* according to your circumstance.
(It appears in Fatawaa Mahmoodiya that a *Darul-Harb* is where the reigns of supremacy are assigned to the *kuffaar*.)

The *Darul-Harb* (non-Muslim state) and interest

Q: Is India a *darul-harb*? People say that this is the *fatwa* of a particular *buzurg*. In this case, can one deal in interest?
A: Once Waheed-ud-Deen Khan had come as a guest to Deoband and thereafter to the *Darul-Ifta*. He had asked a few questions regarding India being a *darul-harb* and the permissibility of dealing in interest.
He said, "Shah Abdul Azeez رحمة الله عليه had issued a *fatwa* that India was a *darul-harb*. Thus, it would be permissible to deal in interest."
I told him that the Shias had taken possession of his books and had distorted many facts. Therefore, it would be very difficult to ascertain as to whether it was really written by him. Nevertheless, if it was a *fatwa* issued by him then he had acted according to the dictates of the *fatwa* by engaging in *jihad*. He had sent Moulana Isma`eel Shaheed Sahib رحمة الله عليه out in *jihad*.
When a land is confirmed as a *darul-harb* then all the related rules will apply as well. You have not considered any of these points and you have only focused your attention to the issue of dealing in interest. He replied, "I never thought of this."

Q: Some people say that Hadhrat Allamah Anwar Shah Kashmiri رحمة الله عليه had regarded India to be a *darul-harb*.
A: During the English regime a *fatwa* written in Persian regarding India being a *darul-harb* was circulated and attributed to Hadhrat Shah Sahib. One copy was sent to Shah Sahib. It was actually a *fatwa*

of Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه. I had also seen it. It is possible that in view of this *fatwa*, Hadhrat Shah Sahib had issued a similar *fatwa*, but I do not know his personal stance in detail.

As far as the *mas'alah* of interest is concerned, there was once a gathering wherein there were several *ulama* and Shah Sahib was also present. Someone had asked Hadhrat Shah Sahib regarding the law of dealing in interest in India. He replied in his unique style, "Listen. The matter is clear. For those who wish to go to *Jahannum*, the road ahead is straight, but do not utilise our necks as the bridges to go to *Jahannum*."

Hadhrat Mufti Azeez-ur-Rahman رحمة الله عليه would say, "The hair on my body stands when anybody says that interest is permissible."

Hadhrat Gangohi رحمة الله عليه and Hadhrat Nanotwi رحمة الله عليه had waged *jihad* because of being in a *darul-harb*, but they had never said that interest is permissible.

The law of *ta`weez* (amulet)

It is correct to make a *ta`weez* in accordance to the knowledge acquired from the Qur'aan or *hadeeth*, whether it was learnt by studying or through a jinn. (Hindiyyah, Vol 5, Pg 356)

Cornea transplant and Hadhrat's discussion with a doctor

Q: Is it permissible to undergo a cornea transplant?

A: One does not see with the cornea of the eye, but rather with a liquid matter in the eye. I was invited in South Africa to a gathering, but I was told not to deliver a lecture. Instead, a few questions were to be asked.

Someone had asked about the cornea transplant. I replied that it was impermissible.

Person: What is wrong if a person donates his eyes during the last few moments of his life?
Mufti Sahib: Our eyes do not belong to us. It is an *amaanat* (trust). Therefore, one can only utilise them within the limits that Allah Ta`ala has set out. It will also be incorrect to donate it even if it is of no use to one.

Person: What is wrong in this? Isn't it of benefit to others?
Mufti Sahib: One may give away his personal property, but what belongs to Allah Ta`ala cannot be given away.
He raised some objections against the reply for some time and the others also supported this by saying that many people take benefit. Hence, it is a good course. I told them that I disagree with this.
This person was angered by this and in an angry tone told me, "What right do you have to criticise the intentions of others?"
I replied, "It is correct. I do not have the right to criticise the intention of anyone. However, I do have the right to draw a conclusion based on the actions and experiences of people. You also have the right to do the same.
Person: What are the experiences you have referred to?
Mufti Sahib: It seems unlikely that you sincerely intend serving the creation of Allah Ta`ala. You are a doctor. If a poor patient has to come to you, you will not have the decency of checking him free of charge or to give him medication free of charge. Some of the patients come walking, but not once did you offer them a lift home in your car. Are you showing compassion to the creation of Allah?
You own two buildings that consist of eight rooms each and you will manage with two rooms. Hence, in total you have fourteen extra rooms. How many a poor person is there who has no roof to sleep under and sleeps on the pavement, yet you did not have the decency to give the fourteen extra rooms to the poor. You have forty pairs of clothing and two pairs are sufficient for you, but you did not have the decency of giving the thirty-eight pairs to the poor. You are showing kindness to the creation, but what is your intention? Speak the truth.

Isn't this also showing affection to the creation of Allah? Is kindness confined to the donating of one's eyes only? Are you spending your life in showing affection to the creation of Allah?

On hearing this, his friends commented, "Today, the doctor has undergone an operation for his brain cancer."

Placing the Qur'aan in a niche/stand

Q: Is there any harm in placing the Qur'aan standing in a niche? It does not seem to be disrespectful.
A: This does not appear in the *kitaabs*. It is based on the general norm and practice. If it is considered disrespectful according to the general practice then it will be considered as a form of disrespect.

Fiqhi Points

Difference between *fardh* and *waajib*

Q: In `Inaayah, vol 1, pg 204 it is stated that according to Hadhrat `Ataa رحمة الله عليه it is *fardh* to recite *ta`awwuz* in *salaah*. However, is stated in Fath-ul-Qadeer, vol 1, pg 203 that *ta`awwuz* is *waajib* in *salaah* according to Hadhrat `Ataa. Why is there this difference?
A: There is a difference between *fardh* and *waajib*. The definition of *fardh* is:

ما ثبت بدليل قطعي لا شبهة فيه و حكمه الثواب بالفعل و العقاب بالترك و الكفر بالإنكار

(That which is established through a *qat`ee* (clear conclusive) proof which is free of any doubt. One will be rewarded for practising it, punished for abandoning it and considered a *kaafir* for denying it)

The definition of *waajib* is: ما ثبت بدليل ظني و حكمه الثواب بالفعل و العقاب بالترك و عدم الكفر بالإنكار

(That which is established through a *zanni* (presumptive) proof. One will be rewarded for practising it and punished for abandoning it. One will not be considered a *kaafir* for denying it.)

This difference is according to the *Hanafis* only. The other *mazhabs* do not differentiate between *fardh* and *waajib*. Therefore, Hadhrat `Ataa's verdict of *ta`awwuz* being *fardh* and *waajib* should be understood in the same light.

The law regarding the one who abandons a *sunnat-e-mu'akkadah*

Q: What is the law regarding one who abandons a *sunnat-e-mu'akkadah* (emphasised *sunnat*)?

A: One will be regarded as a *faasiq* (flagrant sinner) for having left out a *sunnat-e-mu'akkadah* due to disconcern or due to having formed a habit of abandoning it. If one coincidentally leaves it out, he will not be a *faasiq* though he will be blameworthy. The following appears in Tahtaawi `ala Maraaqil-Falaah, pg 35:

و في الجوهرة عن القنية تاركها فاسق و جاحدها مبتدع و في التلويح ترك السنة المؤكدة قريب من الحرام

The proof for tolerating personal harm to avert general harm

A gutter leading from the house of Hadhrat Abbas ﷛ was facing directly towards the road. When it rained, water would fall on to the people. When Umar ﷛ learnt of this he had the gutter removed.

When Hadhrat Abbas ﷛ heard of this he asked Umar ﷛, "Why did you remove it?"

He replied, "People were inconvenienced because of it."

Hadhrat Abbas ﷛ then said, "I also had realised that, but I had not removed it because Nabi ﷺ had placed it with his blessed hands. Nabi ﷺ had placed it by standing on my shoulders."

Upon hearing this Hadhrat Umar ﷛ said, "I had no knowledge of this. Now you will have to stand on my shoulders and place it on the roof."

Subsequently, Hadhrat Abbas ﷺ stood on his shoulders and placed it on the roof. However, this did not dispel the problem that the people were being faced with. Hence, Hadhrat Abbas ﷺ said, "I am now making this house of mine as *waqf* (endowment) for the *Musjid*. In your capacity as a trustee, you may now demolish the house and include it in the *Musjid*."
Eventually this was what transpired. From this we understand that in order to avert general harm personal harm will be tolerated. يتحمل الضرر الخاص لأجل دفع ضرر العام. الأشباه, 280

Proof for there being more *Haraam* than *halaal* in the *dunya* (world)

Q: Is there more *Haraam* in the *dunya* or *halaal*?
A: There is more *Haraam* in the *dunya*.
Q: What is the proof for it?
A: There is more *kufr* (disbelief), *shirk* (polytheism) and vice in the *dunya*.
The only woman that is *halaal* for a man is his wife. The rest of the women are *Haraam* for him. Similarly, one is only allowed to use his personal wealth. The wealth of others is *Haraam* for him. This is the proof for there being more *Haraam* in the *dunya*.

Exercising caution in issuing a *fatwa* of *kufr*

Kufr is the worst crime one can commit and the last *fatwa* to be issued will be a *fatwa* of *kufr*. A Muslim will not be punished if he does not call a *kaafir* a *kaafir* during his entire life. However, he will be punished if he calls a Muslim a *kaafir*.
One of the means of acquiring salvation is to bring the impious towards piety, to bring the disbelievers into the fold of Islam and to make those who discard *salaah* punctual in performing *salaah*. However, calling a Muslim a *kaafir* is not a means of acquiring salvation.

The sequence of *masaa'il*

There are three types of *masaa'il*:
(1) Those that are recorded in the primer books of *fiqh*.
(2) Those that are recorded in the commentaries of the primer books of *fiqh*.
(3) Those that are recorded in the *fatawaa*.
The first category will be given preference over the second and the second category over the third. The reason for this is that a *fatwa* is issued according to the circumstance and this circumstance will not be present at all times. Therefore, it will be incorrect to issue a *fatwa* directly from the books of *fatawaa* without it corresponding to what is found in the original primer books of *fiqh* and their commentaries. It is possible that the reasons that prompted the issuing of a certain *fatwa* may not be present in the situation at hand. (Rasmul-Mufti, pg 84)

Masaa'il should not be discussed in public gatherings

Someone had asked a *mas'alah* at the time of *salaah* and Hadhrat had not answered him before the *salaah*. Another person enquired about the answer in the next *majlis* wherein the questioner was not present.
Hadhrat said, "It is very difficult to discuss *masaa'il* in a public gathering. The questioner has certain conditions and situations in his mind and he will understand a concise answer. Those other than the questioner whose minds are void of the situation will understand the *mas'alah* incorrectly.
Hadhrat Thanwi رحمة الله عليه has written: The question used to always arise in my mind as to the reason for the *ulama* not discussing *masaa'il* in public gatherings. It took me some time to understand the secret behind this. Once, I had discussed a *mas'alah* in the course of a lecture. After the lecture, the audience began differing as to what was the exact *mas'alah*. When the news of this reached me, only then did I realise the reason for the *ulama* not discussing *masaa'il* in public gatherings.

The insight of Allamah Ibnu Humaam in the *masaa'il* and proofs of Hidaayah

The method adopted by Muhaqqiq Ibnu Humaam in Fath-ul-Qadeer is that he creates the impression that the *naqli* (textual proof) and *aqli* (intellectual/academic) proofs of the author of Hidaayah seem dubious, though the *masaa'il* are acceptable. Thus we see that when one of his students was setting out on a journey and requested him to compile a book, he compiled a book named Zaad-ul-Faqeer wherein he collected the very same *masaa'il* of Hidaayah on whose proofs he objected. The following is a statement of his renowned student Allamah Qasim Ibnu Qutlubugha in Shaami, vol 1, pg 184: لا عبرة بأبحاث شيخنا ابن الهمام إذا خالفت المنقــول (The discussions of our *ustaad* Shaikh Ibnu Humaam are not taken into consideration when it contradicts the *manqool* (the established opinions of the *mazhab*)

Adopting another *mazhab* at the time need

If (in a certain *mas'alah*) one adopts another *mazhab* at the time of need then he should abide to all the conditions laid down by that *mazhab* as well. It will be incorrect to adopt (the ruling of) another *mazhab* whilst adhering to the (applicable) conditions laid down by one's own *mazhab*. (Al-Heelat-un-Najizah, pg 51)

The method of creating an affiliation with the science of *fiqh*

Q: What *kitaabs* would you suggest studying to create an affiliation with the *fiqh*?

A: Study Badaai-`us-Sanaai`. It discusses many *usool* (principles) and *limm* (rationale). Study Shaami for *juz-iyyaat* (finer secondary issues), Fath-ul-Qadeer to understand the contradictory proofs and Allamah Zayla`ee's commentary on Kanz-ud-Daqaa'iq for deduction from *ahaadeeth*. Together with that study Allamah Abu Bakr Jassas Razi's Ahkaam-ul-Qur'aan since he firstly substantiates a *mas'alah* from an *aayat* (verse) followed by various other *aayaat* in support of

it. He thereafter substantiates it with the statements of the Sahaabah ﷺ.

Objection on a *mas'alah* of Fatawaa Mahmoodiya and its answer

Q: Hadhrat! It is stated in Bahishti Zewar that there is no *qadha* for the *sunnat salaah*, whereas it appears in Fatawaa Mahmoodiya, vol 1, pg 76 that it is *sunnat* to perform the *qadha* of *sunnats*.

A: *Qadha* has two definitions: (1) The definition that is in accordance to the *usooliyyeen* - experts in the principles of *fiqh*. (*Qadha* according to them refers to the performing of the likeness of a *waajib*). We understand that *qadha* will take place for something compulsory, and a *sunnat* is not *waajib* (compulsory). Hence, how can one make *qadha* of it? The *mas'alah* in Bahishti Zewar is based on this definition.

(2) The definition of *qadha* according to the *fuqahaa* is *badal* (substitute). The *mas'alah* in Fatawaa Mahmoodiya is based on this definition. The source for this is Ad-Durr-ul-Mukhtaar and its proof is that Nabi ﷺ had also performed the *qadha* for the sunnats of Fajr when he had missed the Fajr *salaah* on *Laylat-ut-Ta`rees*. (Tahaawi, vol 1, pg 195) Similarly, a *hadeeth* appears in Tahaawi, vol 1, pg 184 wherein it is stated that two *Sahaabah* (Ibnu Umar and Ibnu Abbas) reached the *musjid* whilst the Fajr *salaah* was in progress. Ibnu Abbas performed the Fajr *sunnats* and thereafter joined the *jamaat*, whilst Ibnu Umar directly joined the *jamaat*. After the completion of the Fajr *salaah*, he remained seated in his place until sunrise after which he performed the *qadha* of the *sunnats* of Fajr.

A *hadeeth* reported in Nasai, vol 1, pg 255 states: "Whoever leaves his *wird* (prescribed *ibaadat*) at night and thereafter makes up for it between Fajr and Zuhr, it will be as if he had performed it during the night."

The *fuqahaa* have also mentioned that if one was unable to perform the *sunnats* before Zuhr, he should perform them after Zuhr and they have termed it as *qadha*.

They also differ with regards to whether the four *rakaats* should be performed before or after the two *sunnats*. (Fatawaa Hindiyyah, vol 1, pg 112)

It is also established that Nabi ﷺ had performed the *qadha* of the Zuhr *sunnats*. It appears in Tahaawi, vol 1, pg 147 that Nabi ﷺ had not performed the two *sunnats* after Zuhr due to being occupied in a *deeni* (religious) matter. As a result of this, he performed the *qadha* of the two *sunnats* after the Asr *salaah*.

Nevertheless, *qadha* has the meaning of *badal* (substitute) in Fatawaa Mahmoodiya and not the meaning adopted by the *usooliyyeen* (experts of principles of *fiqh*).

آثر علمیہ

Academic issues

The semen of a man is only an aid

The cell that germinates in the womb of the woman is actually her ovum. The sperm of the man is only an aid and assistant. In reality, it is her ovum that fertilises.

The example that is given for it is that of curd and milk. The curd in reality is milk. One only requires whey to be added to the milk and it transforms into curd.

Similar is the sperm of a man.

True `*ishq* (love for Nabi ﷺ) is in following the *sunnat*

Q: A *buzurg* said that he does not revile or resent the ta`ziyah but he does prevent people from participating in it. However, those who participate in the ta`ziyah do so out of their love for Hadhrat Hasan and Husain رضي الله عنهما. Who knows that perhaps their love for him will be a means of benefit for them on the Day of Qiyaamah?

A: Whoever taught `*ishq* also showed the method of acquiring it and it was not from himself. True `*ishq* is in following the *sunnat* of Rasulullah ﷺ. Nabi ﷺ had once appointed a *sahaabi* as the governor of an area. Nabi ﷺ asked him to mount his conveyance whilst he (Nabi ﷺ) walked at his side advising him. Reflect over this. Nabi ﷺ was walking and this *sahaabi* was mounted on his conveyance. By this *sahaabi* remaining mounted on the conveyance, does it mean that he was void of humility and modesty? He had done as was instructed by Nabi ﷺ. This is the formula (for `*ishq*), that one should do in the manner he is instructed to do.

Three types of guests

Someone had once invited me for meals. I told the host that I also have a guest with me.

I then explained that there are three types of guests. Though this does not appear in any *kitaab*, but nevertheless there are three types of guests:

(1) The guest tells the host that he also has a guest and he takes him along with him.

(2) The guest tells the host to send the food over to him, because he has a guest with him. Hence, he does not attend the invitation nor does his guest. Instead, in honour of his guest he gets the food sent over to him.

(3) The person declines the invitation because of his guest.

The status of each guest is different and the host will determine each one's status. Nobody else will be able to determine the status of the guest.

How will others gain conviction?

A friend told me, "How have the times changed? People refuse to believe me even though I take a *qasam* (swear an oath). They think that I am lying."

I replied, "How do you expect them to be convinced with what you say whilst you yourself are not convinced? If you have conviction then others will be convinced. It is no fault of time. It is your fault."

The *ustaad* of Mulla Nizamuddeen

The first student to study the *dars-e-nizami* (syllabus implemented in the *madrasahs*) was Mulla Nizamuddeen Sahib Sahaalwi. Whilst teaching him, his ustaad would come across certain places which he could not understand. Until then no commentaries for the *kitaabs* were available, nor were there any footnotes written on these *kitaabs*. Hence, he would then refer to his *ustaad*. When answering him his *ustaad* would say, "This is Toosi's view and this is the view of so

and so." He would take the name of the author of every *kitaab* regarding which he was asked and mention his view.
He once asked his *ustaad*, "Hadhrat! You answer the questions spontaneously but why is it that when you are asked regarding a particular person (Toosi) you answer after some delay?"
He replied, "I have not formally studied any *kitaabs*. Whenever a question is posed to me, I focus my attention to Allah Ta`ala and he then sends to me the souls of the various personalities regarding whom I am asked. I then ask the souls the questions and they answer me. As far as this person is concerned, he is in the seventh level of *Jahannum* and he is dragged all the way from there. Therefore, there is a delay when answering matters pertaining to him."

The difference between an *ustaad* (lecturer) and a *peer* (spiritual mentor)

Q: What is the difference between an *ustaad* and a *peer*?
A: The word *ustaad* is general. It can refer to a wrestling instructor. It refers to anyone who teaches some art or science. It can also refer to one who teaches others the art of playing cards.
On the other hand, a *peer* is one who directs others to the path leading to Allah Ta`ala. It is imperative that he is also linked to Allah Ta`ala. It is not a pre-requisite for a teacher to be linked to Allah Ta`ala.

Q: Can a person be called a *peer* if he is linked to Allah Ta`ala, but he is not a *khaleefah* of any *buzurg*?
A: One of the meanings of *peer* is an old person. In Sharah Jaami, the author of Kaafiyah has been referred to as *shaikh* (aged), whereas he had not reached that age. He was referred to as *shaikh* because of his vast knowledge.

The difference between the claim of divinity of Fir`oun and Mansoor رحمة الله عليه

To combine two different matters is known as *haml*. For example, to combine Zaid (a person) and the word "standing". Both are completely different from each another. The manner of combining both is that the action of standing is transferred into the existence of Zaid. In this way, both would be one and the same. The person standing would be Zaid and Zaid would be the one standing.

ربّكم الأعلى *(Your Rabb, the most high)* is a separate entity and أنا (I) is a separate entity. Fir`oun had combined both by making ربّكم الأعلى part and parcel of أنا (himself), whereas this was absolutely incorrect. Therefore, Allah Ta`ala had punished him. Mansoor رحمة الله عليه had also said أنا الحق (I am *Haqq* i.e. Allah). However, this was totally different to what Fir`oun had said. Fir`oun had completely incorporated ربّكم الأعلى into أنا claiming divinity for himself, and Mansoor had annihilated أنا into الحق regarding himself to be a nonentity and Allah Ta`ala to be everything. Therefore, he will not be taken to task.

The definition of an organisation and Islam not being the name of an organisation

Q: Why is there no Islamic movement that assists others in order to propagate Islam as the Christians and Jews do?

A: Islam is not the name of any movement and it is incorrect to even call it a movement.

Firstly, understand the definition of a movement. A few people get together and pass a few resolutions. A chairman and his deputy are appointed to ensure that the resolutions are enforced. This is the definition of a movement.

As for the assistance that the Jews and Christians offer to others so that they may be attracted to their religion on account of their greed for wealth, then Islam does not offer this type of assistance. The

reason for this is that Islam is true and just. There is no need for greed in order to be attracted. Nevertheless, assisting others is an act of immense reward. Although few Muslims are neglectful in this respect, but many fulfil this responsibility through their *zakaat*, *sadaqah* etc. and also through the *bait-ul-maal*. Therefore, one cannot say that Muslims do not assist at all.

Pundit Diyanand was not a *muwahhid* (monotheist)

The elementary tenets of faith in the Aaryan faith are three:
(1) Ashoor (Brahman) - the composer of matter (2) Shunu - the protector (3) Shiyu - the one who dissolves matter.
Pundit Diyanand had written that they are monotheists. However, they imagine that these three qualities also exist in the *makhlooq* (creation). They believe that the creation share the same qualities as the *Khaaliq* (creator) i.e. Allah Ta`ala. How can they ever be monotheists?

The definition of *mahaal* and *tashakhkhus*

Mahaal refers to such a concept whose acceptance would result in changing and adjusting the attributes and the being of Allah Ta`ala. This is how it has been explained in the marginal notes of Shams-e-Baazighah. *Tashakhkhus* refers to the point where existence and non-existence meet i.e. the deciding factor.

Amendments to a poem

Moulana Ahmad Sahib Partabgadhi رحمة الله عليه had amended the following poem:

کہاں میں اور کہاں یہ نکہت گل --- نسیم صبح تیری مہربانی

What a vast difference between this beautiful fragrance of the rose and myself. O breeze of the morning! This is your grace.

by saying:

کہاں میں اور کہاں یہ کیفیت ایمان --- میرے اللہ تیری مہربانی

What am I in comparison to this gift of Imaan? O my Allah! This is Your favour.

An excellent lecture

An excellent lecture is that which is confined to *aayaat* and *ahaadeeth* and there is no input from the speaker. The translation of the *aayaat* and *ahaadeeth* will suffice.

The world is a place of deception

This world is a place of deception. In the *saff* (row) where Hadhrat Abu Bakr ﷺ stood, Abdullah bin Ubayy bin Salool the leader of the *munaafiqeen* (hypocrites) would also stand. Similarly, one would find the authentic proofs mixed with the false proofs.

The mistake in the manner adopted

What is the outcome of the rallies that Muslims arrange to express their displeasure with the government? Instead, we should create such a type of value for the Muslims in the heart of the government that they would be unable to tolerate the slightest displeasure of the Muslims. However, this will only be possible once we become practising Muslims. There will be no results by us merely saying that we love Allah Ta`ala and Nabi ﷺ.

Formula for putting on weight

Hadhrat `Aaishah رضي الله عنها was very thin. Someone had suggested to her to eat *khajjoor* (dates) and cucumbers to put on weight.

A preface to Tambeeh-ut-Tarabi

There were many distortions made to Shaikh Ibnul `Arabi's *kitaab*, Futoohaat-e-Makkiyyah. Many passages were added and attributed to him.

Hadhrat Thanwi رحمة الله عليه researched the entire *kitaab* and wrote a treatise titled *'Tambeeh-ut-Tarabi fi Tanzeeh-ish-Shaikh Ibnil*

`Arabi' wherein he highlighted the distortions made to Futoohaat-e-Makkiyyah as there were several passages in the very same *kitaab* that contradicted each other.

The cause for hatred between the rich and poor

The rich and the poor each have a responsibility. The rich have wilfully forgotten their responsibility but remember the responsibility of the poor, whereas the poor have deliberately forgotten their responsibility and remember the responsibility of the rich.

The poor tell the rich: "اتوا الزكوة (Discharge *zakaat*). *Zakaat* is one of the fundamentals of Islam."

The rich in turn tell the poor: "Do not beg. The *hadeeth* prohibits begging."

Each one has become negligent of his duty because of which the conditions have worsened. The rich are angry with the poor and likewise the poor are angry with the rich. If every one of them focuses on his duty and does not become negligent in it there will be no situation of hatred between them.

The difference between *israar* (persistence) and *mudaawamat* (consistency)

Q: What is the difference between *israar* and *mudaawamat*?

A: One should first examine the position of the good deeds he wishes to carry out. If by leaving it out, he feels that he has committed a sin then this is *israar*. However, if he feels that he has only left out a good deed then this is *mudaawamat* and *muwaazabat*.

Why do people writeقطمير - *qitmeer* on letters?

Q: Is there any basis for people writing القطمير on a letter?

A: This is done as a good omen for protection in order that the letter reaches its destination safely. Qitmeer was the dog of the *ashaab-e-kahf* (companions of the cave). Just as the dog sat at the entrance of the cave guarding them so that nobody could enter, in the like

manner قطمير is written on a letter so that nobody reads it. Hence, there is no reason for objection.

Several leaders and their qualities

Q: Can different people be appointed as leaders for the different departments of *Deen*?
A: Yes. In *'Tareekh-e-Tamaddun-e-Islami'*, a table has been drawn showing the leaders of the various departments.

Q: What are the qualities one needs to possess in order to be appointed as a leader?
A: One should have the necessary qualifications for the department in which he has been appointed. For example, the person appointed as the head of the cooking department should have the expertise of preparing meals. An *Imaam* should possess the qualities that an *Imaam* is required to possess, and a *qaadhi* (judge) needs to possess the qualities that are required for that post.

Imaam Mahdi

Q: Some people say that they have seen Imaam Mahdi. Some said that he was present when the troubles had broken out in the Haram Shareef.
A: Everybody was killed in those troubles including that "Imaam Mahdi".

Q: If he was Imaam Mahdi then how could he have been killed because he will live till the arrival of Hadhrat `Isa عليه السلام?
A: Someone informed me twenty-five years ago that Imaam Mahdi was born and that Hadhrat Mikaeel had informed him. However, he has not appeared as yet. Hadhrat Mekaeel had indicated to him that he was the size of an arms length at that time.

Poetry and *adab* (literature)

When poems are given to me I first examine the *wazan* (poetic scale) on which it is written before reading it. If I know the *wazan* then I will read it correctly and if I do not know the *wazan* then I will be unable to read the poem. This is through the *barkat* (blessing) of Moulana Kemilpuri who had taken my exams when I was studying *faarsi* (Persian).

He had told me, "Molwi Mahmood Sahib! You do not know how to read poetry correctly." I then began studying *`aroodh* (versification/prosody) by myself without the assistance of an *ustaad*. I tried to say a poem to fit every *wazan* immaterial as to whether it made sense or not, but I had to get the *wazan* correct. However, I was unable to master two *wazans* and I cannot read those *wazans* correctly.

Q: What is the *wazan* of the following poem:

پیر کے دن پیر ہدی آنے کو ہے

مجلس می خوار میں خود میکدہ آنے کو ہے

A: The *wazan* is *faa`ilaat*, *faa`ilaat*, *faa`ilaat*, *faa`ilan*. The word *peer-e-huda* was used in a poem regarding Shaikh Abdul Qaahir Jurjaani at the end of Nahwu Meer. The poem is as follows:

عامل اندر نحو صد باشد چنیں فرمودہ اند

شیخ عبد القاہر جرجانی پیر ہدی

("There are a hundred `aamils in nahw [Arabic grammar]" said Shaikh Abdul Qaahir Jurjaani the leader of guidance).

Q: Can the word *peer-e-huda* be used for others?
A: Yes. It is correct to use it for others.

(In the *majlis* someone had said that *peer-e-huda* could be used for Hadhrat Shaikh-ul-Hadeeth Moulana Zakariyya رحمة الله عليه and Hadhrat

Mufti Sahib was his *khaleefah*. Hadhrat Mufti Sahib asked that person what he had said, but he remained silent.)

The *wazan* of the poem is the same as of the following poem:

چودہ سودوایک شعبان پیر کادن بعد عصر

ہے یہ تاریخ وصال حضرت شیخ الحدیث

Monday the first of Sha`baan 1402 A.H. after Asr was the date of the demise of Hadhrat Shaikh-ul-Hadeeth.

چودہ سو دو is *faa`ilaat,* ایک شعبان is *faa`ilaat,* پیر کا دن is *faa`ilaat,* بعد عصر is *faa`ilaat,* ہے یہ تاری is *faa`ilaat,* خ وصال is *faa`ilaat,* حضرت شی is *faa`ilaat* and خ الحدیث is *faa`ilaat*.

This *wazan* is called *bahr-e-ramal*. The fourth portion is *faa`ilaat*.

Ghayaath-ul-Lughaat has written an entire booklet specifically explaining the word *`aroodh*. An example has been presented for each *wazan*.

Q: Are the *auzaan* (pl. of *wazan*) that appear in Urdu applicable to Faarsi (Persian) as well?

A: Yes. The *auzaan* in the Faarsi book Bostaan are *fa`oolun fa`oolun fa`oolun fa`oolun*, and the *auzaan* in Mathnawi Zulaikha are *mafaa`ilu mafaa`eelu fa`oolun*. The *auzaan* in Arabic, Persian and Urdu are all the same. شفيع مطاع نبي كريم صلى الله عليه وسلم

Q: What is the *wazan* of the following poem:

زکسب خاص متو ساخت مسجد

کہ محرابش دخول خاص وعام ست

Mattu had built such a musjid with his special earnings that everyone can enter its mihraab.

A: Its *wazan* is *mafaa`eelu mafaa`eelu fa`oolun*. This is also the *wazan* of the following poem:

ترا ہر سانس نخل موسوی ہے

یہ جزر و مد جواہر کی لڑی ہے

Every breath of yours is like the staff of Moosa عليه السلام *This ebb and flow of the sea is a string of jewels.*

ترا ہر س is *mafaa`eelan*, نس نخل مو is *mafaa`eelan*, سوی ہے is *fa`ool*, یہ جزر و مد is *mafaa`eelan*, جواہر کی is *mafaa`eelan* and لڑی ہے is *fa`ool*.

I had once taught this to the *Iftaa* students for they will not get another opportunity to study this after graduating.

Peer and *Murshid-e-Kamil*

Zowq (a famous poet) was the tutor of the King Zafar. He had written a letter addressed to the king and prior to sending it he showed it to Ghalib. Wrinkling his nose he said, "You have adopted such an excellent format. You are the king's tutor whereas you have addressed the letter to him saying: The perfect *peer* and *murshid* (spiritual leader and guide)."

Zowq replied, "Did you read the letter correctly?"

Ghalib surprisingly asked, "Then what is it?"

He replied, "To the *peer* of the *murshid-e-kamil*."

Two arms longer than the long night separation

A dancing concert was held in Delhi and many poets were present. The dancer was tall. When she came close to one of the poets, he said: طول شب فرقت سے بھی دو ہاتھ بڑی ہے (You are two arms longer than the length of the separation of the long night.)

On hearing this, she stamped her foot and changed her direction together with changing her style of dancing and singing. When she came close to this poet for the second time, she feared him saying another couplet, which he did. He addressed her saying: وہ زلف مسلسل جو ترے رخ پہ پڑی ہے (It is the plait that is hanging over your cheek.)

Moustaches

There was a discussion amongst a few people concerning the different services rendered to *Deen*. A group of people whose beards were shaven, had long moustaches and were wearing ties said, "Those with beards think that the only service to *Deen* is in growing beards."

On hearing this, someone with a beard replied to them in the form of poetry:

بظاہر تو اسلام ورد زباں ہے
مگر شان اسلام ان میں کہاں ہے

It apparently seems that they have memorised the whole of Islam, but where is the glory of Islam to be seen in them?

جو نکٹائی کالر گلے میں عیاں ہے
مسلمان ہونیکا بس یہ نشاں ہے

Are the ties that are tied around their necks the only sign of them being Muslims?

بہار ان کی مونچھوں پہ آئی ہوئی ہے
خزاں ان کی داڑھی پہ چھائی ہوئی ہے

Spring has spread over their moustaches and autumn has covered their beards.

شب ہجر عاشق سے مونچھیں بڑی ہیں
وہ گیسوئے خوباں سے چونچیں لڑی ہیں

Their moustaches have grown longer than the length of the night of the beloved's separation and the beaks (moustaches) are in a fight with the forelocks of the beautiful maidens.

کھڑی ہیں تو ایک آبنوسی چھڑی ہیں
جھکی ہیں تو سینے پہ بس آپڑی ہیں

When the moustaches are made to stand they are walking sticks made of ebony and when they are left loose they fall onto their chests.

ظریفوں نے اس پہ بھی پھبتی کہی ہے
کہ پھیلائے پر چیل بیٹھی ہوئی ہے

The witty ones have jested at them and said that the eagles have sat and spread out their wings.

Three things that have no contradiction

There are three things that never contradict each another:
(1) The actual occurrence of an incident (2) The information of a truthful person
(3) Sound reasoning and intellect
Sound reasoning perceives the actual occurrence correctly and it is present at the actual occurrence. The information of a truthful person complies with this. Therefore, there is never a contradiction in these three matters.

Wujood (Existence) and different types of graves

Q: Molwi Ahmad Radha Khan has written in a book that there are three types of graves: (1) A grave on earth which is below the ground (2) A grave in the *`aalam-e-mithaal* (realm of similes) which is exactly the same as the one on earth (3) A grave above it in the *`aalam-e-mushaahadah* (realm of witnessing).
However he has not quoted any reference. I have searched the *kitaabs* but to no avail.
A: *Insha-Allah* you will not find it. Nevertheless, there are few types of existence:

(1) The *dunya* (world) (2) The *`aalam-e-mithaal* (3) A realm after it.
However, this is only accepted by the Sufis. The *muhadditheen* disagree.

The reality of the transmigration of the soul and its answer

In reply to someone, Hadhrat said that the meaning of reincarnation is that after death, the soul is given a new life and transformed into another figure based on the deeds carried out in the previous life. For example, one who had committed adultery with the wife of a Brahman (Hindu priest), will be transformed into a cow in the next life and one who murdered a Brahman will be transformed into a tree.
The answer to this is that the purpose for meting out punishment is that the perpetrator should not commit the wrong in future and others should take a lesson from it. If one has to catch a dog and ask it what it was in its previous life and what sin it had committed, will it ever reply? It will never speak. Thus, this cannot be a preventive measure for people committing the wrong. Therefore, the belief of reincarnation is absolutely baseless and cannot be substantiated.

Ghunyat-ut-Taalibeen

Ghunyat-ut-Taalibeen is neither a *hadeeth* book nor a book on *fiqh*. It has historical facts. Therefore, it will be incorrect to issue a *fatwa* from this *kitaab*. There is another book similar to it called *Musaamiraat*.

Who formulated the numerical value of the Arabic alphabets?

Q: Who formulated the numerical value of the Arabic alphabets?
A: I do not know. It is something that has been transmitted from the ancient times. Thus, we find that when Nabi ﷺ had recited الٓمٓ to the

Jews, they calculated its numerical value that *alif* is equivalent to one, *laam* is thirty and *meem* is forty, which adds up to seventy-one. They then said, "Never was a *nabi* informed of the lifespan of his *ummat*, whereas he has been informed. It is seventy-one. Hence, what will you do with such a *deen* whose lifespan is so short?"
On hearing this, Nabi ﷺ smiled. They then asked, "Are there are any others besides this?"
Nabi ﷺ read: الٓمٓصٓ, الٓمٓرٰ, الٓرٰ. After calculating the numerical value of each they said, "Now his situation has become unclear to us."

Nihaayat-ul-Amal

Qaadhi Fudhail Dimyati has written a *kitaab* called: *Nihaayat-ul-Amal li man Talaba fee Sihhat-il-`Aqeedati wal `Amal*. This *kitaab* is in Mazaahir-ul-Uloom's library.
It is stated therein that a person will not be exempt from *amar bil ma`roof* (enjoining good) and *nahi `anil-munkar* (forbidding evil) even at the time he is committing a sin, to the extent that if he is committing *zina* (adultery), he should order the woman to cover her face, because it is *haraam* for a male to view the face of a *na-mahram* woman.
It is also stated in the same *kitaab*, that one deserves to be killed if he believes that Nabi ﷺ was delivered through the private organ at the time of birth.

Studying *hikmat* (medicine)

Although I do not practise medicine but I did study a few books on this subject.

Taareekhi names (names based on the numerical value of the date of birth)

Q: Nowadays people keep *taareekhi* names. Is there any basis for this?

A: This is something ancient. It is not new and some people have great expertise in this science. One of my *ustaads* was an expert in it. Once, my wife gave birth to a girl. I asked him to suggest a name. He replied, "Her *taareekhee* name is *kaalee murghee* (black hen)."
When my son was born, he told me, "His *taareekhee* name is *murgh-e-`ajab*."
When another son was born, he kept the name Manzoor-uz-Zamaan. One will be able to calculate the date through the name.

Q: Isn't the name *kaalee murghee* contrary to the *hadeeth*: فلعن اسمه (The name will curse him)
A: Keeping an appropriate name is a different issue. I am only discussing the topic of keeping *taareekhee* names and having expertise in this field.

One advice

If one sees a mistake in someone who holds him in high esteem then he should correct
him in a kind manner. If he persists then he should reprimand him and if he still persists then he should not pursue the matter any further. In this way, there will be no ill feelings between the two and no anger. (This is a special advice for the *ustaad*, principal and *shaikh*.)

Definition of *tasalsul* (eternity of matter)

Tasalsul is defined as: امور مادیہ مرتبہ موجودہ بالفعل غیر متنازعہ.

Philosophers have presented fifty-three arguments in order to disprove *tasalsul*, but the *mutakallimeen* (experts in the science of belief) have answered each one of them. This appears in a booklet at the end of Shams-e-Baazigha. However, today the *Ulama* are graduating without even hearing the name Shams-e-Baazigha. Neither is its subject matter known, nor its author. Where is the *kitaab* taught nowadays?

Definition of `*adad* and its different types

`*Adad* is defined as "half the result of the addition of numbers on either side". For example, the `*adad* three. It has two on one side and four on the other. When both are added, it results in six and half of it is three. Take 11. It has ten on one side and twelve on the other side. When added they result in 22 and half of it is 11.

There are three types of `*adad*: (1) *Zaa-id* (2) *Musaawee* (3) *Naaqis*
If the combination of all the numbers that a particular number equally results in when divided by fractions are more than that particular number then it is called *Zaa-id*. For example, 12. It is equally divided by 1/2 = 6, 1/4 = 3, 1/3 = 4 and 1/6 = 2. When the results are added they add up to 15 and this is more than 12. Hence, 12 is *Zaa-id*.
If the numbers when added are the same as that particular number then it is called *Musaawee*. For example, 6. It is dividable by 1/2 = 3, 1/3 = 2 and 1/6 = 1, which when added are result in 6.
If the result adds up to lesser than the particular number then it is called *Naaqis*. For example, the number 8. The numbers it can be divided by 1/2 = 4, 1/4 = 2 and 1/8 = 1. When added the results add up to 7. Hence, 8 is *Naaqis*.

Difference between قرب *(qurb)*, قربى *(qurbaa)* and قربة *(qurbat)*

There is a difference between *qurb*, *qurbaa* and *qurbat*. *Qurb* is used for something in close proximity, *qurba* is used for a close relative and *qurbat* is used for a rank.

Difference between رؤية *ru'yat*, رأي *ra'yun* and رؤيا *ru'yaa*

The verb رأى يرى – *ra-'aa yaraa* has three root words: *ru'yat*, *ra'yun* and *ru'yaa*. The difference between them is that *ru'yat* is نظر من العين

(sight), *ra'yun* is نظر من القلب (perceiving with the heart) and *ru'yaa* is نظر في المنام (dream).

One cannot use his discretion in *shar`ee* laws that pertain to numbers

One cannot use his discretion in *shar`ee* laws pertaining to numbers (e.g. a divorced woman who is not pregnant will sit in *iddat* for the period of three menses or three months.) because the *shari`ah* has not explained any *illat* (rationale) for it. Those who have given any explanation then they are only *masaalih* (expediencies) and not *ilal* (genuine reasons).

The views expressed by قيل *(it has been stated)*

When any view is expressed by قيل or رُوِيَ (it is reported) and it comes after a view expressed by قال or رَوَى then this is a sign of it (the second view) being weak. However if the first statement or view is expressed by قيل etc. then it does not necessarily mean that it is a weak view.

Which husband will a woman receive in Jannah if she had several husbands in the *dunya* (world)?

Q: If a woman had several husbands in the *dunya* and all of them enter *Jannah*, which one of them will be her husband?

A: There are two views regarding this: (1) Her last husband (2) She will have a choice. Both these views are mentioned in the book *Bustaan* written by Faqeeh Abul Laith.

There will be no night in *Jannah*

Q: When people will visit each another in *Jannah*, will it be possible for then to spend a few nights at the next person's place?

A: There will be no night in *Jannah*. Instead, it will be bright like the brightness prior to sunrise.

Was it Isma`eel ﷤ or Ishaaq ﷤ that was offered for the sacrifice?

There is a difference of opinion as to whether Isma`eel ﷤ or Ishaaq ﷤ was offered for the sacrifice. Some are of the opinion that it was Isma`eel ﷤ and according to some it was Ishaaq ﷤. However, the common and preferred view is that it was Isma`eel ﷤, although the Bani Israeel say that it was Ishaaq ﷤.

The reason for preferring the first view is that there is consensus of opinion that Nabi ﷺ is from the offspring of Isma`eel ﷤ and Nabi ﷺ has mentioned in a *hadeeth*: انا ابن الذبيحين (I am the son of the two who were sacrificed.)

One of the two was the father of Nabi ﷺ and it is definite that the other was Isma`eel ﷤. (Mishkaat, vol 1, pg 263)

The incident of Isma`eel ﷤ is known to all.

The incident of Nabi's ﷺ father Abdullah being slaughtered is as follows:

Abdul Muttalib intended to dig up the Zam Zam well after seeing a dream (for its location was unknown). His brother prevented him from doing so and told him, "You have already gained virtue over us on account of you being in charge of the Ka`bah. Now, you will gain an additional virtue over us by digging up the Zam Zam well."

He had married several women and altogether twelve sons were born to them. He had taken a vow that if he accomplished the task of digging up the Zam Zam well, he would sacrifice one of his sons.

Subsequently, when his sons became of age he handed over to each one of them a sword and informed his brothers that he was now going to accomplish the task of digging up the Zam Zam well. Out of fear, his brothers did not prevent him from digging the well and he went ahead and he was successful.

The time had now come for him to fulfil his vow. He cast lots and the name of his youngest son, Abdullah appeared. When Abdullah's

maternal grandparents heard of his father's ambition, they prevented him from doing so and told him, "You have other sons. Why don't you sacrifice one of them?"

He replied, "Abdullah's name appeared when the lots were cast."

They requested him to cast the lots again and Abdullah's name appeared again. Eventually, they decided to go to a fortune-teller who used to pass decisions for people in their matters at that time.

She asked, "What is the blood money for a life?"

They replied that it was ten camels.

She said, "Well! Take out ten camels and cast lots with the name Abdullah against the ten camels."

Once again, it was the name of Abdullah that appeared. She then asked them to add ten more camels to the lot and cast. It was again Abdullah's name that appeared. She asked them to continue adding ten camels each time and continue drawing lots. Her instructions were carried out. When the camels reached a hundred, the lot of the camels appeared. Hence, Abdul Muttalib sacrificed the hundred camels and distributed the meat among the Arab tribes. The *shari`ah* of Islam has also stipulated a hundred camels as the blood money for a life. (Tawareekh-e-Haabeeb-e-Ilaah, Pg 10)

Explanation of some sentences

Some students from the *madrasah* in Gangoh had come to Hadhrat. He asked them the sentence construction for each of the following sentences:

(1) كَانكَانِ مَارَمَيْنَا

(2) يُوْسُفِ زُلَيْخَا

(3) شَطْرَنْجًا أَبَاحَنِيْفَةً هُوَ الشَّافِعِيُّ

When they were unable to answer Hadhrat said that كَانكَانِ is the dual of the *ism-e-faa`il* and its *ism-e-masdar* (root word) is كنك and مَارَمَيْنَا is in the plural tense of the past negative tense.

يُوْسُ is the concussed form of يا يوسف. The *harf-e-nidaa* يا was dropped off and فِ is in the imperative tense on the scale of قِ and its root word is وفاء and زُلَيْخا is the *maf`ool*.

In شَطْرَنْجًا أَباحَنِيْفَتىً هُوَ الشَّافِعِيُّ the *maf`ool* has been brought forward. أَبَاحَ is the verb of the past tense and نِي is the second *maf`ool*. فَتىً is a *ism-e-maqsoor* which is the *faa-`il* of أَبَاحَ and its *i`raab* is the same in all three conditions. And the هُوَ in هُوَ الشَّافِعِيُّ refers to فَتىً and its *khabar* is الشَّافِعِيُّ.

Explanation of نحو مير, حافظ and قاضي

Hadhrat Moulana As`ad Madani Sahib's (رحمة الله عليه) son Muhtaram Mahmood Mia had come to Hadhrat in Chatta Musjid. Hadhrat asked him the names of the *kitaabs* he was studying. He replied that he was studying نحو مير.

Hadhrat asked him whether نحو مير is a *seeghah* or not. He then asked him regarding حافظ and قاضي. When he remained silent, Hadhrat said that نحو مير is an *ism* (noun) on the scale of خَنْدَرِيْسٌ. حافظ is in the imperative tense which is masculine and it is on the scale of مفاعلة and its root word is محافظة. قاضي is in the imperative tense which is feminine and it comes on the scale of مفاعلة and its root word is مقاضاة.

The truth of Islam and the correctness of the Hanafi mazhab

Hadhrat Moulana Thanwi رحمة الله عليه had mentioned that someone said that if Islam was false then a person of the calibre of Imaam Ghazaali would not have been a Muslim. He exclaimed, "I say that if the *Hanafi mazhab* was incorrect then a person of the calibre of Moulana Shah Anwar Kashmiri would not have followed the *Hanafi mazhab*."

Hadhrat Mufti Sahib then said that Moulana Anwar Shah Sahib was much younger than Hadhrat Thanwi. Hadhrat Thanwi was born in 1280 A.H. and Moulana Anwar Shah Sahib was born in 1292 A.H. Thus, Hadhrat Shah Sahib was 12 years younger than Moulana Thanwi.
Hadhrat Shah Sahib had passed away in 1352 A.H. whilst Hadhrat Thanwi passed away in 1362 A.H.

Ibnu Taymiyyah in the view of certain scholars

Ibnu Taymiyyah had exceeded the bounds regarding the Ahle Bait.
Hadhrat Thanwi رحمة الله عليه had titled him and (his student) Ibnu Qayyim as *Sultaan-ul-Qalam* (masters of the pen) as they would continue writing without seeing whose head was being chopped off and who they were opposing.
Shah Abdul Azeez has written in Fatawaa Azeezi regarding Ibnu Taymiyyah that his words are not worthy of accepting.
Moulana Shams-ud-Deen Afghani رحمة الله عليه had originally written his *kitaab Al-Jawaahir-ul-Bahiyyah `ala Sharh-il-`Aqaaid-in-Nasafiyyah* as a commentary, but in reality it was a refutation of Ibnu Taymiyyah.
However, Moulana Shabbeer Ahmad Uthmani رحمة الله عليه was an admirer of Ibnu Taymiyyah. In *Bazl-ul-Majhood*, Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه had used the title “Shaikh-ul-Islam” for Ibnu Taymiyyah when quoting him and at times, he did not accept his views.
However, in the *zail* (minor addition) of *Tazkirat-ul-Huffaaz* (Pg 316) it is mentioned that whoever gives the title of “Shaikh-ul-Islam” to Ibnu Taymiyyah is a *kaafir*.
ثم صار يصرح (أي العلاء البخاري) في مجلسه بأن من أطلق على ابن تيمية شيخ الإسلام يكفر بهذا الإطلاق

The differences amongst the Four Imaams are not regarding truth and falsehood

The *mazhabs* of the *a'immah arba`ah* are all true and the differences are not that of falsehood, but rather of inaccuracy and accuracy.

The followers of one *Imaam* say regarding their *mazhab*: مذهبنا صواب يحتمل الخطأ (Our *mazhab* is correct with the possibility of error.) and with regards to other *mazhabs*: مذهب غيرنا خطأ يحتمل الصواب (The *mazhab* of others is incorrect with the possibility of being correct.) (Ad-Durr-ul-Mukhtaar, Vol 1, Pg 33)

The reason for this is that the basic principles and beliefs are the same according to all four *Imaams*. The differences only exist in secondary matters that arise through *ijtihaad* and this conforms to the *hadeeth*: اختلاف أمتي رحمة (Differences in my *ummat* are a source of mercy.) Thus, one will find that the people of a certain area have adopted the *Hanafi mazhab* and it is difficult to practise on another *mazhab* in that place. Similarly, the people of another area have adopted the *Shaafi`ee mazhab* and it is difficult to practise another *mazhab* in that town. We understand that this *ikhtilaaf* (difference) is not an evil thing. One who follows a particular *mazhab* should not be considered as a sinner or deviate.

Types of people

There are three types of people:

1) One who only fulfils his desires. Whatever he desires he fulfils. If he has the desire to eat he will eat, if he has the desire to steal he will steal, and in the same vein he will even hit a person if he so desires. Such a person is likened to an animal that is not concerned whether it grazes in the land of its owner or not. It is only concerned about eating. When relieving itself it is does not care as to whether the area is meant for resting and not for relieving. Such a person could also be likened to a senseless child who fulfils his desires. The child will urinate on anybody, to the extent that a child had even urinated on Nabi ﷺ (Bukhaari, Vol 2, Pg 821)

A family child had caught hold of a scorpion that was on the ground and its fangs were raised. On seeing this, the mother became worried and shook the child's hand resulting in the scorpion falling onto the ground. She then killed it.

2) One who examines his desire with his reasoning and intellect, as to whether it conforms to it or not. For example, a person is desirous of usurping another person's wealth, but his reasoning warns him that he will be caught and punished. As a result, he abstains from going ahead. Similarly, one had the desire of relieving himself in his home, but his reasoning advises him that the stench would spread throughout the house.
In these two categories, Muslims and non-Muslims are alike.

3) Those who follow the *shari`ah* in spite of it going against their reasoning. If *shari`ah* allows him he goes ahead, otherwise he abstains from it. This is because *shari`ah* is the law of Allah Ta`ala who is *Khaaliq* (the creator), *`Aalim* (all knowing) and *Hakeem* (wise). No injunction of Allah Ta`ala is void of wisdom and benefit. This category is exclusive to Muslims, and this is the beauty of the Muslims through which they gain virtue and superiority over others.

Ifta (issuing fatwa), teaching, lecturing and raising objections

Hadhrat Qari Muhammad Tayyib Sahib رحمة الله عليه had delivered a lecture at a *tableeghi ijtima* in Saharanpur. In his lecture, he proved the six points of *tableegh* from the Qur'aan and *hadeeth*.
He had also stated that our elders have mentioned that there are three things: (1) *ifta* (issuing fatwa) (2) *tadrees* (teaching) (3) *wa`z* (lecturing).
From the three, *ifta* is the most difficult because one needs to be very skilled and it is a matter of great responsibility. Teaching is easier than this and lecturing is even easier, because one does not require that amount of expertise as is required for teaching and *ifta*. He then

said that I (Qari Tayyib Sahib) add to this and say that there is a fourth category and that is *i`tiraadh* (raising objections). One does not require any expertise to raise an objection. In fact, one needs to be incapable in order to raise objections.

Who formulated the alphabets?

Questioner: Who formulated the alphabets?

Hadhrat: Who had kept the name Aadam for Aadam عليه السلام? Who formulated the *alif* in the beginning, then the *daal* and the *meem*?

Questioner: Allah had done so.

Hadhrat: Allah had formulated all these things. Who had formed and created the trees, sky, the earth, moon, sun, vegetation and all other living organisms?

Questioner: Allah.

Hadhrat: So it is Allah Ta`ala who created all these things.

Mulla Hasan, Qaadhi Mubarak and Hamdullah

It is commonly known that Mulla Hasan did not understand nor was he able to make others understand. Qaadhi Mubarak had understood but was unable to make others understand. It was Hamdullah who understood and was able to explain it to others. (All three were commentators of the book *Sullam*.)

Why are there different religions?

Q: Hadhrat! When all humans originate from Hadhrat Aadam عليه السلام and Hawwa then why do we find people following different religions? Some are Muslims, some Christians whilst others are Jews etc.

A: Look at your hand. It has five fingers but none of them is the same. One will be small and another will be thick, whilst yet another will be thin.

Similarly, a couple has several children who have lot of differences. One is strong whilst the other is weak. One is tall whilst the other is short. One is a boy and the other is a girl. One will be fat whilst the

other is thin. One is fair in complexion and the other is dark. One is well behaved and the other misbehaves. One brings joy to the parents whilst the other is a burden on them. In the same way, understand the difference in religion. Perhaps this may answer your objection.

Sorcery, charms and spells

Q: What is *sihr* (sorcery)?
A: It is linked to the adopting of certain *asbaab* (measures). It is not a sign of acceptance or any supernatural feat. One acquires it by adopting specific discreet means. Whoever adopts it may acquire it. It appears in the sixth volume of *Imdaad-ul-Fatawaa* that Hadhrat Thanwi had asked Hadhrat Saharanpuri the difference between a genuine *nabi* and an imposter, because an imposter also carries out supernatural feats with the claim of *nubuwwat*. What is the proof to show that an impostor will not be able to carry out supernatural feats with the claim of *nubuwwat*?
Hadhrat Saharanpuri had then answered him.
من شاء فليراجع (Whoever wishes to study it should refer to *Imdaad-ul-Fatawaa*.)[44]

Q: What is the reality of charms and spells?
A: They are also part of *sihr*. It is only a difference in name.

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[44] The question is as follows: A *mu`jizah* (miracle) cannot be a proof for the *nubuwwat* of the *ambiyaa* for there are no explicit and definite intellectual or reported proofs that show that an impostor cannot carry out any supernatural feats. Moreover, even if there are any *naqli* (reported) proofs then they are insufficient, because this subject deals with *`aqliyyaat* (logic).
Hadhrat Saharanpuri's answer is as follows: The non-occurrence of supernatural feats at the hands of an impostor is not *`aqli*, rather it is *`aadi* i.e. it is the system of Allah Ta`ala not to allow supernatural feats to transpire at the hands of an impostor. The non-occurrence of supernatural feats at the hands of imposters is neither intellectually accepted nor natural. (Imdaad-ul-Fatawaa, Vol 6, Pg 161/162) Hadhrat Thanwi thereafter raised an objection on this answer, which Hadhrat Saharanpuri had answered. It appears on pages 264/265.

Instituting *qisaas* (equality in punishment) on one who kills another through *sihr*

Q: Will *qisaas* be enforced on a person if he kills someone through *sihr* (sorcery)?
A: *Qisaas* is only necessary in cases where the killing was by means of a sharp object like a sword etc., through which a person generally dies. If someone kills another person in any other manner then *qisaas* will not be enforced. Nevertheless, the person may be executed by the state on account of spreading corruption, but not due to *qisaas*. He will be killed as a deterrent for others to stay away from this.

Majzoob (one not in control of his senses), *mas-hoor* (person affected by sorcery) and *mareedh* (sick person)

Q: What is the difference between a *majzoob* (one not in control of his senses), *mas-hoor* (person affected by sorcery) and a *mareedh* (sick person)?
A: All their symptoms are the same.

Q: Sometimes *majzoobs* show others useful things. How do they learn this?
A: The condition of *majzoobs* is such that when the things of the unseen are unveiled to them they lose their senses and remain in filth.

A king had once married a girl but whenever he would go in seclusion with her, he would become impotent. He became perturbed and addressed the *ulama* and pious and gave them an ultimatum of solving his problem within three days. At this, his advisors became perturbed as well.
Amongst them was an extremely intelligent minister who realised that this problem was beyond their ability. He decided to visit a *majzoob* living in the wilderness. After listening to the problem the *majzoob* replied, "It seems that the girl is the king's relative."
The advisor returned to the king and informed him of what the *majzoob* had said. Investigations were carried out and it unfolded that

the king had previously divorced his pregnant wife. This girl was the very same child.
One can well imagine what would have been the consequences if the king committed a *haraam* act. Allah Ta`ala had safeguarded the king from committing a *haraam* act so that its ill effects would not pass on to his subjects. The king himself was a pious and upright person.

Ruling without thorough examination

To issue an unconditional ruling without thorough examination, whether it is a positive ruling or a negative ruling is unacceptable.

Origin of the word قافلة (caravan)

The word قافلة - *qaafilah* comes from the root word قفل - *qafl*, which means to return. As a good omen a group of travellers is called *qaafilah* since they are now leaving and may Allah Ta`ala allow them to return safely.

A common error becomes a part of eloquence

A common mistake in speech is considered as part of eloquence. For example, in Urdu the word دامن is actually داماں. Similarly, in Arabic the word خير is actually خيّر which is a *sifat-e-mushabbah*. Similar are the words طيّب, جيّد and سيّد. The *tashdeed* in all of them could be dropped off.

The absence of a proof to an entity is no proof of the absence of the entity

In any situation, the absence of a proof does not prove the non-existence of an entity. This is irrespective whether a specific proof is not present, or any proof is not found or a specific proof is not found or a specific proof of a specific level is not found. Moulana Isma`eel Shaheed Sahib has written in this manner in *`Abaqaat*.

How will the entire creation be gathered on the plains of *Hashr* (resurrection)?

Pundit Diyanand Saraswati had once said that it is impossible for all the people of the past, present and future to be gathered on one plain. Hadhrat Moulana Qasim Nanotwi replied, "A person sees in a dream that all the people of the past are gathered at one time. How is that possible?"

Imaam Shaafi`ee رحمة الله عليه was the step son of Imaam Muhammad رحمة الله عليه and Allamah Suyooti رحمة الله عليه was the step son of Ibnu Humaam

Imaam Muhammad رحمة الله عليه married the mother of Imaam Shaafi`ee رحمة الله عليه after the demise of his father. In this way Imaam Shaafi`ee was the stepson of Imaam Muhammad. Similarly, Allamah Suyooti رحمة الله عليه was the stepson of Ibnu Humaam who was the student of Hafiz Ibn Hajar `Asqalaani. It is stated in the introduction of *Faidh-ul-Baari*, vol 1, pg 40:

و لعل ابن الهمام لم تكن له إجازة عن الحافظ بالمشافهة نعم يستفاد من ذكره بلفظ الشيخ أن تكون له إجازة منه كتابة

Using certain *huroof-e-jaarra* in place of some

Saibawayh, the famous expert in *nahw* (Arabic grammar) was the son of Qumbur, the freed slave of Ali ﷺ He has stated in his book "Saibawayh" that the *huroof-e-jaarra* can substitute each another.

Causes of weak memory

It is stated in Shaami, vol 1, pg 150: ست تورث النسيان (Six things cause poor memory):

(1) Eating food that has been eaten by rats (2) Leaving a louse on the ground

(3) Urinating in stagnant water (4) Crossing between a row of camels (5) Chewing gum (6) Eating sour apples

Others have mentioned various other causes amongst which are grieving over the loss of worldly possessions, eating hot bread and committing sins.

Imaam Shaafi`ee رحمة الله عليه had once complained to his *ustaad* Imaam Wakee` رحمة الله عليه of his weak memory. His *ustaad* advised him to leave out sins. Imaam Shaafi`ee composed a poem regarding his advice:

شكوت إلى وكيع سوء حفظي فأوصاني إلى ترك المعاصي

I complained to Wakee` of my weak memory and he advised me to leave out sins

فإن العلم نور من إلهي و نور الله لا يعطى لعاصي

for knowledge is a light from Allah Ta`ala and the light of Allah is not granted to a sinner.

`Ilm (knowledge) is a quality

*`Ilm* is a quality of Allah Ta`ala and whoever receives this quality has indeed received a great bounty. Being able to repeat the words and sentences of the *kitaabs* and to memorise them is a completely different issue from possessing the qualities of that knowledge. True knowledge is to adopt its qualities. The *Ahl-e-Kitaab* (Jews and Christians) had recognised Nabi ﷺ, but they did not adopt the qualities of their knowledge. Therefore, they were not regarded as believers.

Allah Ta`ala says in the Qur'aan: يعرفونه كما يعرفون أبناءهم *(They recognise him as they recognise their sons.)*

(In fact, Abdullah bin Salaam had mentioned: إن معرفتي لمحمد أشد [I recognise Muhammad ﷺ more efficiently than I would recognise my sons.])

Blessings of `*ilm*

Hafiz Ibnu `Abdil Barr رحمة الله عليه has written: إن من بركة العلم أن تضيفه إلى أهله
(The blessing of `*ilm* is to attribute it to the people of knowledge.) One will attribute his knowledge to the source from where he had acquired it.

The stages of `*ilm*

Sufyan Thowri رحمة الله عليه has stated: أَوَّلُ الْعِلْمِ الْاِسْتِمَاعُ ثُمَّ الْاِنْصَاتُ ثُمَّ الْحِفْظُ ثُمَّ الْعَمَلُ ثُمَّ النَّشْرُ
(The stages of acquiring knowledge are that one should first listen to the lesson attentively, remain silent, memorise it, practise it and then preach it.)
However, nowadays, students start preaching as soon as they graduate with the hope of teaching a certain *kitaab* later in life in which their students will be amazed at their impressive lectures.

Favour of the *ulama*

The *ulama* have collated so many *masaa'il* in their *kitaabs* that no matter what situation arises till *Qiyaamah*, either the exact situation or a similar situation is found in the *kitaabs* or it falls under a general principle adopted by the *fuqahaa*.

Hajj-e-Akbar

A great number of *mufassireen* are of the view that the verse يَوْمَ الْحَجِّ الْأَكْبَرِ is with reference to the *Hajj* that took place on a Friday. However, this does not mean that every *Hajj* that coincides with a Friday is *Hajj-e-Akbar* as is the understanding of the common masses. I have not found anything of this nature in the works of the *a'immah-e-mujtahideen*.
Nevertheless, the *Hajj* that coincides with a Friday is seventy times more virtuous than a normal *Hajj*. This is recorded in *Tahaawi* (Pg

403), *Zayla`ee* (Vol 2, Pg 36) and *Awjaz* (Vol 3, Pg 727). The general notion of every *Hajj* taking place on a Friday being *Hajj-e-Akbar* has been refuted in *Al-`Arfush-Shazi* (Pg 340).

The statements of scholars regarding Ibnu Taymiyyah and Ibnu Qayyim

Our senior scholars have stated regarding Ibnu Taymiyyah and Ibnu Qayyim: علمهما أكثر من عقلهما (Their knowledge supersedes their intelligence.) The meaning of this is obvious. They explain the *Hadeeth* that speaks of Allah Ta`ala descending to the sky of the world by saying that Allah descends in the manner one descends from the higher step of a *mimbar* to the lower step. It is as if they have assumed a physical body for Allah Ta`ala. They are of the opinion of Allah Ta`ala having a bodily form.

Origin of the name إِبْنُ خَلِّكَان (Ibnu Khallikaan)

The origin of the name of the famous historian Ibnu Khallikaan was that he would frequently repeat the word كان – *kaana* in his speech. In order to stop him from using this word people would tell him: خلّ كان (leave out *kana*). Thus, he became famously known as Ibnu Khallikaan (the son of خلّ كان [leave out *kaana*]).

The *Mabsoot* of Imaam Sarakhsee رحمة الله عليه

Shams-ul-A'immah Sarakhsee رحمة الله عليه had dictated his entire commentary of Imaam Muhammad's رحمة الله عليه *Mabsoot* from memory which totals thirty volumes. The manner in which he dictated this commentary was that the ruler of the time had imprisoned him in a well.

His students approached him and asked him what they should do. He replied, "I will dictate and you note down whatever I say." In this manner, he dictated his entire commentary with the different views

of the *a'immah* together with furnishing the proofs from memory without referring to any *kitaab*. (*Al-Fawaa'id-ul-Bahiyyah*, pg 158)

The difference between اقتصار and اختصار

Q: What is the difference between اقتصار and اختصار?

A: اقتصار demands *hasr* (confinement) whereas اختصار does not demand *hasr* because اختصار means to shorten a lengthy article and this does not demand *hasr*. For example, there is no اختصار in: زيد هو القائم, rather there is حصر.

Categories of crime

There are two types of crime:

1) Crime on oneself. E.g. lying flat on a railway track or chopping off one's own head.

2) Crime on others. This entails various categories:

(1) Crime on a person's life. E.g. murder, burning a person, tearing a person apart, suffocating someone, pushing a wall over someone etc.

(2) Crime on a person's limb. E.g. breaking a person's bone or a joint or injuring his head.

(3) Crime on wealth. E.g. theft and robbery.

(4) Defamation of character. E.g. speaking ill of others. If it is spoken in the presence of the person then this is *shatm* (swearing) and if it is in his absence and it is true then it is *gheebat* (backbiting). If it is false then it is *buhtaan* (slander). Moreover, if it is slander in relation to adultery then this is *qazf* (false accusation).

سیاسیات

Politics

Effort for an Islamic *khilaafat* (rule)

Q: Some people say that it is necessary to have an Islamic *khilaafat*, but the *tableeghi jamaat* does not make an effort towards it. Instead, it is against it.

A: Which Muslim could ever be against an Islamic rule but at the same time, who would administrate the affairs of the Islamic government? Those who have no Islamic training cannot manage the affairs.

Therefore, through the effort of *da`wat* and *tableegh* such individuals are being prepared. Look! When plans were being made for the freedom of India a large group of Muslims desired that Pakistan be formed and this would result in an Islamic government. Those who were against it did not do so because they did not want an Islamic government, rather they were concerned as to who would control the Islamic government.

In proportion to the amount of Islam an individual has in himself will he be able to control an Islamic government. Without the proper training one will not acquire true Islam. Therefore, an effort needs to be made for one to be well trained, and this is taking place through the *tableeghi jamaat*. May Allah Ta`ala grant them success.

Hadhrat Hasan رضي الله عنه had written the following letter to his younger brother Hadhrat Husain رضي الله عنه in conformity with his rank: *This (leadership) has left our hands due to our incapability. Now, the striving for Deen would be done through exhorting and inviting, and no more through the power of the state. Remember, that these personalities were our seniors and they would always take a stock of*

their souls. No matter what great ranks they had reached yet they always considered themselves incapable and unworthy.

Wisdom and politics

Questioner: Hadhrat! Could you please explain wisdom and politics?

Hadhrat: Does the word سياسة - *siyaasat* (politics) appear in the Qur'aan?

Questioner: The word لا مساس - *la misaas* appears.

Hadhrat: No. *Misaas* is derived from the word مس يمس - *massa yamassu* which means to touch. Saamiriy had said these words and it is not derived from the word *siyaasat.* However, it is reported in a *Hadeeth* regarding Iblees: كان يسوس الملائكة (He used to run the affairs of the angels.) Therefore, he is known as *mua`llim-ul-malaa'ikah* (tutor of the angels). Nowadays, politics delivers a very nasty meaning. A politician will be involved in lies, immorality, wickedness, greed and bribery. He will raise the hopes and spirits of people and at the most crucial moment he will abandon them to their ruin and peril. People say, "O! This is the politics of so and so."

The meaning of *hikmat* (wisdom) is: ما وافق الحق والصواب (that which conforms to the truth and reality.)

The Qur'aan Shareef describes four qualities of Nabi ﷺ: يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ *(He will recite the verses of Allah Ta`ala to them, purify them, teach them the Qur'aan and things of understanding.) [2:129]*

In this *aayat*, *hikmah* refers to proper understanding and sound reasoning, as the *a'immah-e-mujtahideen* deduced many laws from each word of the Qur'aan through their correct understanding.

Another word derived from the word *siyaasat* is the word سائس - *saa-is*. This refers to one who rears the horse, scrubs its back, scours its legs and provides its fodder. Similarly, one who sees to the needs of

others is a true politician, but its meaning has now been distorted. Nowadays, politics refers to cunningness and shrewdness.

Islamic politics

Genuine politics is that which was given as a reply to the king of Persia. The king had asked the Muslim delegation sent to him, "What are the characteristics of your leader?" The *Sahaabah* ﷺ replied: أميرنا لا يَخدع و لا يُخدع (Our leader does not deceive others nor is he deceived by others.) i.e. he possesses the highest levels of honesty and truthfulness and he is always alert and intelligent.

Present day politics

During the 1947 elections, rivalry existed between both The League and Congress. A Muslim leader had told Moulana Madani رحمة الله عليه that if you join us, all your demands will be met and he made many other promises to Moulana. Due to this, Moulana joined them resulting in the party's victory. They had secured thirty-four seats in parliament from the thirty-six that were allotted.

When the party had its first meeting in Lucknow after its victory, Moulana had forwarded a list of proposals to the leader. One of the proposals was that the state should appoint several Muslim judges who would pass their decisions regarding *shar`ee* matters like *nikaah*, *talaaq* etc. according to the *fatwa*. He had also mentioned a few aspects regarding *waqf* (endowment) and the judges. He then reminded the leader of the promises made by him and requested him to fulfil them. The leader smiled and said, "Moulana! Where are you living? Are promises that are taken for political motives ever accomplished?"

On account of this, Moulana disassociated himself from this party and compiled a line of poetry:

ماز خوباں چشم نیکی داشتیم　　خود غلط بود آنچہ ماپنداشتیم

We had high expectations in the handsome ones. We were mistaken in what we had understood.

Following the leader is *sunnat*

Nowadays, political leaders say senseless things. A person by the name of `Inayatullah Mashriqi used to say, "For the past thirteen hundred years the *ulama* have deceived the people by telling them to follow the *sunnat*. Since when does following the *sunnat* mean that one should follow Nabi ﷺ for his entire life? Instead, following the *sunnat* means that one should follow the leader of his time. Nabi ﷺ was the leader during his era, and following him at that time meant following the *sunnat*. Now, following the *sunnat* would be following the leader of this era."

The *ulama* of Deoband and politics

Questioner: Initially, the senior *ulama* of Deoband played a major role in politics. Why have the *ulama* now abandoned politics?

Hadhrat: Briefly explain who participated in politics and who abandoned it.

Questioner: Hadhrat Shaikh-ul-Hind and Moulana Madani رحمة الله عليهما etc. had been active in politics and nowadays the *ulama* have discarded it

Hadhrat: How could you say that they have discarded it? You are here in Kashmir and passing such comments regarding Deoband. Explain to me the reason for those *ulama* participating in politics.

Questioner: They did so to elevate the name of Islam and to gain freedom from the clutches of the English.

Hadhrat: Their objective had been achieved when India had gained its freedom. Why is there a need for them to continue? Nevertheless, some *ulama* still participate in politics. They have not sat down unperturbed and untroubled. Yes, one will not find people sacrificing as those in the past had sacrificed.

When the Muslims were being widely massacred in 1947, Moulana Hifz-ur-Rahman Sewharwi who was residing in Delhi at that time had accomplished an unbelievable task. If he heard that a Muslim was residing in a particular village, he would personally travel to the

village by car to rescue that person to safety. In this way, he had rescued many Muslims. It so happened that once a mob of non-Muslims had surrounded his car. He got off and climbed onto the roof of the car. He opened the buttons of his *sherwaani* (coat) and said, "Listen! I am the very same Hifz-ur-Rahman who was imprisoned and later released a few days ago. If you are pleased in shooting me in my chest then I am ready. Whoever wishes may shoot." None of them had the courage to do anything.

As long as he remained alive, he always voiced his opinion in the parliament.

A few years ago, during the presidency of Murarji Desai, the government intended legislating a bill that was against *qurbaani*. The present *ulama* of Deoband were greatly disturbed at this and canvassed for Muslim support throughout India. As a result, on the day the government was to pass the bill, the *ulama* were called by the government and it was told to them, "You may have it in writing that we will fulfil all your proposals."

Furthermore, those ministers and officials who were guilty of breach of trust and position were dismissed as well as those who were found to be suspicious regarding the preventing of the slaughtering. Nevertheless, the *ulama* are still active in politics to a certain degree.

As for myself, I never played a role in politics in the past nor do I play role in it presently. I had not participated during the English rule nor will I do anything during the Hindu rule.

Those who shaved their beards for the English should plait their hair for the Hindus

When the Indian government was formed in 1947 someone came to me and said:-

Person: Molwi Sahib! We will have to start plaiting our hair and wearing *dhotis* (lower garment tied around the waist worn by Hindus) because the Hindus are in control of the government.

Hadhrat: Tell this to those in control, be they Hindus or others. I have not gained control and I will not plait my hair for the sake of the

Hindus. Yes, those who shaved their beards and cut their hair as the English did should now plait their hair, because the one who could shave the *sunnat* of Rasulullah ﷺ for the English will be able to plait his hair and wear *dhotis* for the Hindus.
Insha-Allah, we will live during the rule of the Hindus as we had lived during the rule of the English. They do not have the strength to confront us.
Person: Molwi Sahib! Your answer sparks flames of anger but what you have said is absolutely correct.

A conference was held in Lucknow for all the leaders. Jawahir Laal Nehru and Moulana Madani رحمة الله عليه were present. Moulana had proposed that a certain matter should be carried out in a particular manner. Jawahir Laal Nehru replied, "Moulana! You are placing such a weighty burden on our shoulders which we are unable to carry."
Moulana Madani رحمة الله عليه raised his walking stick and said, "Get off this seat. This seat is not for the unworthy. Capable people will take over and accomplish the work. Move from here." Immediately clasping his hands in submission he knelt and asked for pardon. He then said, "Whatever you wish would be accomplished."

Alas! Today the Muslims are bereft of such leaders. May Allah Ta`ala create someone like that. This is no difficult task for Him, for He is in control of everything.

India gained its freedom through the vote of the Muslims

In 1947 the Hindus were going about chanting a slogan, "Muslims should go to Pakistan." When they requested Ghandi to join them, he replied, "Are the sacrifices of Shaikh-ul-Hind Moulana Mahmood-ul-Hasan Sahib not before me? He stood up in such a time when the Hindus were asleep. He awakened them from their slumber for India

to gain its freedom. How can I ever ignore this? Aren't the struggles of Moulana Husain Ahmad Madani in front of me?"
During this period Moulana Abul Kalam Azaad had delivered a lecture wherein he mentioned, "We are being told that we should go to Pakistan. How can we go to Pakistan, for the price of our votes has yet to be paid? India had gained its freedom through our votes. Pakistan will be formed over here."

Grieve and lament

(Addressing Moulana Irshaad Sahib) Hadhrat said that grieve and lament. When I was in Kanpur three homosexuals came to me. Two of them were Muslims and one was a Hindu. They had brought the Hindu for him to revert to Islam.
I asked him, "Why do you wish to revert?"
He replied, "These two friends were previously Hindus and they had been suffering severe poverty. Ever since they reverted they have become affluent. I have thus reached this conclusion that this trade is mainly supported by Muslims. That is why I wish to accept Islam."

The churches in London were converted to *Musjids*

The Muslims in London have purchased many churches and converted them into *musjids*. They had purchased a movie theatre and I was invited to attend its opening. After entering, I performed two *rakaats nafl salaah*.
The month of Ramadhaan had approached and many Muslims were working in factories owned by non-Muslims. They had to work the night-shift. Thus, a request was made to be granted two hours leave daily for attending the *taraaweeh salaah*. The officials objected that two hours were a lot of time. Subsequently they requested that they be allowed to perform *taraaweeh salaah* on the premises for which permission was granted. During that Ramadhaan, *taraaweeh salaah* was performed in a total of seventeen factories wherein the entire Qur'aan was recited.

The position of the five daily salaah according to the Khaaksaaris

`Inayatullah Mashriqi, the founder of the Khaaksaari party has considered the five daily *salaah* to be a mere routine. He has stated in the footnotes and introduction of *tazkirah* that the word الصلوة (*as-salaah*) that appears in the Qur'aan symbolises the *salaam* (greeting) of a slave five times daily. After writing a few objectives he went on to write: 'All this is in place but this is not an *ibaadat* (act of worship). In reality, the *ibaadat* of Allah Ta`ala only commences after the bondsman gets off the *musalla* (prayer mat) and begins carrying out the injunctions of Allah Ta`ala.

Dear readers! Ponder over this, that how could he have excluded such a primary aspect of *Deen* from *ibaadat* which the Muslims have always regarded to be the most important *ibaadat*? The meaning of *ibaadat* is extreme humility, and there is no *ibaadat* in which this becomes more manifest than *salaah*.

متفرقات

Miscellaneous

History is formulated in accordance to the perception of the historian

Generally, a historian's perception plays a role in the formulating of historical facts. He presents the event according to his perception. Therefore, many facts that are contrary to reality appear in history books. The true incident is not accurately narrated.

The covering of the *Ka`bah*

Q: Who was the first person to enshroud the Ka`bah? When did this take place?

A: This discussion appears in Fath-ul-Baari, the commentary of Bukhaari Shareef.

Qais bin Sa`d, Qaadhi Shuraih and Ahnaf did not have beards

Qais bin Sa`d, Qaadhi Shuraih and Ahnaf did not have beards. There was not a strand of hair on their faces. (Ikmaal ma` Mishkaat, Pg 613)

The incidents of demolishing temples

Q: Did Muslim rulers demolish temples during their rule?

A: The Muslims would not demolish the temples. However, there were dangerous thieves especially among the Maharattas, and the masses were greatly harassed by them. They did not know their whereabouts. Investigations were conducted and it became evident that the thieves would gather in the temples and then distribute the stolen wealth. In order to put a stop to them, a few temples were

demolished. (Their intention was not to demolish the temples, but to destroy the thieves' hideout.)
Allamah Shibli Nu`mani has written a book on this subject named: *Aurangzeb Aalamgeer par ek nazar* (a glance at Aurangzeb Aalamgeer). It was the critics who have defamed the Muslim leaders.

Islam did not spread by force of the sword

Islam had not spread by force of the sword, because during the lifetime of Nabi ﷺ the total number of Muslims martyred and non-Muslims slain did not even surpass a thousand, whereas there were numerous battles that were fought during the ten years that Nabi ﷺ stayed in Madinah Tayyibah. Thompson Carlell, a famous historian has stated that I ask those who are of the view that Islam spread by the force of the sword, "Which sword had made those wielding the swords Muslims?"

A snake on the wall of the *Ka`bah*

When *halaal* money had been accumulated for the reconstruction of the Ka`bah, there appeared a snake that was continuously encircling the Ka`bah. The people became concerned that if the wall of the Ka`bah has to be raised to the ground what would become of the snake? Suddenly a bird swooped down and lifted the snake away.

The selflessness of the fig tree

The fig tree has the nature of selflessness. Generally, other trees first flower thereby adorning themselves and then only do they bear fruit. On the other hand the fig tree sees to the benefit of others first and then to its benefit. It first bears fruit and then flowers.

Delivering a lecture on a chair

Imaam Bukhaari رحمة الله عليه has recorded in his kitaab Al-Adab-ul-Mufrad that Nabi ﷺ sat on a chair and delivered lectures. The legs of the chair were made from iron.

Making *wudhu* sitting

It is established that generally Nabi ﷺ and *Sahaabah* ﷺ would sit and make *wudhu*, whereas the trend nowadays is to make *wudhu* whilst standing at the sink.

Existence of fairies (beautiful female *jinnaat*)

Hafiz Muhammad Tayyib sahib had asked, "Hadhrat! Do fairies exist?"

Hadhrat replied, "The baby jackal once asked its mother, 'Mother! Do fairies exist?' She replied, 'People think that I am a fairy.'"

Hadhrat then said that it is stated in Tafseer-e-Azeezi that those *jinnaat* who have a rough nature are *jinnaat* and those that have a soft nature are fairies.

Hafiz Muhammad Tayyib Sahib said, "Hadhrat! We understand from this that there are male fairies as well." Hadhrat replied, "Generally it is the females who have a soft nature."

Who does Shaitaan go to?

A shia once told me, "Shias are very staunch on their religion. Whenever we hear that a certain person has turned Qadiyani or Christian then upon investigation, we realise that the person was a previously a *sunni*."

I told him, "You are correct. Shaitaan only goes to those who have *imaan* as is the case with *sunnis*. He does not go to those who are deprived of *imaan*, because he is already pleased with them. Why must he then go to them? He will only go to one who has some *imaan*."

The shia was silenced at my reply and had no answer.

Now only make *du`aa* for *`aafiyat* (ease and safety)

A *haji sahib* lived in Kohe Mansoor where he had a shop. He would often come to Saharanpur. In 1947, when the conditions became

dangerous he once came to Saharanpur and requested Moulana Raipuri رحمة الله عليه to make *du`aa* that he returns with *`aafiyat*.

Hadhrat Raipuri رحمة الله عليه asked him, "Haji Sahib! Previously you would ask me to make *du`aa* that you be granted *shahaadat* (martyrdom). What has happened to you?"

He replied, "Hadhrat! For the time being, make *du`aa* for *`aafiyat*. We will think about *shahaadat* at some other stage."

I had related this incident in many places and I even told that Haji Sahib that I had narrated his incident in several places.

سلوک وتصوف

Sulook and Tasawwuf

Tasawwuf is a royal science

Hadhrat Moulana Raipuri رحمة الله عليه used to say, "*Tasawwuf* is a royal science and one needs a royal temperament and understanding for it. For example, one needs the understanding of Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه and Moulana Ashraf Ali Thanwi رحمة الله عليه. This responsibility has now been placed on the heads of ignorant ones like us."

استغفارنا يحتاج إلى استغفار كثير (Our *istighfaar* (seeking of repentance) is in need of abundant *istighfaar*)

Hadhrat Sariy Saqati رحمة الله عليه has mentioned: استغفارنا يحتاج إلى استغفار كثير (Our *istighfaar* (seeking of repentance) is in need of abundant *istighfaar*). This is because our *istighfaar* is a mere lip service and it is not done sincerely. Thus, it amounts to mockery of Allah Ta`ala.

It is similar to the case of where a person beats another and then asks for forgiveness insincerely without any remorse for his doings. (He is not asking for forgiveness but rather mocking the person.)

Reality of *khulq* (good character)

People understand good character to mean being friendly and speaking politely even though the person may harbour enmity for others.

The statement of Moulana Rasheed Ahmad Gangohi رحمة الله عليه is quoted in Al-Kowkab-ud-Durri where he says that *khulq (good character) is to interact with others in such a manner that Allah Ta`ala and the creation of Allah Ta`ala become pleased.*

How could Allah Ta`ala ever be pleased if someone speaks politely but harbours enmity? How can others be pleased if they learn that this person has enmity for people?

Mahabbat (Love) and `*aqeedat* (devotion) for the *shaikh*

The basis for deriving benefit from one's *shaikh* is to love and display total devotion to the *shaikh*.

Someone had posed the question, "Why isn't love made the sole basis, since `*aqeedat* is required to create the love?"

Hadhrat replied, "`*Aqeedat* is not a pre-requisite for *mahabbat*. A son will love his father but if the father continuously commits sins he will not have `*aqeedat* (hold him in high esteem) for him."

Categories of *gheebat* (backbiting)

Allamah Ibnu `Aabideen Shaami رحمة الله عليه has written that there are different categories of *gheebat*:

1) Upon hearing the praise of another person someone sarcastically says, "Yes, but I know what type of a person he is."
2) Committing gheebat by writing the faults of others.
3) Talking of the faults of others.
4) To explain the faults of others by gestures.

He has further written that the worst form of gheebat is when one is cautioned for having made gheebat and he replies, "I am not making gheebat. I am only speaking the truth."

The reason for this being the worst form of gheebat is because gheebat means to speak about the actual faults of others and it has been explicitly prohibited in the Qur'aan as Allah Ta`ala says:

وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا *(Do not backbite one another.)*. This person has indirectly refuted the explicit wordings of the Qur'aan by such a statement. (It is obvious that the worst crime would be to refute the clear text of the Qur'aan.)

Speaking ill of others

A person's evil habits will not be removed by speaking ill of him. In fact, the speaker involves himself in evil. (So why should one engage in an act that is of no benefit to oneself or to others, rather it is purely detrimental?)

Importance of *istighfaar*

Ibnu Umar ﷺ has reported that Nabi ﷺ would recite *istighfaar* seventy times in each *majlis* (sitting).

(Through this we understand the importance of *istighfaar* and how necessary it is for us to make *istighfaar*. Despite Allah Ta`ala stating in the Qur'aan with regards to Nabi ﷺ: لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَ مَا تَاَخَّرَ (*Allah Ta`ala has forgiven all your past and future sins.) [2:48]* and him being sinless, yet Nabi ﷺ would still make so much of istighfaar in each sitting. Hence, how much more should we endeavour in making istighfaar due to our countless shortcomings.)

Repelling disturbing thoughts

Do not attempt to repel disturbing thoughts. Instead, engage in excessive durood shareef. One will never be successful if one tries to repel these thoughts.

It is like a person who goes on an errand to the marketplace. He will hear many different noises, the blaring hooters, and the barking of dogs etc. and he will also see various items. Despite all these distractions, he will still carry out the errand. (In fact, he will not tolerate the slightest disturbance in his work and he will ensure that the work is accomplished.)

Three causes for ruining one's actions

Hadhrat Gangohi رحمة الله عليه would say: "A person ruins his actions in three ways: (1) Eating improper foods. (2) Associating with inappropriate company (3) Committing sins."

(Hence it is imperative for a *saalik* (person treading the path of righteousness) to totally abstain from these three factors in order to save himself from great loss.)

Lateefah-e-Ghaibi (favour of the unseen)

Someone had complained to Moulana Gangohi رحمة الله عليه, "At the time of *Tahajjud*, someone would daily appear in my dream and wake me up for *Tahajjud salaah*. On one occasion I did not get up due to laziness and since then I have not seen this person in my dream."

Hadhrat Gangohi replied: "A *lateefah-e-ghaibi* is an extremely sensitive guest. It will depart with the slightest negligence from you."

(Therefore, a *saalik* should value these *lataa'if* (pl. of *lateefah*) and consider them to be a favour of Allah Ta`ala thus making *shukr* (being grateful) for it.)

Leaving out an action due to illness

If a person is punctual in carrying out a good deed and due to illness he leaves it out, Allah Ta`ala orders the angels to continue recording the rewards for that good deed for the duration of his illness. If he abandons that good deed after recovering, the rewards for that good deed will no more be recorded for him.

(This compiler (Moulana Mas`ood) adds that this serves as an invaluable consolation for those who grieve over the leaving out of their *ma`mool* (daily prescribed *`ibaadat*) due to illness or any other valid reason.)

Calamities are also a bounty

A Muslim is such that he will not turn towards Allah Ta`ala unless he is afflicted by a calamity.

(Therefore, hardships and difficulties are blessings from Allah Ta`ala.)

Forming the habit of doing a good deed in the month of Ramadhaan

If a person forms the habit of doing a certain good deed during the month of Ramadhaan it will be easy for him to carry out that deed in the remaining months of the year and it will become his habit to do so.

Likewise, if one commits a sin during the month of Ramadhaan, its effects remain with him even after Ramadhaan, and if he formed the habit of committing that sin during the month of Ramadhaan, it will thereafter become a habit and he would find it extremely difficult to abandon it.

(Therefore, one should occupy oneself with good deeds during the month of Ramadhaan and abstain from all types of unnecessary and evil actions, since being occupied in such acts are the cause of deprivation. May Allah Ta`ala protect us all.)

Leaving out a *ma`mool* (prescribed *`ibaadat*)

Occasionally leaving out one's *ma`mool* results in it becoming difficult to constantly practise it.

(Therefore, as far as possible a *saalik* should not allow his *ma`mool* to be abandoned. One should make an effort to complete his *ma`mool* in whichever manner possible. The benefits and results of it will only be realised and perceived once one remains constant in carrying it out. It appears in the *Hadeeth*: أحب الأعمال إلى الله أدومها و إن قل

[The most beloved action in the sight of Allah Ta`ala is that action that is carried out constantly even though it may be little.])

Refusing to making *taubah*

The *fuqahaa* have sternly warned against a person who after being encouraged to make *taubah* replies, "Why must I make *taubah*? What sin have I committed?"

I am unable to even say such words.

(I feel that the *fuqahaa* have issued such stern warning because when a person says, "What wrong have I committed?" he is actually implying that he is sinless, whereas Nabi ﷺ has stated: كل بني آدم خطاء و خير الخطائين التوابون [Every person is a sinner and the best sinner is he who makes *taubah*.] With the exception of the *ambiyaa*, every human is capable of sinning. This person has refuted this Hadeeth by his statement which is not something trivial. Instead it is a very serious matter.)

The etiquette for a layman when seated in the *majlis* (company) of his *shaikh*

A layman should close his eyes and engage himself in *tasbeeh* when seated in the presence of his *shaikh*. It should not be such that due to his ignorance he begins entertaining evil thoughts of his *shaikh* on account of a certain action of the *shaikh* and is thus deprived of the blessings of his *shaikh*.

There is no need for any proof in order to have *husn-e-zann* (good thoughts) for others

Husn-e-Zann (which is a desired quality as mentioned in the Hadeeth: ظنوا بالمؤمنين خيرا [Entertain good thoughts about believers.]) requires no proof. Not having any proof for *soo-e-zann* (evil thoughts) (which is abhorred and prohibited by Allah Ta`ala in the Qur'aan: يَآيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ (*O you who believe! Abstain from suspicions.) [12:49]*) and a person merely being a Muslim are sufficient for entertaining good thoughts for a person. However, one requires proof to have evil thoughts for the next person.

(It is sinful to entertain evil thoughts regarding someone without any reliable proof. Allah Ta`ala states: اِنَّ بَعْضَ الظَّنِّ اِثْمٌ [Some thoughts are sinful.])

The *mashaayikh* (pious elders) not reprimanding the general masses for their misconduct

Hadhrat Moulana Thanwi رحمة الله عليه used to mention: “The *mashaayikh* have spoiled the behaviour of people. They do not reprimand them for their misconduct and consider this to be *akhlaaq* (good character). This is not *akhlaaq*. This is *ihlaak* (destruction).”

Creating the yearning for *deen* in the hearts of people

Hadhrat Moulana Ilyaas رحمة الله عليه (founder of the *tableeghi jamaat*) used to say: “The greatest form of *jihaad* in this era is to create the yearning for *deen* in the hearts of those who do not have any thirst towards *deen*.”

Definition of *nisbat* (link with Allah Ta`ala)

Someone had once asked Moulana Raipuri رحمة الله عليه: “What is *nisbat*?” Hadhrat Raipuri replied: “To be blessed with practising *akhlaaq-e-faadhilah* (good character) and carrying out good deeds is termed as *nisbat*.”
This means that one should adopt each quality of Nabi ﷺ, carry out those actions that are pleasing to Allah Ta`ala and Nabi ﷺ and refrain from those actions that will displease Allah Ta`ala and Rasulullah ﷺ. In short, this is *nisbat*.

Sahaabah رضي الله عنهم fearing *nifaaq* (hypocrisy)

A large group of *Sahaabah* feared that they were *munaafiqeen* (hypocrites).
(Ibnu Abi Mulaikah reports that he met thirty Sahaabah who had participated in the Battle of Badr and each one of them feared that he was a *munaafiq* (hypocrite) [Jam`-ul-Fawaa’id, vol 2, pg 163]. There are many other reports of a similar nature. If the *Sahaabah* feared themselves being *munaafiqeen*, how much more shouldn’t we fear hypocrisy over ourselves?)

Benefit and loss is in the control of Allah Ta`ala

There was news of a certain place being struck by a drought resulting in all the crops being destroyed. On the other hand, I received news from another area that there was an abundance of rain which the ground was unable to absorb causing the water to remain stagnant on the ground. This rendered the crops in that area useless.

In that very same year I travelled to Bhaawalpur in Punjab and I observed that the fields were lush and the crops were ready for harvesting. There was no shortage of rain nor was there excessive rain. However, there was nobody to harvest the fields because the labourers were affected by a severe bout of fever.

Allah Ta`ala causes those things to fail on which people place their reliance. Similarly, those things that are considered to be beneficial Allah Ta`ala allows it to become destructive as well.

(Just as full reliance was placed on the labourers they had all taken ill causing the crops to become worthless. Likewise, rain is considered to be a source of blessing but Allah Ta`ala had made it destructive and ruined the crops.)

One is rewarded for having relations with one's wife

If one has sexual intercourse with one's wife with the intention of protecting his sight he will be rewarded.

لك في جماع زوجتك أجر (You will be rewarded for having sexual intercourse with your wife.) (*Majmoo`ah Chehl Hadeeth*, Pg 31 – Matboo`ah Yahyawi Saharanpur)

The most virtuous *durood*

The most virtuous *durood* is that which is reported from Nabi ﷺ, though others have compiled various forms of *durood* based on their love and sentiments.

Reality of *taqwa* (fear of Allah Ta`ala)

Hadhrat Umar ؓ had enquired from a *sahaabi*: "What is *taqwa*?"

He asked: "Have you ever walked on a thorny path?"
Hadhrat Umar ﷺ replied in the affirmative. He then asked him: "And how did you walk?"
Hadhrat Umar ﷺ replied: "I gathered my clothing and walked cautiously in order that no thorn would prick my body or my clothing."
The *sahaabi* then said that this is *taqwa*.

A fasting person will see many varieties of food yet he will not dare to taste it out of the fear that he will swallow it and this would then invalidate his fast, whereas merely placing something in one's mouth does not invalidate the fast, but this person still exercises caution.
Similarly, when a girl is proposed, she and her family members become concerned that she should not carry out any action that will displease the boy and his family resulting in the cancelling of the marriage.
In the like manner, one should be concerned regarding every aspect of one's life that there should be no action that will displease Allah Ta`ala and Nabi ﷺ. This is *taqwa*.

Eating stomach full

Imaam Ghazaali has stated in Ihyaa-ul-Uloom: الشبع بدعة حدثت بعد المائتين
(Eating a stomach full is a *bid`at* (innovation) that was introduced after the second century.)
(The word *bid`at* (innovation) in this context does not refer to the technical meaning of *bid`at* that has been termed as misguidance in the Hadeeth.)

Protecting the tongue

The tongue is a great bounty of Allah Ta`ala. Many goods deeds (*tilaawat* of the Qur'aan, *zikr*, *tasbeeh* and *istighfaar* etc.) are performed by the tongue and one should occupy the tongue in these good deeds. Using the tongue for filthy purposes like lies, backbiting,

carrying tales, slander and swearing etc. is like placing an impure substance on clean clothing.

One is not the owner of one's tongue, it is an *amaanat* (trust)

One does not own one's tongue thereby warranting one the ability to use it as one wishes. Instead, it is an *amaanat* (trust). Therefore, it should be occupied in those deeds for which it was bestowed i.e. *zikr* and *tilaawat* of the Qur'aan etc. and one should avoid engaging it in improper actions like backbiting and carrying tales etc.

(Once Nabi ﷺ pointed to his tongue and addressed Hadhrat Mu`aaz ﷺ: "Save your tongue from unnecessary talk." Hadhrat Mu`aaz ﷺ asked: "O Nabi ﷺ! Will we be held accountable for what we speak?" Nabi ﷺ replied: "O Mu`aaz! May your mother lose you. There will be many people who will be flung headlong into the fire of Jahannum on account of (misuse of) their tongues." - Mishkaat, vol 1, pg 14)

Most virtuous *du`aa*

Someone showed Hadhrat some *du`aas* that were published (for which great virtues were mentioned though they were not established in any *hadeeth*) and asked him whether it was correct to read the *du`aas*. Upon seeing them Hadhrat replied, "The *du`aas* are correct and it will be correct to recite them. However, it will be incorrect to read them with the intention that these are *du`aas* proven from the *ahaadeeth*."

Angels cannot recite the Qur'aan whenever they desire

The angels who were appointed to bring down *wahi* (revelation) are unable to recite the Qur'aan Shareef whenever they wish. This is a great blessing bestowed to man that he is able to recite the Qur'aan whenever he desires.

Hence, a Muslim should value this great blessing and recite the Qur'aan Shareef as much as possible as it is an act of immense reward. For each letter recited one receives ten rewards.

(This applies to a person out of salaah and not in the state of *Wudhu*. If a person has *Wudhu* then he shall receive twenty-five rewards for each letter. If one recites the Qur'aan in salaah whilst sitting then he will receive fifty rewards for each letter and if the salaah is performed standing then one will receive hundred rewards for each letter. Hadhrat Ali ﷺ, Ihyaa-ul-Uloom, Vol 1, Pg 275)

The footsteps of those coming are a means of salvation

Someone had written to Hadhrat: I feel uneasy when people come to me. I feel uncomfortable and become angry with them.
Addressing me (the compiler) Hadhrat dictated the reply, "Hadhrat Haji Imdaadullah Sahib رحمة الله عليه mentioned: 'I consider the footsteps of those who come to me, to be a means of my salvation. They do not come out of their own accord. They are sent by Allah Ta`ala.'"
(They are coming from the side of Allah Ta`ala. It is obvious that serving them will be a means of salvation.)

The fruits and benefits of serving others

Whoever makes the *khidmat* (service) of his elders Allah Ta`ala appoints others to serve him. His juniors will become his attendants.

The meaning of a poem

Molwi Haamid Mia Sahib, a lecturer in Darul Uloom Deoband asked Hadhrat: "What is the meaning of the following Persian poem:

بمے سجادہ رنگین کن پیر مغاں گوید

کہ سالک بے خبر نبود زراہ ورسم منزلہا

If your shaikh instructs you to soak your musalla in wine then do so for the saalik is unfamiliar with the system and method of this path.

Hadhrat replied: "One who has reached the level of *kamaal* (perfection) in *`ilm* (knowledge), *`amal*, *taqwa*, righteousness and *akhlaaq* (good character) etc. will not command others to do something that is in conflict with the *shari`ah*. Therefore, obey him even though his instructions might apparently seem contradictory to the *shari`ah*. However, nowadays there are many who boast about themselves yet very few prove themselves to be correct.

Shah `Abdul `Azeez Sahib questioned regarding the above-mentioned poem

Once, a student asked Shah `Abdul `Azeez Sahib رحمة الله عليه the meaning of the poem mentioned above. One night, Shah Sahib instructed him to visit a certain brothel and he also gave him the necessary fee that he needed to pay for the hiring of a woman. The student was astounded and in utter bewilderment over Shah Sahib's instruction. Shah Sahib instructed him again and he was now forced to obey his command. He took his *musalla* (prayer mat) along. When he reached the brothel he spread out his *musalla* and spent the entire night in *nafl salaah*.

The next morning when he returned, Shah Sahib asked him, "How did you spend the night?" The student explained to him what he had done and for the second time Shah Sahib instructed him to visit the brothel. The student complied with his command and went.

On the second night, as well the student spent the entire night in *nafl salaah* and returned the next morning.

On the third night, Shah Sahib sent him again to the brothel (and told him to fulfil the purpose in sending him to the brothel). However, on this occasion the student shortened his *salaah* and decided to fathom the entire situation as to what Shah Sahib was intending. After completing his *salaah* he folded his *musalla* and placed it onto one side. All of a sudden he heard a voice of crying out in distress. As he entered the quarters he found a woman crying out. When he asked her the reason for crying she replied:

Woman: "My chastity was protected until today. Now I am concerned because I have noticed that you have completed your *salaah* very quickly."
Student: "If you are so concerned about your chastity then why are you here? This is a place for immoral women."
Woman: "I was married to a young man and as our wedding procession was travelling a group of hijackers attacked us and I was abducted by them and sold to this brothel."

The student then enquired about her whereabouts, her parents' names and her husband's name etc. It was then that he realised that she was his missing wife.

Woman: "Where do you stay now?"
Student: "After the hijackers had attacked our wedding procession I proceeded to Shah Sahib and began studying under him."

Thereafter, they began to live honourably as husband and wife.

The next morning when he came to Shah Sahib, Shah Sahib realised what had unfolded upon seeing the student's face and asked him, "Have you now understood the meaning of the poem?" He replied, "Yes, I have thoroughly understood it."

A comprehensive advice to teachers

Someone had written a letter stating: I teach in a *madrasah* and a particular *buzurg* is my *shaikh*. Could you please advise me?
Hadhrat replied: "Endeavour in fulfilling the rights of the students and the *kitaabs*. Consider the students to be your well-wishers in the sense that they have presented their hearts in front of you so that you could sow the seeds of your `*ilm* (knowledge) therein. In this way, your knowledge is being passed on and it is not confined to yourself. Therefore, treat the students as your own children. Overlook the flaws of your students as your *ustaads* had overlooked your errors.

Always make *mutaala`ah* (preparation) for the lesson before going to class even though you may have taught that lesson many times over in the past. In every preparation Allah Ta`ala bestows one with a new *faiz* (blessing). I sincerely make *du`aa* that Allah Ta`ala blesses you in your knowledge and *`amal* (action)."

Taking *bay`at* (pledge of allegiance) for the purpose of receiving *khilaafat*

My father used to relate an incident of a villager who had come to Moulana Rasheed Ahmad Gangohi رحمة الله عليه and took *bay`at* at his hands. After taking *bay`at* he remained silent thinking that Moulana may say a few words. However, when he realised that he was not going to speak he said, "Hajjratjee! Why don't you grant me the lineage of the *mashaayikh* (*khilaafat*) as well?"
Moulana asked him, "What will you then do?" He replied, "I will also become like you and have *mureeds*."

Request for *khilaafat* from Moulana Thanwi رحمة الله عليه

Someone had given Hadhrat Thanwi رحمة الله عليه two rupees as a gift and then asked, "Can you grant me *khilaafat*?"
Hadhrat Thanwi replied, "Is *khilaafat* so cheap? How can you receive *khilaafat* in exchange of two rupees when you cannot even buy a barber's kit bag for two rupees?"

NOTE: The purpose of mentioning the last two incidents was that one should take *bay`at* and present oneself in the service of the *mashaayikh* with the intention of *islaah* (reformation). One should never have the desire of receiving *khilaafat* as this is a means of depriving oneself from the *faiz* (blessings) of the *shaikh*.

Fear harassing the friends of Allah

A group of shias intended to play a prank on a *buzurg*. One of them pretended to be dead and was placed on a bier. The *buzurg* was then requested to perform the *janaazah salaah*.

It was planned that after the second or third *takbeer* this person will spring out and jump onto the *buzurg*.

The *buzurg* asked them to give *ghusl* to the dead person. They replied, "We have already given him a *ghusl*." He told them, "That *ghusl* is not valid. Repeat the *ghusl*."

Thus, they moved the bier away and took it back to their place. Upon opening the bier they found that he had indeed died.

It was for this reason that the *buzurg* had ordered them to repeat the *ghusl* because the *ghusl* that is done whilst alive is not valid. The *ghusl* has to be given after death.

NOTE: These people had intended playing a prank on the *buzurg* and Allah Ta`ala had taken revenge on behalf of the *buzurg*. One should always fear harassing and harming the pious because even their actions that seem to be mistakes are actually correct.

It appears in a *hadeeth-e-qudsi*: "I declare war against those who harm My friends." (Bukhaari)

Knowledge requires practice

Knowledge requires practice. If one does not practise on his knowledge it will leave him. The example of this is that of a person on camel-back who goes to visit someone and calls out for him. If the owner of the house does not respond to his call he will go away.

`Ilm (knowledge) is *noor* (light) and *jahaalat* (ignorance) is *zulmat* (darkness). Therefore, when someone understands something he says, "I have got some light. I have come out from darkness into light."

The *taqwa* (precaution) of a dog

When a dog urinates, it raises its leg in order that its body and legs do not get messed. This is its *taqwa*.

NOTE: The lesson of saving oneself from physical and spiritual impurities is quite clear from this.

One should never think oneself to be flawless

Q: Hadhrat, I am greatly troubled by these `*aamils* etc. I don't know whether it is *sihr* (sorcery) or some evil spirit or is it something else.
A: One should not think himself to be faultless. One does not know how he will be punished and on account of which action. Sometimes a person feels that he is faultless whereas he might have done some deed unknowingly due to which he is now being punished.

A *mureed's* contact with the *shaikh* when away from him

Q: How does a *mureed* maintain contact with his *shaikh* when away from him? What is he required to do to continue benefitting spiritually from his *shaikh*?
A: This cannot be explained through words. However, understand this much that when one accepts a particular *buzurg* as his *shaikh* and follows his lifestyle and teachings and makes an effort to adopt his way of life then a link is gradually created.
This was the situation of Moulana Muhammad Ilyaas رحمة الله عليه who had once mentioned, "I had written a letter to Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه expressing my desire of spending a few days in his company. Moulana replied: 'There is no need for you to come to me for deriving any benefit. It does not matter whether you are close to me or far away. You will be able to derive the very same benefit from me, where you are presently, as if you were here.'"
Likewise, Moulana Zafar Ahmad Thanwi رحمة الله عليه was once engaged in *zikr* at the time of *tahajjud* in the upper level of Madrasah

Mazaahir-ul-Uloom Saharanpur when all of a sudden he had the urge to go downstairs. When he came to the bottom floor, he noticed Moulana Khaleel Ahmad Sahib standing outside. On seeing Moulana Zafar Ahmad, Moulana Khaleel Ahmad Sahib told him, "Bring out my bed from inside and place it here." After bringing out the bed Moulana Khaleel Ahmad Sahib rested and Moulana Zafar Ahmad continued with his *zikr*. The urge of coming downstairs had now disappeared.

Reality of *nisbat ma`allah* (link with Allah Ta`ala)

Q: What is the reality of *nisbat ma`allah*?

A: A special bond is created with Allah Ta`ala whereby one does not disobey Allah and constantly remains in His obedience. Everything is done with sincerity and one is constantly concerned that Allah Ta`ala should be pleased with him. When this bond with Allah Ta`ala is strengthened it is then called *nisbat ma`allah*. This explanation has been given by Moulana Thanwi رحمة الله عليه.

Islaah (Reformation) is possible without harshness

Q: Is reformation possible without harshness?

A: It will be incorrect to say that every person's *islaah* could take place without harshness and it will also be incorrect to say that every person's *islaah* can be made with harshness. Instead, for certain people a soft approach is necessary and for others a firm approach is necessary.

طرق الوصول إلى الله بعدد أنفاس الخلائق (The paths leading to Allah Ta`ala are equal to the amount of breaths that are taken by the *makhlooq* - creation). There are not only one or two ways.

Nonetheless, this is dependant on one's nature and temperament. Moulana Thanwi رحمة الله عليه had felt that *islaah* cannot take place without firmness. Hence, there are many examples of this. However, others had reasoned differently.

This is also a method of *islaah*

Someone had come to Deoband and stayed at the guest quarters of Moulana Madani رحمة الله عليه. He would be present at meals time but at the time of *salaah* he would not be present because he would not perform *salaah*.

A relative of Moulana Madani who was studying at that time reprimanded this person and said, "You are a strange person. You are present at meals but at the time of *salaah* you are not present. Why don't you perform *salaah*?"

When Moulana Madani came to know of this, he reprimanded his relative and said, "He is neglectful of his duty to Allah and not to you. Who are you to reprimand others?"

From then onwards this person began performing his *salaah*. This is also a method of *islaah*.

A similar incident

Someone had come to Moulana Madani رحمة الله عليه pretending to be extremely sincere and began massaging Moulana's feet. This resulted in Moulana feeling sleepy. Thinking this to be an ideal opportunity, this person woke up, pulled out Moulana's wallet and left. Moulana had all this while pretended to be asleep.

On yet another occasion, Moulana had travelled to a certain place. After meals Moulana pulled off his *sherwaani* and hung it before resting. Someone came in and very skilfully stole the money that was in the *sherwaani*. In the meanwhile this was the only money that Moulana had carried with him. Thus, Moulana was forced to borrow some money to complete his journey.

However, this person was so impressed that he never went back to stealing again. This (silent treatment) is also a method of *islaah* but in doing so one is required to put oneself into difficulty.

Moulana Ganj Muradabaadi رحمة الله عليه being firm in *islaah*

Hadhrat Moulana Fadhl-ur-Rahman Ganj Muradabaadi was very firm and strict in *islaah*. He was so firm that even a person like Moulana Thanwi رحمة الله عليه was in awe of him. Moulana Thanwi has written this himself. (Referring to the incident of his journey from Kanpur to Ganj Muradabaad.)

Moulana Shah Abdur Raheem Sahib رحمة الله عليه had also visited Moulana Fadhl-ur-Rahman. Before leaving he made three *du`aas*: (1) I should not need to ask the direction from anyone. (2) Moulana Fadhl-ur-Rahman should not become angry with me. (3) He should make *du`aa* for me. His du`aas were answered and all three of his wishes materialised.

He did not need to ask for the direction, Moulana did not get angry with him and Moulana had made *du`aa* for him.

Mufti `Azeez-ur-Rahman Sahib Deobandi رحمة الله عليه had also visited Moulana. Moulana had seen him from a distance and said, "There is no need for you to come. Go back." Mufti `Azeez-ur-Rahman turned around and left.

Immediately Moulana was informed through *ilhaam* (divine inspiration) that Mufti Sahib was a high ranking personality. Subsequently, Moulana sent someone to call Mufti Sahib. Mufti Sahib was then called and Moulana had now honoured him.

The wisdom of reciting محمّد رسول الله every time one says لاإله إلاّ الله ten times when making zikr

Whilst encouraging someone to make *jahri* (audible) zikr Mufti Sahib mentioned, "Recite لا إله إلاّ الله two hundred times daily and after saying the kalimah ten times recite محمد رسول الله صلى الله عليه و سلم. This is because the kalimah has the property of heat and some level of

moderation needs to be created. This will be created by reciting محمد رسول الله صلى الله عليه و سلم.

Purpose of *muraaqabah* (meditation)

Q: Did you ever see the condition of Moulana Radha Ahmad Khan whilst making *muraaqabah*?

A: Is *muraaqabah* made to inspect the faults of others? *Muraaqabah* is not made for this purpose but it is done for one to reflect over one's sins and to think of a method in which one will be able to make *taubah* (repent) for it.

Nevertheless, I do not speak against him nor have I said anything that would bring disrepute to him. His followers may speak ill of me but I will not respond.

Q: One *buzurg* had mentioned that Moulana Ahmad Radha Khan had such a high level of *`ishq* (love) for Rasulullah ﷺ that it is possible that Allah Ta`ala will forgive him on account of this love.

A: Yes. One should not say anything regarding Allah Ta`ala. However, one always has the right of saying the truth.

The meaning of the poem بے سجادہ رنگین کن پیر مغاں گوید and an incident of Aurangzeb Aalamgir

Moulana Haamid Mia had asked, "Hadhrat, what is the meaning of the Persian poem: *'If your peer instructs you to soak your musalla in wine then do so'*?

Hadhrat replied that there is a famous incident of Aurangzeb Aalamgir regarding this. During his rule, one of his Muslim police officers fell in love with a Hindu girl.

When she was about to be married he (the police officer) had given the order that she would have to spend her first night of marriage with him. The girl was obviously not prepared for this and she plucked up the courage to lay her complaint directly to Aurangzeb Aalamgir.

After listening to her complaint, he contemplated over the matter for a few moments and then told her:
Aalamgir: You will have to listen to him.
Girl: How can you do this?
Aalamgir: My dear daughter! Listen to him.
Girl: You call me your daughter, yet command me do such a thing. If your own daughter was in this situation will you be able to tolerate it?
Aalamgir: You will have to obey our command.

The girl had no answer but to accept. Thus, it was decided that she present herself to this police officer.
Full of joy and happiness this police officer had come to the royal court to express his appreciation and thanks before receiving the girl. He distributed gifts among the courtiers and then came forward to present his offering to Aalamgir.
His reason for coming was known to all. As he came close Aalamgir asked him, “Why have you brought this gift?” He replied, “It is to show gratitude for the very same reason (the illicit relationship which you have approved).”
Aalamgir slapped him with such force that his head cracked and thereby subjecting him to a very harsh punishment. Aalamgir then announced, “The bride will now go to the bridegroom.”
What was the reason for him instructing the girl initially to present herself to the police officer? The reason for this was that he was required to carefully verify whether her complaint was correct, in order that nobody would have the courage to unnecessarily lodge any false complaint in future.
The onlookers knew that Aalamgir had made a very serious statement. On the other hand, Aalamgir was a righteous and pious person. If he had uttered such a statement then there was definitely a reason behind it.

Nevertheless, in this field you will find both the genuine and counterfeit as you would find in coins. The counterfeit then assume themselves to be genuine and begin levelling criticism.

This is a very dangerous matter. Therefore, when choosing a *shaikh* first thoroughly verify whether he is well experienced in matters pertaining to one's physical and spiritual self. If he is such then there is no further need to ask any questions.

The *peer* to whom you are linking yourself to, will not suggest wine if he is a person who has knowledge of the *zaahir* (outer self) as well as the *baatin* (spiritual self) and has made *tazkiyah* of his *nafs* (he is spiritually purified).

This cannot be a person who drinks wine

Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه had once travelled alone to Delhi. At one of the stations he felt extremely thirsty. He saw a shop in front of him which was laden with many bottles. With the intention of buying something he approached the shop. As he drew closer to the shop the shop owner looked at him and said, "This is not meant for you." Thinking to himself that the shopkeeper had supposed him to be a student who does not have any money, Hadhrat Shaikh told him, "I will be able to pay the price no matter how expensive it is. Just give me a bottle." The shopkeeper refused for the second time. Hadhrat Shaikh asked him the reason for doing so.

The shopkeeper harshly told him, "I will not sell anything to you. Go away from here."

Hadhrat Shaikh turned around and left.

What had happened? Those bottles were actually wine bottles and Allah Ta`ala had saved him. Hadhrat Shaikh had mistakenly gone to the shop and the shopkeeper had realised that he was mistaken for he did not seem to be someone who consumes wine.

(Addressing Moulana Haamid Mia) Hadhrat Mufti Sahib said that how long ago did Moulana Wasiyyullah Sahib tell Hakeem Ifhaamullah that this person would come to you. Take care of him.

You had thereafter gone to Hakeem Ifhaamullah and he treated you leniently.
Thus, those who have perfected the *`ilm-e-zaahir* and *`ilm-e-baatin* (spiritual and outer knowledge) will never utter misleading statements. However, some ignorant people consider their statements to be incorrect whereas in reality they are correct.

The difference between *lammat-ush-shaitaan* (whispers of *shaitaan*) and *lammat-ul-malak* (inspiration of the angels) and the incident of Sayyid Abdul Qadir Jilaani رحمة الله عليه

One will be able to distinguish between *lammat-ush-shaitaan* and *lammat-ul-malak* through knowledge.
Peeran-e-Peer Sayyid Abdul Qadir Jilaani رحمة الله عليه had related: "Once whilst receiving *kashf* (inspiration) I felt as if I was very close to Allah Ta`ala and in that condition I began feeling extremely thirsty. Suddenly, I saw a golden goblet appearing before me. I contemplated for a moment whether to drink from it or not because it is impermissible to utilize utensils made of gold. The thought came to mind that I should drink from it since it is Allah Ta`ala who made it impermissible and now it is He who is granting it to me. However, this thought also crossed my mind that I should not drink from it because no law from the shari`ah of Nabi ﷺ will be abrogated (after him). After being convinced of this I began to recite: لا حول و لا قوة إلاّ بالله العلي العظيم. Immediately, *shaitaan* fled but he still shot his arrow and said, "Today, you were saved through your knowledge. Otherwise, I have raised many people to this position and then cast them into the fire of Jahannum."
I replied that it was on account of the mercy of Allah Ta`ala that I was saved and not my knowledge.
On hearing this Moulana Muhammad Gangohi said, "The main factor is the mercy of Allah. Knowledge is only the means of perceiving things." Hadhrat then confirmed this statement of his.

Gheebat (backbiting) of the *ulama* is a means of destruction

Allamah Abdul Wahhab Sha`raani has quoted from Al-Yawaqeet wal Jawaahir: لحوم العلماء مسمومة (The flesh of ulama is poisonous.) Allah Ta`ala states in the Qur'aan: وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ *(Do not backbite each another. Will any of you approve of eating the flesh of his dead brother? You dislike it.)*

This means that *gheebat* is detrimental to one's *Deen* and *dunya* (worldly life) and it is of utmost importance that we abstain from it. May Allah Ta`ala protect us.

Cure for *bud-nazri* (casting of lustful glances)

Q: I am unable to protect my sight from falling on *na-mahram* women (women one can marry). Please make *du`aa* for me.

A: Allah Ta`ala has placed two shutters on each eye. When your sight falls on any incorrect area then immediately close them and turn your face to another direction.

You will not be sinful if your sight mistakenly fell on an incorrect area. However, one will be sinful if one continues casting one's gaze in that direction or if one intentionally looked towards that area, because sin is that which is committed voluntarily.

The goal of a student

A student should have this intention that I am studying the details of the injunctions that Allah Ta`ala had given Nabi ﷺ so that my life will conform to the life of Nabi ﷺ.

Since one is faced with either one of two situations; favourable and unfavourable, a student should realise what his aim should be.

Wasaawis (whispers of *shaitaan*) will continuously flood one's mind. Its only cure is not to pay attention to it.

In proportion to the amount of *tasbeeh* one makes, will one derive benefit.

A student should make this intention that I am studying the commands of Allah Ta`ala in order that I practise on those things that will please Allah and abstain from those things that will displease Allah. One will be unable to gain a mastery over the entire *Deen* all at once. May Allah Ta`ala grant you and me the ability to practise.

Method of *musaalahat* (reconciliation)

When two parties resolve in reconciling then it is necessary for each of them to realise that he had committed errors and trampled the rights of the opposite party which is contrary to the teachings of Allah Ta`ala and His Rasul ﷺ and that its punishment is severe. Thereafter one should be remorseful for one's actions and should be prepared to compensate the other party irrespective of the amount of sacrifice one will have to undergo. If this is the type of eagerness that one has at heart then this is a genuine *musaalahat* which will be the means to the end of the dispute and drawing the mercy of Allah Ta`ala.

However, if this is not the cause for them reconciling, but rather due to some external force like greed, fear, disrepute or the fear of disgrace then this is not a genuine *musaalahat* but *mukhaada`at* (deception).

Each party will attempt to deceive the next and the basis of their dispute will not be eliminated. Instead, it will settle deeper into their hearts and the outcome of this is obvious.

Remedy for anger

If you are angered due to someone's actions that are against your temperament then swallow your anger by thinking that this is a means of my sins being forgiven. Just as a laundry removes the dirt from clothing, similarly this person is purifying my heart from sins.

Interpreting the statements and actions of the pious

Q: Why is it that when a pious person does an action that apparently contradicts the *shari`ah* then an excuse is presented for his action, but this is not the case if a layman has to do the very same action?

A: The lives of the pious are always in conformity to the *shari`ah*. Therefore, it is very seldom that they will commit an action against *shari`ah*. Thus, it will be weighed against the rest of their actions and in the light thereof, an explanation will be given for their action.

Firstly, no proof is required to have good thoughts of a believer; because his Islam alone demands that others have good thoughts of him. However, when a believer is fulfilling the injunctions of the *shari`ah* entirely and he refrains from evil actions then this enhances the good thought. Thereafter, as one's steadfastness on the injunctions of *shari`ah* strengthen so too will good thoughts of him increase. This continues to a stage where people now begin following such a person and accepting his words. If at this stage a person commits an action that apparently contradicts the *shari`ah*, then all his previous actions prove that it is impossible for such a person to utter such a statement or commit such an action. For example, if a person who is an ardent follower of the sunnat and every facet of his life is enshrouded by the *nooraniyyat* of the *sunnat* claims to be a *rasul* or a *nabi*, what will one say? Nobody can declare that his emulation of the *sunnat* was incorrect and that his pious actions were incorrect. Instead, an explanation and an interpretation will be given for his statement. It will be said that he had meant that he is the servant of the *rasul* and a follower of the *nabi*.

(Note: If a pious person persists on sin then that will not be accepted from him either.)

Can a female initiate others for *bay`at*?

Q: Can females initiate others for *bay`at*?

A: The statement of Hadhrat Gangohi is reported in Tazkirat-ur-Rasheed (vol 2, pg 337) where he mentioned, "If women were allowed to initiate others for *bay`at* then my Safiyyah would have

been initiating others for *bay`at*. (Therefore, women cannot initiate others for *bay`at*.)

Purpose and reality of *bay`at*

Q: Who is a *mureed*?

A: Moulana Wakeel Abdullah Jaan Sahib had asked Hadhrat Saharanpuri رحمة الله عليه, "What is *bay`at* and what is its purpose?"

Hadhrat Saharanpuri replied, "The *mureed* repents and he makes the *muraad* (*shaikh*) a witness to it."

Moulana used to say, that that was the first time he heard the word *muraad* being used in the meaning of *shaikh*. However, it created a doubt as to what was the need for the *shaikh* to be a witness to the *taubah* of the *mureed* whereas Allah Ta`ala is well aware of the conditions of one's heart. يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِى الصُّدُوْرُ *(Allah is well aware of the deceiving eye and the things that the heart conceals.) [19:40]*

The answer immediately came to mind that in the *aakhirat* (hereafter) every person's limbs will bear testimony to his actions. Thus, why is there a need for this objection?

Moulana Wakeel Sahib was a well-researched and extensively read personality and he had come to Hadhrat Saharanpuri with the intention of discussing his doubts and queries. However in this short discussion all his doubts were dispelled.

Thereafter, he requested Hadhrat Saharanpuri to allow him to take *bay`at* at his hands. Hadhrat asked him, "What is the need for you to take *bay`at*?" He replied, "I have never done anything regarding it to be necessary. My lifestyle is that of the English but that is not necessary. Similarly, I eat English styled food and that too is not necessary. In the like manner, I have married an English woman and that also is not necessary. Likewise is the condition of my taking *bay`at* at your hands.

Hadhrat had then accepted him for *bay`at* and prescribed for him the *zikr* of the *ism-e-zaat* as much as possible.
He would experience unique conditions and Allah Ta`ala had blessed him abundantly.

Giving preference to *zikr-e-jahri* (audible zikr) over *zikr-e-Sirri* (silent zikr)

Someone had written to Moulana Thanwi رحمة الله عليه: I make *zikr* silently. I do this for two reasons: (1) I fear that if I make *zikr* audibly I will disturb those who are asleep. (2) People will begin to think of me as a *buzurg* and this will create pride within me.
Hadhrat Thanwi رحمة الله عليه replied: Continue making *zikr* aloud. The solution to the first problem is that you should make *zikr* in a place where there isn't anybody sleeping e.g. the Musjid. However, do not make *zikr* so loudly that the people of the area will be disturbed.
As far as the second problem, then ponder over the fact that when you will begin to sway your head whilst making *zikr* people will not think you to be a *buzurg* but an insane person. Your *nafs* has advised you that people should not think you to be a *buzurg*.
However, it has in fact devised a plan whereby people would begin to think of you as a buzurg. The reason for this is that when you will lower your head and engage in *zikr-e-Sirri* people will think that you have now reached the level of the angels. The *nuktah* (subtle point) in this is that it is difficult to remain punctual and constant on a devotional practice.
If you will make *zikr-e-jahri* a few people will come to know that you wake up in the latter portion of the night to make *zikr*, such as the *muazzin* of the *musjid*. At times you will be overcome by sleep and laziness and perhaps miss out making *zikr* on that day. The *muazzin* will come to know that today Mr so and so did not wake up. However, if you make *zikr-e-Sirri* nobody will know whether you got up or not and in this way your laziness and weakness will remain concealed.

An unfaithful *mureed*

Someone had told me:
Person: I have written a book on *tasawwuf*.
Mufti Sahib: Very good.
Person: I am searching for a *shaikh*.
Mufti Sahib: You had first written a book on *tasawwuf* and you are only searching for a *shaikh* now.
Person: I am searching for a *shaikh* who can inform me of the things in my heart.
Mufti Sahib: In that case you should excuse our *akaabir* (elders).

He stayed for a few days as my guest and would join me for meals at Hadhrat Shaikh's house.
In the meantime, Hadhrat Moulana Ilyaas رحمة الله عليه had arrived. Whilst seated at the *dastarkhan* he told Moulana, "I wish to become your *mureed*." Hadhrat Shaikh intervened and said, "You are holding onto the garment of a traveller. If you intend taking *bay`at* at his hands then go to Nizamuddeen."
Moulana Ilyaas lowered his head and after raising his head he said, "I heard an incident of a *guru* (leader) and his *chelas* (followers). A person had come to this *guru* and observed that he was seated on cushions and surrounded by attendants from all sides. He enquired from someone seated there:
Observer: Who is this person?
Person: He is the *guru*.
Observer: What work does he do?
Person: If he has any need, he orders his *chelas* and they fulfil his need. Sometimes he becomes angry and gets annoyed with them too.
Observer: (Pointing to the *chelas*) Who are these people around him?
Person: They are the *chelas*.
Observer: What do they do?

Person: They serve their *guru*. If he needs flour they make it available and they provide him with his firewood (and food etc.). In short, they fulfil all his requirements.
On hearing this, the observer said, "I had initially desired to become a *chela* but now I desire to become a *guru*."

After relating this incident Moulana Ilyaas رحمة الله عليه said, "Previously, the *chelas* desired to become gurus. Nowadays they desire to become Allah i.e. they desire that the *sifaat* (qualities) of Allah should settle in them once they take *bay`at*.
I (Hadhrat Mufti Sahib) had then felt that the thief from within had been apprehended.
Thereafter, Moulana Ilyaas addressed this person, "Mia Zakariyya has given the correct suggestion. Come to me and both of us will be able to inspect each another. We will then decide what to do."
After this Moulana Ilyaas رحمة الله عليه had left for Delhi and Moulana Raipuri رحمة الله عليه arrived. This guest of mine sat by Moulana and requested Moulana to allow him to take *bay`at*.
Hadhrat Shaikh told me, "Muftijee! Your guest is very unfaithful."
I replied, "Does any good person come to me? My guest is like me."
Thereafter, this person had taken *bay`at* at the hands of Hadhrat Raipuri رحمة الله عليه.

Propagation of the *kalimah* through a *jogi*

A *buzurg* in Delhi had trained his *mureed*. After noticing that his *mureed* had become well grounded he instructed him to go to Multan for the propagation of Islam.
Filled with youthful vigour and zeal he set out on foot until he reached Paanipat. There lived a *jogi* along the path who would attack the hearts of the Muslims passing by through his *tasarruf* (spiritual powers). He learnt of this person passing by and began to focus his *tasarruf* towards him but to no avail. The *jogi* approached him and asked, "Who are you? Where are you going and what do you say?"

He replied, “I am a Muslim and I am going to Multan. I say the kalimah لا إله إلاّ الله.” He recited the *kalimah* with such force that it affected the *jogi* to the extent that he lost his sanity. He ran away from there and began to tell whoever he met, “Do not go in that direction. There is a person who is going to Multan and he says لا إله إلا الله. Do not listen to him.”

Initially, he had tried to stop him and snatch away his *Imaan* but he eventually became the means of spreading the *kalimah*.

On the other end, the *shaikh* perceived what had transpired and he was not pleased. In the meantime, the *mureed* no longer perceived the spiritual strength that he was accustomed to.

Hence, instead of proceeding further he returned to his *shaikh*. When he reached Delhi, the *shaikh* reprimanded him, “I did not send you to propagate along the way. I sent you to propagate in Multan.”

He then instructed the *mureed* to remain with him for a *chilla* (forty days) wherein he underwent more training. Thereafter, he was sent to Multan. After reaching Multan he began propagating *Deen* and approximately eighty thousand people accepted Islam at his hands. How much of *faiz* (blessings) he must have received.

These personalities had understood that whatever abilities and skills they have received are only to be utilised in propagating *Deen*. This is the truth of the matter that whatever strength a Muslim is endowed with, be it natural, physical, monetary or spiritual, they all will have to be utilised for the cause of *Deen*.

Is it *shirk* to make *tasawwur* (visualise) of others besides Allah Ta`ala?

Someone in Delhi told me, “You have stated in Fatawaa Mahmoodiya that *tasawwur-e-shaikh* (visualising one’s *shaikh*) is permissible, whereas only Allah Ta`ala should be visualised. It is *shirk* to visualise others besides Allah.”

I replied, “It is impossible to visualise Allah Ta`ala, because only those things that have some form and shape could be visualised. As

for Allah, then He is free from any form. It is stated in Sharh-ul-`Aqaaid, Pg 38: و لا مصوّر أي ذي صورة و شكل (Allah does not have any form or shape.) and in Sullam-ul-`Uloom it is stated, Pg 2: لا يحد و لا يتصور (Allah Ta`ala cannot be confined to any place nor can He be visualised.)

You had also said that it is shirk to visualise anything besides Allah. Every person visualises numerous objects in his mind. Will you then say that such a person is a *mushrik*? You in your very own mind visualise objects. Will you also be a *mushrik*?"

Do not spend too much of time in the company of the *shaikh*

Nowadays the potential and ability of the *mureeds* have weakened so drastically that it has become difficult to acquire *faiz* (blessings) from the *shaikh*. Therefore, do not spend lengthy periods of time in the company of the *shaikh*. Instead, according to availability of time visit him for a short while, say that which is necessary and return. Thereafter, follow the guidance of the *shaikh*.

If one spends more time in the company of the *shaikh* then it will lead to either one of two destructive maladies: (1) One will consider the *`ibaadat* of the *shaikh* to be very minimal resulting in entertaining evil thoughts of him. This is a cause of severe deprivation. (2) One will consider the *`ibaadat* of the *shaikh* to be more than what it really is thereby considering his *shaikh* to be the most pious person. This will lead to him disdaining other *mashaayikh*. The harm of this is also clear.

Practices for reforming the heart

Q: What actions should students and non-students adopt for reforming themselves?

A: Students consider themselves to be exempt from all laws and rules. A *tableeghi jamaat* from Bangladesh had come to a certain *musjid*. A student studying there knew one of the members of the

jamaat and he visited him. They continued talking until the *`Asr azaan* was called out. The student then stood up and began walking away. I told him, “Where are you going? The *azaan* has already been called out. It is prohibited to leave the *musjid* after the *azaan* has been called out.” He replied, “Is it prohibited for us students as well?”
Similarly, a group of students were once talking in the rooms on the southern section of the Musjid. When it was time to sleep one of the students climbed onto the roof of the *musjid* and crossed over using the roof of the *musjid* as a pathway. I told him, “You have crossed over the *musjid*.” He replied, “Is the prohibition applicable to students as well?”
These poor students are not prepared to accept the laws. Do you want to go any further and enquire about their habits and behaviour?”

Q: I wanted to know what should students do to reform themselves?
A: Nabi ﷺ had told Anas رضي الله عنه:
يا بني إن قدرت أن تصبح و تمسي و ليس في قلبك غش لأحد فافعل ثم قال يا بنيّ و ذلك من سنّتي و من أحبّ سنّتي فقد أحبّني و من أحبّني كان معي في الجنّة رواه الترمذي (مشكاة 1/ 30)
(O my son! If you are able to pass the morning and evening without harbouring any malice for others then do so, for this is my *sunnat* (way of life). And whoever loves my *sunnat* loves me and whoever loves me will be with me in Jannah.)
Nowadays students are required to adopt something very easy and simple and that is that they should not eat to their stomach’s full.

The *kashf* (inspiration) of Mia Abdur Raheem Wilayati

Mia Abdur Raheem Wilayati رحمة الله عليه, the first *shaikh* of Shah Abdur Raheem Raipuri رحمة الله عليه was a very great *sahib-e-kashf* (one who receives inspiration). At night he would engage in *muraaqabah* and thereby learn of the actions of his *mureeds* and those linked to him. The next morning he would write a letter to those whom he found to have committed an incorrect action. He would write: *mera chaand*

(O my moon – beloved [this was his frequently used phrase]) never commit this action in future.

Tauheed-e-Matlab

Moulana Abdur Rahman Sahib had related the following incident: There lived in Ambala a person who was *bay`at* to a *shaikh* who lived in the mountains. This *mureed* used to be called Punjabi Mulla. He would pay his *shaikh* an annual visit. As he grew older, climbing the mountains became difficult for him. Once, whilst climbing the mountain he began thinking to himself that it would be much better if he received permission to derive benefit from the grave of a certain *buzurg* buried in Ambala. With these ideas still lingering in his mind he eventually reached his *shaikh*. Upon reaching, the *peer sahib* told him, "A certain *buzurg* is buried in your area. Go to his grave and derive benefit from him as climbing the mountain has become difficult."

The *mureed* was overjoyed since he had received permission without even requesting. After returning home, he began frequenting the grave of this *buzurg* in Ambala who set his mind straight (in the following manner).

When he got up for *tahajjud* the *buzurg* in the grave said, "My son lives in a certain area and he does not have fodder for his horses. Provide them with fodder."

Thus, he made the fodder available for them and returned. As he sat to make *zikr*, the *buzurg* instructed him clean the stables as they were filthy.

This *mureed* thought to himself that it would have been better to climb the mountains once a year. When he returned the *buzurg* reprimanded him from his grave, "You do not need to come to us. Return to the *buzurg* who you used to previously visit on the mountains."

This is the effect of not acquiring *tauheed-e-matlab*. The *saalik* is unable to do anything and he thus remains deprived.

Examining the *mureed* at the time of *bay`at*

An *`aalim* had come to Shaikh Saadiq Gangohi رحمة الله عليه and requested him to accept him for *bay`at*. The *shaikh* asked him to read: لا إله إلاّ الله صادق رسول الله. He refused to read it. The *Shaikh* told him, "Go away. Why did you come? Wasn't Nabi's ﷺ name Saadiq? It definitely was, and are you not aware that at times the *khabar* (object) is brought before the *mubtada* (subject)? So *Saadiq* was Rasulullah ﷺ. Why didn't you think of this initially?"

The *`aalim* said, "I will now read it. Could you please accept me for *bay`at*?" The *Shaikh* replied, "The time has now passed." He had not accepted him for *bay`at*.

A Persian couplet reads: *If the shaikh asks you to soak the musalla in wine then do so.*

`Ibaadat is carried out to acquire *Jannat* and the fear of *Jahannum* prevents one from sinning

It is recorded regarding Hadhrat Rabiah Basriyyah that at times she would go into a frenzy and get up saying that my real beloved (Allah Ta`ala) is displeased with me. There is no message or greeting or a fever or cold from Allah.

Once she got up carrying a bundle of straw and a pitcher of water saying, "I am going to set *Jannat* alight with this straw. Is Allah Ta`ala worshipped for earning *Jannat*? His being is totally independent. *`ibaadat* should be carried out for Him alone. With this pitcher of water I will extinguish the fire of *Jahannum*. The fear of *Jahannum* should not prevent us from sinning. Rather, His being is such that we should fear Him alone."

Making *du`aa* to ward off calamities

Q: Will it be against *radha-bil-qadha* (being pleased with the decree of Allah) to make *du`aa* in order to ward off calamities?

A: It will not be against *radha-bil-qadha* if the *du`aa* is made in the following manner: *O Allah! These calamities are also Your rahmat*

(mercy) and warding them off is Your mercy as well. On account of our weakness we are unable to bear the mercy of calamities. Therefore transform the mercy of calamity into the mercy of ease.

Method of accepting women for *bay`at*

Q: How does the *shaikh* accept those women for *bay`at* who are unable to come to him?

A: The *shaikh* will give them the same instructions that your *shaikh* had given you at the time of *bay`at*. He will ask them to make Wudhu and perform two *rakaats nafl salaah*. He will then say the words that your *shaikh* had said at the time of *bay`at*. The *bay`at* has now taken place. He will thereafter gradually begin instructing them. However, he will not ask them to make *zikr-e-jahri* (audible *zikr*) but *zikr-e-Sirri* (silent *zikr*).

With whom should one start making *du`aa* for?

Q: Must one start making *du`aa* for himself and then for others or should he first make for others and then for himself?

A: He should start making *du`aa* for himself and then for others.[45]

Q: It appears in the *malfoozat* of Hadhrat Shaikh رحمة الله عليه that one should daily engage oneself for ten minutes in *muraaqaba-e-du`aaiyyah* (*du`aa* from the heart) for the *ummat* and then one should make *du`aa* for himself, whereas in the Qur'aan Allah Ta`ala states: رَبِّ اغْفِرْ لِيْ وَ لِوَالِدَيَّ *(O my Rabb! Forgive me and my parents.)* In this *aayat*, *du`aa* is made first for oneself. Hence, which of the two is more preferable and *masnoon*?

A: The ten minutes of *muraqaba-e-du`aaiyyah* is in fact a remedy for absentmindedness so that inattentiveness does not settle in the heart and to ensure that it always remains mindful. However, the actual

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45 أن النبي صلى الله عليه و سلم كان إذا دعا بدأ بنفسه (When Nabi ﷺ would make *du`aa* he would commence with himself. Jam-`ul-Fawaa'id, vol 2, pg 251)

sequence in a normal *du`aa* is that one should first make *du`aa* for oneself and then for others, as is understood from the *aayat*: رَبِّ اغْفِرْ لِيْ وَلِوَالِدَيَّ.

Ism-e-A`zam

Q: A *du`aa* made using the *ism-e-a`zam* is accepted. I would like to know the *ism-e-a`zam*.

A: The name of Allah Ta`ala that is taken when a person is in a state of total helplessness is the *ism-e-a`zam*. For example, when a person is drowning or engulfed by a raging fire and he calls out to Allah in this state of distress then the name he uses for Allah Ta`ala at this moment is the *ism-e-a`zam*. Nevertheless, the *`ulama* and *mashaayikh* generally say that the word الله - Allah is the *ism-e-a`zam*.[46]

During the lifetime of Hadhrat Raipuri رحمة الله عليه there was a person by the name of Moulana Wajid Ali sahib who used to experience *kashf-e-quboor* (able to see conditions of the inmates of the grave). Hadhrat Raipuri would enquire from him regarding his *kashf* (inspiration). He had once told me that the word الله is the *ism-e-a`zam* and that Hadhrat Mekaeel عليه السلام had informed him of this.

Root of many evils

Q: Could you please advise us?

A: Shaikh Sa`di's رحمة الله عليه *peer* and *murshid* Hadhrat Shihabuddeen Saharwardi رحمة الله عليه had given him two advices: (1) Do not think good of yourself. (2) Do not disdain others. Many evils stem out as a

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[46] There are several other views regarding the *ism-e-a`zam*. Some say that it is اَلْحَيُّ الْقَيُّوْمُ - *al-Hayy-ul-Qayyum*; others say that it is the name رَبّ - *Rabb* whilst some are of the opinion that it is the *kalimah*. (Mirqaat, vol 5, pg 102)

result of these two. He had composed the advices of his *murshid* in Persian poetry which reads as follows:

مرا پیر دانائے روشن شہاب دو اندرز فرمود بر روئے آب

یکے آنکہ بر خویش خود بیں مباش   دوم آنکہ بر غیر بد بیں مباش

An intelligent buzurg with a luminous heart imparted to me two advices whilst we were travelling on a boat.
Firstly, do not think good of yourself and secondly, do not disdain others.

Distancing oneself from everything other than Allah

Q: Hadhrat had recited some poetry before salaah wherein لا أحبّ الآفلين appeared. Could you please repeat it and explain it?
A: It is poem from the Mathnawi of Mulla Jami رحمة الله عليه.

خلیل آسا در ملک یقیں زن   =   ندائے لا احب الافلین زن

Knock at the door of yaqeen (conviction) as Ebrahim عليه السلام *had done and proclaim* لَآ أُحِبُّ الْاٰفِلِيْنَ.

Ebrahim عليه السلام had firm conviction and was inclined to the claim of his people who were *mushrikeen* (polytheists) and believed that the sun, moon and stars were their gods. However, when he saw them setting he realised that they cannot be gods. On seeing this, he proclaimed لَآ أُحِبُّ الْاٰفِلِيْنَ *(I do not love those things that set.)* and distanced himself from this. Likewise, you addressee, strengthen your *yaqeen* and distance yourself from everything other than Allah Ta`ala.

Is *gusht* of more significance or *ma`moolaat* (prescribed daily *`ibaadat*)?

Q: Must I join the *gusht* or should I first complete my *ma`moolat*?
A: Join the *gusht* and reserve another time for your *ma`moolat*.

Q: How must I join the *gusht* if I am responsible to teach and carry out various other works?

A: There is expansion and contraction in time. Time is like a rubber band that expands when stretched and contracts when it is left. An Urdu poem reads as follows:

وقت میں تنگی اور فراخی دونوں ہیں جیسے ربڑ

کھینچنے سے بڑھتی ہے چھوڑنے سے جاتی ہے سکڑ

Time is like a rubber band that has plenty of space as well as restriction. It expands when stretched and by leaving it, it contracts.

Gaining sweetness in *zikr*

Q: What is the method of gaining sweetness in *zikr*?

A: Keep in mind the various *aayaat* and *ahaadeeth* regarding the virtues of *zikr* and think of the virtues you are receiving. In this manner you will acquire the sweetness of *zikr*.

Difference between the actions of the *mubtadi`een* (innovators) and the practices of the Sufis

Q: What is the difference between the actions of the *mubtadi`een* and the practices of the Sufis?

A: Study the correspondence between Hadhrat Gangohi رحمة الله عليه and Hadhrat Thanwi رحمة الله عليه that appears in Tazkirat-ur-Rasheed. In short, the *mubtadi`een* consider their actions to be part of *Imaan* i.e. they consider it to be necessary. As for the Sufis, they do not regard their practices to be in the rank of a *fardh* (compulsory) act. Instead, they consider it to be recommendable. In fact, if they feel that it is not necessary they abandon it and at times they even regard it to be impermissible. (This is understood from the following incident.)

No permission for making *darb* (striking the head at the time of *zikr*)

Moulana Ilyaas's رحمة الله عليه father had once come to Hadhrat Gangohi رحمة الله عليه and said, "I do not have an affinity with the practices of the

mashaayikh." Hadhrat Gangohi asked him, "Have you acquired *ihsaan* (constant awareness of Allah Ta`ala)?"
He replied, "Alhamdulillah, I have achieved it through the blessings of following the *sunnat*." Hadhrat Gangohi رحمة الله عليه then told him, "In that case, you do not have permission to strike your head at the time of *zikr*. It is like a person who wants to study *Aamad Namah* (elementary Persian textbook) after studying *Gulista* and *Bosta* (advanced Persian textbooks).

Sign of the quality of *ihsaan*

Q: What is the sign of having acquired the quality of *ihsaan* by practising on the *sunnat*?
A: The *sunnat* is a clear manual. If one's actions conform to the *sunnat* then consider him to have acquired *ihsaan*.

What must one do if troubled by disturbing thoughts in *salaah*?

Q: I experience *wasaawis* (whispers of *shaitaan*) in *salaah*. What is the cure for it?
A: This is like the situation where you wish to visit a friend who has invited you. However, his dog is obstructing the path and is barking at you. Now, there is one of three methods that you may adopt in this situation:
(1) To turn away. If you will turn away the dog will continue barking resulting in other dogs also barking. There is also the possibility that whilst running away you might trip and fall resulting in another disaster. Nevertheless, in this instance you would have distanced yourself from your friend.
(2) To remain at the gate and fight the dog. Either the dog will bite you or you will injure the dog. Hence, either you will suffer or your friend. Further, the time that you had intended staying with your friend was wasted in fighting with the dog.

(3) Allow the dog to continue barking and call your friend telling him that you wish to visit him but the dog is obstructing you. He will reprimand the dog and allow you to enter.
This is the best method to adopt. Endeavor to master this method i.e. seek assistance from Allah Ta`ala.

NOTE: Disturbing thoughts and *wasaawis* are different. *Wasaawis* spoil one's *Imaan*. The example of *wasaawis* is that of the questions that play in your mind, such as, who created the sky? Allah. Who created the earth? Allah. Who created the sun? Allah. Who created the moon? Allah. And who created Allah? This is the detrimental end result.
It appears in the *Hadeeth*: "If one is troubled by disturbing thoughts he should seek refuge in Allah and divert his attention to something else." [47]

Seeing a *buzurg* in different places at the same time

Q: How is it that people see a *buzurg* at different places at the same time? Some will see him here, others will see him at the *Ka`bah* whilst some will see him elsewhere.
A: Did you see any *buzurg* in this manner? It is impossible. It is his figure that people see. It is related in the book Tahzeeb that it is possible that a *kulli tab`ee* (natural body) can be present in several places at once through different *wujood* (existences). By undergoing *mujaahadaat* (spiritual training) the soul gains dominance over the physical self and this results in the body becoming *roohaani* (spiritual). Thus, the person seems to be present at various places (at the same time).

[47] يأتي الشيطان أحدكم فيقول من خلق كذا من خلق كذا حتى يقول من خلق ربّك فإذا بلغه فليستعذ بالله ولينته . متفق عليه
مشكاة 18/1

The *shaikh* should entirely be a tongue and the *mureed* should be a complete ear

Hadhrat Moulana Maseehullah رحمة الله عليه used to say, “I do not agree with the method which some *mashaayikh* have adopted nowadays where they remain silent. The *taalib* comes so that he will listen to something whereas the *shaikh* has now remained silent. The *shaikh* should be a total tongue (give advice and guide) and the *mureed* should entirely be an ear (listen, obey and practice).”

Explanation of *tasarruf-e-baatini* and the incident of Hadhrat Saharanpuri رحمة الله عليه

Questioner: What is the meaning of *tasarruf-e-baatini* that the *mashaayikh* carry out?
Mufti Sahib: What is the *tasarruf-e-zaahiri* that they carry out?
Questioner: Explain them both.
Mufti Sahib: There lived in Meerut an *`aalim* by the name of Moulana Mufti Kifayatullah Sahib. He had taught at Deoband as well as in Saharanpur and he was *bay`at* to Hadhrat Shaikh-ul-Hind رحمة الله عليه. When Hadhrat Shaikh-ul-Hind was imprisoned in Malta a certain state of mind overcame him and he thought of committing suicide. He would sometimes take a knife whilst at times he would go to a well with the intention of committing suicide. He became disinterested towards his *zikr*. Moreover, his *shaikh* was not present. Thus, he wrote a letter to Hadhrat Saharanpuri رحمة الله عليه relating his condition to him.
Hadhrat replied: It is quite surprising that you have considered me fit for this task. This task is far beyond me.
Thus, he became extremely perturbed and decided to travel to Moulana Thanwi رحمة الله عليه in Thanabawan via Deoband and Saharanpur. However, when he reached Saharanpur he was unable to locate the train to Thanabawan. Hence, he was compelled to lodge at Madrasah Mazaahir-ul-Uloom. On seeing him, Hadhrat Saharanpuri

embraced him and seated him besides himself. After speaking for a few moments Hadhrat told him, "It is surprising that you wrote up to me. Where am I capable of fulfilling such a task?"
Plucking up courage he said, "Hadhrat! If someone says that you are not fit for this task then he is not criticising you but rather Hadhrat Gangohi رحمة الله عليه, that how did he appoint an unqualified person as his *khaleefah*. I was nurtured in the very same place from where you received all that you have achieved. I deserve being shown mercy. Have mercy on my pitiable condition."
Hadhrat replied, "Very well." He then prescribed the *tera tasbeeh* (a certain form of *zikr*) for him and said, "Recite this *zikr* so loudly at the time of *tahajjud* that I will be able to hear it." Hadhrat Saharanpuri's home was close to the Madrasah.
Mufti Kifayatullah replied, "Could you please excuse me. I will not be able to carry out this *zikr*."
Hadhrat told him, "Do not worry. Just continue doing what you are supposed to do. Someone had come to our Hadhrat (Moulana Gangohi رحمة الله عليه) with a similar condition and Hadhrat had prescribed the very treatment."
Nevertheless, Mufti Kifayatullah Sahib made the zikr at the latter portion of the night. After *Fajr*, Hadhrat Saharanpuri went into his room and asked him to sit near the door with his eyes closed. He followed Hadhrat's instructions.
Mufti Kifayatullah relates: "I did not know what Hadhrat was doing inside the room but I could feel as if my heart was injured; it was full of pus and Hadhrat was massaging it to remove the pus. On several occasions, I opened my eyes to see whether Hadhrat was outside, but he was still inside.
After performing *Ishraaq salaah* Hadhrat came out of the room and with a smile asked me, "How do you feel." I replied, "Alhamdulillah, I am fine." Thereafter, Hadhrat asked me to join him as he went to deliver the Bukhaari Shareef lesson. Hadhrat's lessons used to be brief but I began posing all sorts of questions and for each question, Hadhrat gave several answers. Regarding some of the answers he

said, ‘Do not search for this in the *kitaabs* because it does not appear therein.’ The amount of *anwaraat* (effulgence) and *barakaat* (blessings) I had witnessed in the lesson was never experienced by me elsewhere.

After Ishraaq, I told Hadhrat that I had initially intended going to Thanabawan. Hadhrat replied, ‘Most definitely go. However, on your return stay over for one more day because there is still some deficiency.’ I could not understand what was still deficient.

Nevertheless, I went to Thanabawan and the next day on my return, I came to Saharanpur and instead of staying over for one day, I stayed for two days. This time I felt as though something was being filled in my heart which was giving me strength. It was as though on the first visit, my heart was cleansed from all filth and now it was being filled with strength and radiance. Thereafter Hadhrat said, ‘I am now satisfied. You may go.’”

The reason for Hadhrat telling him, “I am surprised that you consider me to be fit for this task,” was that when Mufti Kifayatullah was in Saharanpur he acknowledged Hadhrat’s status with regards to *`ilm* (knowledge) but he did not accept him with regards to *tasawwuf*.

However, now in this state of distress he realised that his problem could only be solved by Hadhrat. Thus, by saying this he removed the suspicions from his heart. His confidence in Hadhrat was now established and he also received benefit through this.

Another incident with regards to *tasarruf-e-baatini*

There was once a thief who was involved in theft for a long time until he became weak and frail. He consulted his companions and they suggested several types of occupations but each one required that he spend some money. On the other hand, he did not wish to spend money, but rather collect money. Eventually, the thought came to mind that he should become a *sufi*.

Hence, he pretended to be a *sufi*. Whoever came to him he would accept him for *bay`at* and prescribe something for him to recite. In

the meanwhile two sincere people came to him. They began to follow his instructions and progressed until they reached the very high ranks of piety and proximity to Allah Ta`ala. They examined the ranks of the various *mashaayikh* but they were unable to find the rank of their *shaikh*. Finally, they came up to him and said, "We have seen the ranks of the different *mashaayikh* but we are unable to see Hadhrat's rank whereas it is through your blessings that Allah Ta`ala has conferred to us this treasure."

On hearing this tears swelled in the eyes of the thief and he said, "O my brothers, you are searching for my rank in the presence of Allah Ta`ala whereas I hold no value in the sight of Allah. I am a thief."

He related his background to them and began to cry profusely until the *mureeds* realised what had happened and they also began crying.

The *mureeds* then made *tasarruf* on him as a result of which they elevated him to a high rank. This is *tasarruf-e-baatini*.

Q: Will a person to whom Allah Ta`ala bestows the ability of *tasarruf-e-baatini* be able to make *tasarruf* as and when he wishes?

A: A blade will be able to cut as long as Allah Ta`ala wishes, otherwise not.

Tasarruf-e-Zaahiri

Q: What is *tasarruf-e-zaahiri*?

A: *Tasarruf-e-zaahiri* is where a person imparts lessons the entire day. However, this is not like the *jaahil* (ignorant person) who pretended to be a *sufi*. Once, his *mureeds* and associates came to him and remained with him for some time. He then said: *motoo* (I want to relieve myself.) The *mureeds* thought to themselves that Hadhrat is saying: موتوا قبل أن تموتوا (Annihilate yourself before you die.)

Reason for *karamaat* (miracles) not occurring in abundance in this era

Q: Previously many miracles would transpire at the hands of the *mashaayikh*. Why is it that presently that many miracles do not occur?

A: Yes. Nowadays the understanding and intelligence of people have become so weak that if a miracle transpires before their eyes they will begin to regard the *ahlullah* (pious) as deities.

Difference between *`ilm-e-baatini* (spiritual knowledge) and *`ilm-e-ghaib* (knowledge of the unseen)

Q: It is commonly known that the *shaikh* has knowledge of the state of his *mureeds* by making *tawajjuh* (focusing) on them. What is the difference between this and *`ilm-e-ghaib*?

A: *Tawajjuh* and *`ilm-e-baatini* are different from *`ilm-e-ghaib*. *`Ilm-e-ghaib* is exclusive to Allah Ta`ala. It is mentioned in the Qur'aan:

وَ عِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَآ اِلَّا هُوَ *(To Allah alone belongs the treasures of the unseen and it is only He who knows of it.) [59:6]*

وَلَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ *(Had I known the things of the unseen I would have acquired tremendous benefits.)[188:7]*

قُلْ لَّآ اَقُوْلُ لَكُمْ عِنْدِىْ خَزَآئِنُ اللّٰهِ وَلَآ اَعْلَمُ الْغَيْبَ *(Say, I do not claim to have the treasures of the unseen nor do I have the knowledge of the unseen.) [50:6]*

`Ilm-e-baatini* has no link with *`ilm-e-ghaib. *`Ilm-e-baatini* is achieved through *mujahadaat* (spiritual training) and this is not a sign of acceptance. However, close proximity to Allah is achieved through the grace of Allah and that is a sign of acceptance.

Q: Shouldn't one not have the intention of finding out the condition of his *mureeds* when undergoing *mujahadaat*?

A: Yes. However, some undergo *mujahadah* with this intention.

Predictions of the *mashaayikh*

Q: Some people say with confidence that a certain event will happen and it later on materialises.
A: It is like a doctor who says that the patient will die within so many days and then he dies (in so many days).

Q: Perhaps they perceive some indications of the *baatin*.
A: They do perceive indications of the *baatin*, but another factor is that one acquires a foresight in the field he is affiliated to.
The doctor who treats the patient achieves a foresight with regards to him even though he is a non-Muslim let alone him being a *buzurg*.
I had once mentioned that Moulana Abul Kalaam Azad had authored a book when Bangladesh was not yet formed and it was still part of East Pakistan. He had laid down the condition that the book should not be opened during his lifetime. It was written therein that East Pakistan will not remain for more than twenty-five years and it happened such. Precisely after twenty-five years, East Pakistan collapsed.

There are no traces of *shirk* in *tasawwur-e-shaikh*

Q: When Moulana Isma`eel Shaheed's *shaikh* asked him to practise *tasawwur-e-shaikh* he replied, "I find the traces of shirk in it. However, if you do wish that I carry it out I will do so." The question arises that why did he not break up his link with his *shaikh* after perceiving traces of shirk in it?
A: It is due to the misunderstanding of the *mureed* that he perceived traces of shirk in *tasawwur-e-shaikh* as there is absolutely no trace of shirk in it. Instead of the *shaikh* debating with him over this matter he diverted his attention to another point where he made him traverse the stages of *tasawwuf* through the path of *nubuwwat* and not the path of *wilaayat*.
This is similar to the incident of Ebrahim عليه السلام who presented the proof of *Tauheed* before the king Namrood by saying: رَبِّيَ الَّذِي يُحْيِ

وَيُمِيْتُ *(My Rabb is the being who gives life and death.).* The king replied: قَالَ اَنَا اُحْيٖ وَاُمِيْتُ *(I give life and death.)* The king then called two prisoners; one was deserving of being killed and the other was to be released. He ordered that the one deserving of being killed should be spared and the innocent person should be killed.

Ebrahim ﷺ realised the foolishness of the king and therefore did not argue with him. Instead, he diverted his attention to another proof and said: فَاِنَّ اللّٰهَ يَأْتِيْ بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ *(It is Allah who brings the sun from the east then you bring it from the west.)* فَبُهِتَ الَّذِىْ كَفَرَ *(the disbeliever was then confounded.) [2:258]*

Questioning the *shaikh* and *ustaad*

Q: It is the quote of the pious that two types of people are always deprived: (1) the student who does not enquire from the *ustaad* (2) the *mureed* who questions the *shaikh*. What does this mean?

A: The meaning of question in this context means to enquire about the reason and basis of something. The *shaikh* instructs the *mureed* to do something and the *mureed* questions the reason for the instruction. The person who asks these types of questions remains deprived forever. The *peer* should never be questioned regarding the reason for him adopting a particular method. Just follow his instructions.

On the other hand, the student should clarify the doubts arising from the statements of the *ustaad*; what was the reason for his statement and what is the *nuktah* (subtle point) behind this.

E.g. the peer said, "Recite the thirteen *tasbeehs* with *darb* (striking of the head)." The *mureed* asks him, "Why must I recite it with *darb*?" The *mureed* should not delve into such matters. The *mureed* who goes on asking such questions should be sent to herd the animals in the pastures. Likewise, a student who does not question the *ustaad* should be sent to the pastures. The student is required to question the *ustaad*. He should clarify and look into every aspect, but a *mureed*

should never question. Instead, he should follow all the instructions of the *shaikh*.

The patient should not ask the *hakeem* the reason for him prescribing a certain medication. If he does so, he will suffer. Our *ustaad* Moulana Madani رحمة الله عليه had mentioned this to us during his lesson.

Ijaazat and related discussions

Q: Do the *mashaayikh* confer *khilaafat* based on the certainty they have of the person's condition or based on the impression and hopes they have of him?

A: It is only based on the impression and hopes they have of the person because it is possible that the condition he is experiencing today will not prevail tomorrow. It is not certain that the condition in which he was granted *khilaafat* will remain the same the following day.

The example of *ijaazat* is that of the student who completes the final year in Hadeeth and receives the certificate in Hadeeth. If his occupation now becomes that of teaching then this association with his *kitaabs* will remain. However, if he does not continue referring to his *kitaabs*, then all that he studied will be forgotten.

Q: If it is established through certain sources that the person's spiritual condition has deteriorated, will the *ijaazat* automatically terminate without the *mashaayikh* revoking their *ijaazat*?

A: The *mashaayikh* will revoke their *ijaazat*. Hadhrat Thanwi رحمة الله عليه would annually publish a list of those to whom he had conferred *khilaafat* during that year. A second list would also be published wherein it would be stated that the following people were conferred with *khilaafat* with the hope of them keeping to the *silsila* (our method and practice) but they had opted for another occupation. Therefore, I revoke my *ijaazat*.

Q: Who will revoke the *ijaazat* after the demise of the *shaikh*?

A: This is not a marriage whereby upon the demise of one of the spouses, the marriage terminates.
The Sahaabah ﷺ comprised of such a large group of people who had the honour of being the companions of Nabi ﷺ. Did their status of *sahaabiyyat* (companionship) terminate after the demise of Nabi ﷺ? This is not the case.

Q: What must one do if the *shaikh* conferred *ijaazat* to a person based on his good spiritual condition, but his condition is totally different in the presence of people?
A: Someone had written to Moulana Thanwi رحمة الله عليه: You have given *ijaazat* to a particular person but we do not see him to be fit for this position. Must we rely on your *ijaazat* or on what we see of him? Hadhrat Thanwi رحمة الله عليه replied: You should act according to what you have witnessed and you are not bound by my *ijaazat*. There are various reasons for me giving *ijaazat*.

Q: The *shaikh* had conferred *ijaazat* to someone and thereafter passed away. His *khaleefah's* condition did not remain the same. Hence, will the other *khulafaa* have the authority of seizing the *ijaazat* from him?
A: A person living not very far from here was the *khaleefah* of Hadhrat Thanwi رحمة الله عليه. Due to certain circumstances several *khulafaa* seized his *khilaafat*. However, some *khulafaa* did not agree to this because nobody (besides the *shaikh*) has the authority of seizing the *khilaafat*.

Q: Despite the children of the *shaikh* not being eligible for *ijaazat*, yet the *shaikh's khulafaa* confer *khilaafat* to the *shaikh's* children.
A: How do you know that they do not possess the qualifications? What right do you have to examine people's qualifications? *Khilaafat* is not given without any reason.
Q: Must the *mureed* inform the *shaikh* if he has received *khilaafat* from another *buzurg*?

A: He should inform him. Why did he have to go elsewhere?

Bay`at is not a prerequisite for receiving *khilaafat*

Q: Can the *mashaayikh* give *ijaazat* without the person taking *bay`at*? Isn't *bay`at* a prerequisite for *ijaazat*?

A: Moulana Abdurrahman Kemilpuri رحمة الله عليه had correspondence with regards to his *islaah* with Hadhrat Thanwi رحمة الله عليه. During the course of their correspondence Hadhrat Thanwi رحمة الله عليه had informed Moulana that he had granted him *khilaafat*. Upon receiving this Moulana Abdurrahman went to Thanabawan.

He told Hadhrat Thanwi رحمة الله عليه, "On what grounds did you confer *khilaafat* to me? I am not even *bay`at* to you."

Hadhrat replied, "Well, if it is necessary to take *bay`at* then I will accept you for *bay`at* now."

Example of *tauheed-e-matlab*

Q: I have taken *bay`at* at your hands and I stay in Gangoh. I desire to do my *islaah* by Moulana Salman Sahib. I will follow whatever Hadhrat has to say.

A: Say for instance, a one and half-year-old child is seated in a group of women amongst whom is his mother, sister and aunt etc. The child will sit in the laps of each one of them, but when he is hungry, only the breast of the mother will open out to him. He will not go to anyone else because he is only satisfied through his mother.

Similarly, a patient knows that there are several doctors in his town. However, he will visit the doctor in whom he has confidence despite him knowing that there are other doctors who are better than his doctor and he will respect each one of them.

In the like manner, one should love and honour all the *mashaayikh*, but one's training and reformation will be done at the hands of the *buzurg* to whom one has handed himself over. If one does anything to the contrary one will be in a state of worry and will not be successful in this path.

In relation to this there was a person who despite him having *islaahi ta`alluq* (spiritual relationship) with a particular *buzurg*, began following the *ma`moolaat* shown to him by another *buzurg*. There was no limit to his worry and confusion. Eventually, he went to Jalalabad by Hadhrat Moulana Maseehullah رحمة الله عليه. Hadhrat was very upset over what he had done and said, "Your situation is very difficult. Why did you have to go to a second *buzurg* after forming a relationship with the first?"

The reality of *faiz* (blessings) and its prerequisite

Q: What is *faiz-e-shaikh*?
A: The flicker of *noor* in the heart of the *shaikh* passes on to the heart of the *taalib* (seeker). This is the meaning of *faiz*.

Q: Is it a prerequisite to have *`aqeedat* (reverence) for the *mashaayikh* in order to acquire *roohaani fuyooz* (spiritual blessings) from them?
A: *Faiz* can only be acquired if one has *`aqeedat* for the *buzurg*. Minus *`aqeedat* one will be deprived of the *faiz*. Furthermore, if one entertains evil thoughts of the *mashaayikh* one will only be causing harm to oneself. Conversely, if one does not entertain any thoughts one will suffer no harm.
Take for example the owner of a sweetmeat shop. The one who knows that he sells sweetmeats will buy from him. (In this way he is benefiting himself.) If any person does not know about him it will be of no harm to him. However, the one who suspects that he adds poison to the sweetmeats will harm himself because he will neither come close to him nor will he buy anything from him.

Q: Could you please explain to me with regards to the *mahabbat* (love) and *`aqeedat* a *mureed* is required to have for the *shaikh*?
A: Rain is pure, clean and sweet. By drinking it the heart becomes pleased. It can be used to wash clothing, wash utensils and one can even have a bath with it.

The rain falls on the roof and comes down through the gutter. If the roof and gutter are clean the water passing through will also come out clean. However, if the roof is filthy with animal droppings and mud the water will be filthy as well. When it is not pure and clean, how will it be able to cleanse other things?

So too is the nature of *`aqeedat*. It is like a gutter. If it is pure the blessings of *faiz* will also be pure. On the other hand, if the *`aqeedat* is not pure then the *faiz* will not be pure. In reality, the *faiz* is pure in itself, but his *`aqeedat* has caused it to become impure.

Method of increasing the love of the *shaikh*

Q: What are the actions that need to be done to increase the love for one's *shaikh*?

A: The *mahabbat* (love) will increase in proportion to the amount of faiz one receives. Moulana Ilyaas Sahib رحمة الله عليه was *bay`at* to Hadhrat Gangohi رحمة الله عليه. At night, he would repeatedly wake up from his sleep only to go and glance at the countenance of Hadhrat Gangohi رحمة الله عليه after which he would return. Similar is the incident of Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه and his *shaikh* Hadhrat Shah Abdur Raheem Raipuri رحمة الله عليه. He would say that after meals Hadhrat would rest whilst I would massage his feet. After a few moments Hadhrat would tell me, "Enough. You may now rest." I would walk away, but at short intervals I would return to see if any fly was causing a disturbance to Hadhrat. After ensuring that no fly was disturbing him I would then return.

Can the *mureed* surpass the *shaikh*?

Q: Can the *mureed* surpass the *shaikh*?

A: Sometimes the *mureed* apparently surpasses the *shaikh* and reaches high ranks. However, he is required to think that his progress is only due to the *fuyooz* of his *shaikh* and no other reason.

This is similar to the situation where sometimes the *ummati* apparently surpasses Nabi ﷺ in relation to the amount of *`ibaadat*.

For example, it is quite famous regarding certain *buzurgs* that they used to daily perform thousand *rakaats* of *nafl salaah* whereas Nabi ﷺ did not perform that amount of *rakaats*. However, thousand *rakaats* of an *ummati* are not even equal to two *rakaats* of Nabi ﷺ.

***Shaikh* Muhammad Thanwi رحمة الله عليه and Qaadhi Isma`eel Sahib Manglori رحمة الله عليه**

Moulana *Shaikh* Muhammad Thanwi رحمة الله عليه was a *buzurg* who lived in Thanabawan. His *mureed* was Qaadhi Isma`eel Sahib Manglori رحمة الله عليه who was a *sahib-e-kashf* (one who receives inspiration).

Once, in his *kashf* he was inspired to think that he had surpassed his *shaikh*. Shaikh Muhammad Thanwi perceived that this was the thought crossing Qaadhi Sahib's mind. In the meantime Qaadhi Sahib felt a type of heaviness within his heart and came to Thanabawan. He arrived after Maghrib and this was the time when the *shaikh* had reserved for his writing. The lamp was burning and Shaikh Muhammad Sahib told him, "A breeze is blowing from Mangalore. Erect this brick over here." Qaadhi Sahib erected it and immediately his heart darkened and the radiance he was experiencing in his heart began to disappear. He asked the *shaikh*, "What is this?" The *shaikh* replied, "The radiance that you perceived was from this little mud lamp - which is called *dewa*. It might seem insignificant, but the radiance had emanated from it. Always keep it in mind and never be unappreciative to it."

Acquiring *fuyooz* after the demise of the *shaikh*

Q: Can one still derive *fuyooz* from the *shaikh* after the *shaikh's* demise?

A: It is like a lamp which is placed in front of a veil and a person sits behind it. Its radiance will slowly reach the person sitting behind the veil. Likewise is the case of the *shaikh* after his demise.

The state of *radha-bil-qadha* (being pleased with the decision of Allah Ta`ala)

Q: What is the state of *radha-bil-qadha*?

A: The state of *radha-bil-qadha* cannot be explained. Take for instance, happiness. How will it be explained? However, a *du`aa* has been recorded wherein it is stated:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الرِّضَاءَ بِالْقَضَاءِ وَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَ لَذَّةَ النَّظْرِ إِلَى وَجْهِكَ وَ الشَّوْقَ إِلَى لِقَائِكَ

(الحزب الأعظم)

(O Allah! I ask You for happiness in Your decision, a pleasant life after death, the enjoyment of viewing Your countenance and the eagerness of meeting You.)

The *barkat* in the *silsilah* of Hadhrat Haji Imdaadullah Muhaajir-e-Makki رحمة الله عليه

Allah Ta`ala has kept such immense *barkat* in the *silsilah* of Hadhrat Haji Imdaadullah Sahib رحمة الله عليه and the *fuyooz* of this *silsilah* has spread far and wide amongst the elite and other people as well.

Great luminaries like Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه, Hadhrat Moulana Qasim Nanotwi رحمة الله عليه and Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه were the *khulafaa* of Hadhrat Haji Sahib رحمة الله عليه. Each one of them had rendered tremendous service to *Deen*. They fought with great valour and bravery in *jihad* and spread the message of *Deen* through literature as well.

Hadhrat Thanwi رحمة الله عليه had compiled Bayan-ul-Qur'aan, a *tafseer* of the Qur'aan and also supervised the compilation of I`laa-us-Sunan to support the Hanafi Mazhab. He had authored numerous kitaabs. He had rendered a great service to the science of Tasawwuf. In this line, he also authored various kitaabs like *At-Takashshuf `an Muhimmat-it-Tasawwuf* and *Bawadir-un-Nawadir* etc.

Likewise, Allah Ta`ala had allowed the *fuyooz* of Hadhrat Gangohi to spread to a very great extent. He had contributed largely to *`ilm-e-deen* (religious knowledge).

In the like manner his *khaleefah*, Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه had rendered great services to *Deen*. He compiled Bazl-ul-Majhood (commentary on Sunan Abu Dawood) and travelled to various places to participate in debates.

He constantly remained prepared like an unsheathed sword and wrote kitaabs like *Mitraqat-ul-Kiramah* in refutation of the Shias and *Baraheen-e-Qaati`ah*.

For a long period of time Moulana had personally taught all the kitaabs studied in *dora-e-hadeeth* (final year of the *`aalim* course).

If we look at Moulana's *khaleefah*, Hadhrat Moulana Ilyaas Sahib رحمة الله عليه, then he had accomplished a very great task of *Deen* i.e. the *tableeghi jamaat*. It is all through the *faiz* of Moulana Ilyaas that Arabs and non-Arabs participate in this effort.

Likewise, take for example Hadhrat Saharanpuri's *khaleefah*, Hadhrat Moulana Shaikh Zakariyya رحمة الله عليه who was the previous *shaikh-ul-hadeeth* at Madrasah Mazaahir-ul-Uloom Saharanpur.

How much of *deeni* services he had rendered! He compiled a commentary of Mu'atta Imaam Malik which is known as Aujaz-ul-Masaalik. Similarly he had compiled Al-Kowkab-ud-Durri and Lami-`ud-Duraari. He had also written the *tableeghi nisaab* (Fazaa'il-e-A`maal) and other books relating to the virtues of actions which are read around the world and have been translated into different languages.

Spiritual obstacles for deriving benefit

Q: We are aware of the external obstacle for deriving benefit, but what are the spiritual obstacles for deriving benefit?

A: The spiritual obstacle is lack of conviction. Take the example of a venomous snake which can kill people. If a person who is not convinced of its harm holds it and subsequently gets bitten then what

can be identified as the cause for the harm? It is him not being convinced of its harm.

Q: A person does have confidence but he does not have the courage to save himself from harm and abandon sins. What must he do?
A: It is necessary for him to make a concerted effort and have firm determination. He will not be able to pluck up any courage without *mujaahadah-e-qaahirah* (a concerted effort).

Q: How must one make *mujaahadah*?
A: Say for instance, the *mu'azzin* is saying حي على الصلاة (come to Salaah) and your *nafs* is asking you to continue sleeping. What is the *mujaahadah* that you now need to make? You will have to suppress the feeling of the *nafs* and contradict it by practising the command of Allah Ta`ala. This is *mujaahadah*.

Deprivation from *faiz*

Q: Can the *mureed* be deprived from the *faiz* of the *shaikh*?
A: Yes.

Q: What could the cause be for deprivation?
A: Lack of complete *mahabbat* (love) and *`aqeedat* (reverence). If a *mureed* does not have *mahabbat* and *`aqeedat* for his *shaikh* he will be deprived of his *faiz*.

The strange incident of Shaikh Abdul Haq رحمة الله عليه

Hadhrat Moulana Shaikh Abdul Haq رحمة الله عليه was a resident of Madinah Munawwarah and he was a *sahib-e-huzoori*. *Sahib-e-Huzoori* is a person who is blessed with the fortune of seeing Nabi ﷺ daily. The manner in which they see Nabi ﷺ, whether sleeping or awake is best known to them.
Once, Nabi ﷺ instructed him to go to India. Nabi ﷺ also said, "Be affectionate and kind to the poor of India." He replied, "Huzoor ﷺ!

Presently I reside in Madinah Tayyibah and I daily visit your blessed grave. If I go to India, how would I ever be blessed with this grace?" Nabi ﷺ replied, "You will still be granted the opportunity from there."
Thus, he left for India and settled in Delhi. He took the post of teaching Hadeeth and he also wrote several books on *tasawwuf*.
Whenever he learnt of a pious person he would immediately visit him. Once, he learnt that a *faqeer* (pious person) had come and that people were flocking to him. Moulana also thought of visiting him. On reaching he found a large gathering sitting around the *faqeer* who had a bottle of wine in his hand.
On seeing Moulana, the *faqeer* asked him to drink some wine.
Moulana refused and said, "This is Haraam. I will never drink it."
The faqeer did not insist and there was no further discussion.

That night Moulana dreamt of a group of people who were walking in a certain direction and he asked them where they were going to. They replied that they were going to visit Nabi ﷺ who had come to a certain house. Moulana decided to join them.
Upon reaching the house he found the *faqeer* standing at the entrance with a baton in his hand. He allowed the others to enter but he did not allow Moulana. Moulana tried to enter but this *faqeer* raised the baton and said, "I will not allow you to enter because you refused to drink the wine."
With a fright and shock Moulana's eyes opened. He understood the boundaries of *shari`ah* for he was a proficient *`aalim*. He immediately recited لا حول و لا قوّة إلاّ بالله العليّ العظيم and he realised that this was a trick of *shaitaan* i.e. he will not be granted the opportunity of seeing Nabi ﷺ because of not consuming wine.

The next day Moulana returned to the gathering of this *faqeer* and found him seated amongst his followers with the bottle of wine in his hand. Upon him reaching there the *faqeer* told Moulana, "Now drink this."

Moulana now understood that the dream was due to the *tasarruf* (spiritual powers) of the *faqeer* directed towards him or that perhaps the *faqeer* came to know of the dream through *kashf* (inspiration).
Moulana replied, "Display your tricks to someone else but I will not drink this wine."

The next night Moulana saw a similar dream and the *faqeer* was again standing at the entrance with his baton and did not allow Moulana to enter. He woke up with a shock and recited لا حول و لا قوّة إلاّ بالله العليّ العظيم.

On the third morning, he went back to the *faqeer*. The *faqeer* told him, "Listen, you have been deprived of visiting Nabi ﷺ for the past two nights. Now drink this wine."
Moulana replied, "I may be deprived of visiting Nabi ﷺ for the rest of my life but I will never drink wine. I am not prepared to commit a wrong in order that I get the opportunity of visiting Nabi ﷺ. There is no harm if I do not visit him, but my actions are accepted. My refusal to drink it is tolerable to Nabi ﷺ but my drinking it is intolerable to him."
On the third night, he saw the same dream again and the *faqeer* was standing at the entrance with his baton and did not allow him to enter.
This seemed strange to him that he would only be granted permission to enter if he drank wine. Whilst thinking of what strategy to adopt, Nabi ﷺ suddenly asked from inside, "Two days have now passed. Why has Abdul Haq not come as yet?"
As soon as he heard this, Moulana answered from outside, "*Huzoor* ﷺ! I am anxious to visit you but this *faqeer* is standing at the entrance and he is not allowing me to enter."
Nabi ﷺ asked, "Who is he? What is the problem?"
He replied that he is the *faqeer* who consumes wine (and says whoever drinks wine can only enter).

Nabi ﷺ then said: اخسأ يا كلب (Get out you dog). Hadhrat Ali رضي الله عنه who was also present drew out his sword and chased the *faqeer* who then fled.
The path was now clear and Moulana Abdul Haq Sahib presented himself in front of Nabi ﷺ.
Nabi ﷺ asked him, "Abdul Haq! Where have you been for two days?"
He replied, "*Huzoor* ﷺ! For the past two days, I intended coming, but this *faqeer* would not allow me to enter unless I drank wine. However, you have prohibited us from consuming wine and you have cursed the person who drinks wine. How was it then possible for me to then drink it?"
Nabi ﷺ said, "You had done the correct action." Nabi ﷺ then treated him affectionately and kindly.
The next morning he woke up happily and returned to the residence of the *faqeer*. He found all the *mureeds* seated but the *faqeer* was not present. He asked them, "Where is your *shaikh*?"
They replied, "He is still inside the room."
Moulana knocked at the door but there was no response. He opened the door but there was nobody inside.
Moulana asked the congregation to see that there was anybody inside. When they looked for themselves and did not see a soul they were taken aback for there was no other exit besides the door. Had he come out then where did he go to?

Thereafter Moulana asked them, "Didn't anything come out from the room?" They replied that they had seen a dog running out of the room.
On hearing this, Moulana related to them his entire series of dreams and said, "The dog was your very *shaikh*. He wanted to distort the *shari`ah* of Nabi ﷺ, so Allah Ta`ala transformed him into a dog."

The words, *"Get out you dog"* were uttered by Nabi ﷺ. Thus, how can a person ever remain a human being when Nabi ﷺ had called him a dog?

The *shari`ah* of Nabi ﷺ is crystal clear without a shadow of doubt. If *shaitaan* or his agents wish to corrupt some law of the *shari`ah* then Allah Ta`ala will take care of it as was the case in this incident.
The *faqeer* made the drinking of wine a means of gaining proximity to Nabi ﷺ, whereas it is totally *haraam*. In this way he tried to distort the pure Islamic *shari`ah*. Allah Ta`ala had then disfigured him and protected the pure *shari`ah* of Islam.

Occurrence of supernatural feats is not a sign of acceptance

Once, Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه travelled to Ambheta Peer Zaadagaan to visit the grave of Shah Abul Ma`ali Sahib رحمة الله عليه. At the entrance, Moulana met a relative of his who was leaving the mausoleum. Moulana addressed him, "Bhai Shabbeer! For how long will you continue displaying your powers and deceive people?"
He had such powers that he would place a log at his side when making *zikr*. When he should say لا اله the log should move towards the wall on his right and stick to it and when he should say الا الله it would move towards the wall on his left.
Someone told Hadhrat Saharanpuri رحمة الله عليه, "This person (Bhai Shabbeer) claims that he has the ability of making people see Nabi ﷺ in a vision by squeezing their heads beneath his arm." Hadhrat replied, "He will definitely make people see Nabi ﷺ in a vision, but remember that he is a *bid`ati* after all. Therefore, stay far away from him."

Method of illuminating the heart

Q: How does one illuminate one's heart?

A: The heart gains radiance by carrying out good deeds. If a person abandons sins and starts carrying out good deeds then his heart will be illuminated. However, this light cannot be seen but everything is seen through it.

It is like the light in one's eye. One cannot see this light, but everything else is seen through it.

This will be achieved through striving and determination, without which it can never be achieved.

Creating *khushoo`* and *khudhoo`* (concentration and sincerity) in *salaah*

Q: How can one acquire *khushoo`* and *khudhoo`* in *salaah*?

A: One should keep in mind: أن تعبد الله كأنك تراه (Worship Allah Ta`ala as if you are seeing Him.) Endeavour to keep this in mind.

The level of *khushoo`* and *khudhoo`* will be according to how much this thought prevails in the mind.

Q: I am unable to make this a dominant thought in my mind.

A: Pluck up the courage and be determined. Are you void of determination as well? If someone is desirous of something, he will not say that he is unable to achieve it. Instead, he will say, "I will definitely do it."

Consider the following:- If a *buzurg* or your father informs you that he will be arriving at the station at a certain time at night, you will make the necessary arrangements for picking him up. If it is cold, you will wear warm clothing. If it is dark, you will make arrangements for light and if you are unable to go to the station on foot you will make arrangements for transport. If you find it difficult to stay awake you will set the alarm clock to wake you up. In short, you will try by all means to overcome all difficulties and obstacles.

However, if you are not prepared to go to the station you will say, "How can I go in the dark? How can I go without transport?"

You will make thousands of excuses. Isn't this correct?

Questioner: This is absolutely correct.
Mufti Sahib: If someone wants to do a work he will be determined and he will be prepared to sacrifice and overcome all obstacles and hardships on the path. However, if he is not determined then on account of even a small stone on the path he will give up hope.

Abstaining from meat

Q: What is the ruling regarding some *mashaayikh* who prevent their *mureeds* from consuming meat?
A: This is not a *shar`ee* matter. It relates to medicine. It is permissible provided one believes that Allah Ta`ala has made meat *halaal* and then does not eat it (for some other reason), as in the case when a doctor does not allow his patient to eat meat.

Q: Will he not be sinful for not consuming meat?
A: One will not be sinful for not eating meat. He should think to himself that Allah Ta`ala has made meat *halaal* for me but what can I do if my *shaikh* has prevented me from eating it due it being harmful to me.
Hadhrat Gangohi رحمة الله عليه mentioned, "Do not eat meat daily. At the very most you should eat meat once or twice a week."
المداومة على اللحم تورث القساوة في القلب (Meat causes hardness in the heart.)

Q: Is there any hadeeth with regards to the *shaikh* preventing or allowing his *mureed* to consume meat?
A: I have no knowledge of any such hadeeth.

Isolated cases do not become *shar`ee* laws

If a person is overcome by a particular condition he may be exempt from a law to some extent. However, his actions will not be considered to be a *shar`ee* law.
Therefore, if for example a particular *buzurg* secludes himself in a hut for forty days, engaged in *`ibaadat* and spiritual exercises

without having any meals then this practice will be a personal matter. We will not speak ill of him out of respect for him. However, at the same time we will never grant permission to those who wish to emulate his practice of secluding himself, leaving out the *jamaat* (congregational) *salaah* and not mixing with fellow Muslims. This will not be regarded as *shar`ee* law.

As far as the *buzurg* is concerned, we are not responsible for him, nor will we speak ill of him, nor can permission be granted to follow him.

Selecting a *shaikh*

Q: What is the need for a *shaikh*?

A: Man has both a physical and a spiritual self and both need to be taken care of. Certain laws pertain to the physical self whilst others pertain to the spiritual self. For example, *salaah*, *zakaat*, *saum* and *hajj* are all physical *`ibaadat*. In the like manner, humility, thinking others to be better than oneself and not being jealous of others, hatred, anger etc. pertain to the spiritual self.

Just as it is necessary to abide by the laws of the physical self, likewise it is necessary to abide by the laws pertaining to the spiritual self.

The laws of the physical self are understood by one and all. Everybody understands that five daily *salaah* have to be performed and that fasting has to be observed for the entire month of Ramadhaan.

However, the laws pertaining to the spiritual self are such that they cannot be perceived nor can they be understood by everyone.

One requires an *aalim* to understand the *ahkaam* (laws) relating to the physical self and it would be better if one *`aalim* is chosen. In this there is more ease. Therefore we are told to follow one Imaam in *fiqh*.

If a *hanafi* needs to enquire about a *mas'alah* he will ask Imaam Abu Hanifah, if he is a *maaliki* he will ask Imaam Maalik, if he is a

*shaafi`ee* he will ask Imaam Shaafi`ee and if he is a *hambali* he will ask Imaam Ahmad bin Hambal.
In the like manner, there is the need to practise upon the laws pertaining to the spiritual self in order to reform oneself. Thus, the expertise of an elder acquainted with this field is required for guidance. He will be at ease in enquiring from him and the elder in turn will prescribe something that conforms to his temperament.

Initially, Nabi's ﷺ personality was so blessed that whenever any need arose, the *Sahaabah* directly referred their need to Nabi ﷺ.
Thereafter, the same procedure continued with the *khulafaa-e-raashideen*. However, with the passage of time these blessings gradually decreased. People were now more inclined to the *dunya* (world). Hence, the need arose for people to choose some pious elder as their *shaikh*. There were many great *mashaayikh* who lived during that era (era of *tabi`een* and *tab`e tabi`een*) and they formulated different principles and laws regarding this subject which were then recorded. Imaam Ghazaali رحمة الله عليه alone has written Ihyaa-ul-`Uloom in four volumes. Likewise, books on *tasawwuf* like Kemyaa-e-Sa`aadat etc. were written for this purpose.

Q: Is *peeri mureedi* (the system of *shaikhs* and *mureeds*) proven from the Qur'aan and *Hadeeth*?
A: *Peeri mureedi* is not of great importance. The most important thing is to change one's life. It is the responsibility of every Muslim to correct his beliefs, adopt good character, stay away from evil character, practise virtuous deeds, and speak correctly.
Now, it is not within the ability of everyone to extract these matters from the Qur'aan and *hadeeth*. Thus, one will have to indefinitely refer to someone who is acquainted with this science. This is the proof.

After the demise of Nabi ﷺ when the *Sahaabah* took *bay`at* at the hands of Hadhrat Abu Bakr رضي الله عنه, it was not only for accepting him as

their leader and that they would abide by the external laws of *shari`ah*, rather it was also for the purification of their souls.

Among the qualities of Nabi ﷺ as described in Qur'aan Shareef, one was: يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ.[48]

He used to rid the souls of people from evil character, jealousy, false beliefs and miserliness etc.

Prior to accepting Islam, Hadhrat Abu Zar رضي الله عنه was the leader of a band of thieves. In fact, his entire village was full of thieves. Whenever he would see money he would snatch it. However, what was the reason that after accepting Islam and remaining in the service of Nabi ﷺ he would admonish those who had wealth for not spending their wealth in the path of Allah? It was the purification of his soul.

Hence, Shah Waliyyullah رحمة الله عليه has explained in Izaala-tul-Khafaa the various methods and ways the *Sahaabah* adopted in order to inculcate good character within themselves and to achieve the purification of their souls.

Understand this through an example. Moulana Ya`qoob Sahib Nanotwi رحمة الله عليه was the first head of department in Darul Uloom Deoband and he was a very great *shaikh* as well. One of his *mureeds* wrote to him: "I am *bay`at* to you. I perform my *sunnat salaah* at home because I feel ashamed to perform *salaah* in front of people in the *musjid*."

Moulana replied: "Perform your *sunnats* in the *musjid* in front of people. There are many other actions for one to feel ashamed of. If each person treats himself for all his ailments there would be no need to visit the doctors and *hakeems* for one's physical ailments.

[48] *(He will recite to them the verses of the Qur'aan and purify their souls.)*

Hadhrat Moulana Muhammad Qasim Nanotwi رحمة الله عليه was a very great `*aalim*. Once, he asked his *shaikh*, Hadhrat Haji Imdaadullah Makki رحمة الله عليه (who was not a qualified `*aalim*), "Must I abandon my occupation? It apparently seems to be contrary to *tawakkul*."
Hadhrat gave a concise answer, "When you do not find the need to ask this question then you may abandon your occupation. Enquiring is a sign of uncertainty and uncertainty is contrary to *tawakkul*. When the *tawakkul* reaches its desired level there will be no uncertainty and no need to ask."

Moulana Madani رحمة الله عليه related that Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه used to work in Bhawalpur. He wrote a letter to Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه wherein he stated: "I desire to abandon my occupation and remain in solitude at home."
Moulana dictated the answer to my elder brother, "Do not abandon your occupation. Continue working over there."
Moulana Madani's brother then asked Hadhrat Gangohi, "Hadhrat, why haven't you granted him permission? It will be beneficial to him."
Hadhrat replied, "If it was beneficial, he would not have asked. Instead, he would have left his occupation without asking."

Work of the *sufiya*

Q: What is the work of the *sufiya*?
A: *Sufiya* remind others of their original abode. Man forgets his original abode and gets occupied with the material of this world whilst his *rooh* (soul) is overcome with the love of his physical body.
He is constantly concerned with restoring it. If he falls slightly ill, he will take medication, if he is tired he will rest. Whenever he is hungry, he eats. If he is thirsty, he will quench his thirst, if it is cold, he will wear a shawl and if it is hot, he will switch on the fan. He is relentlessly endeavouring to bring ease and comfort to his body. To

bring beauty to himself he will apply lotion to his face, apply *kaajal* to his eyes, apply perfume and adorn good clothing.
However, in this entire effort he has forgotten his original purpose. This is a temporary abode. In reality, his actual abode is the place to which he is heading. This is only the pathway and he has stopped in the middle of his journey. The *sufiya* therefore remind people of their original abode.

Hadhrat Bayazeed Bustami رحمة الله عليه once put on a new set of clothes and proceeded to the *musjid* for *salaah*. On his way, he passed a house where someone had decided to throw a bail of soot from the roof. The entire bail of soot fell on Hadhrat Bayazeed Bustami رحمة الله عليه.
He immediately responded saying, "O Allah! It is your grace. O Allah! It is your grace. It is only soot that has fallen on me. I deserve fire to be showered upon me."

He had immediately remembered his sins by thanking Allah Ta`ala that it was only soot that fell on him. When one gains the recognition of his soul he gains the recognition of Allah Ta`ala as well. Ponder over the favours of Allah Ta`ala and express your gratitude to Him.
On the other hand, we fail to express our gratitude to Allah yet we utilise the bounties of Allah Ta`ala day and night. The thought of giving an account for these bounties someday never crosses our minds.

Once, on a very hot day Nabi ﷺ had emerged from his blessed quarters at midday into the *musjid* when he saw a *sahaabi* present. Nabi ﷺ asked him, "What causes you to come here in the midday heat?"
He replied, "I am extremely hungry and restless. I have come so that I will gain some ease and comfort by seeing your blessed countenance."

Thereafter, another *sahaabi* came. Nabi ﷺ asked him, "And what has caused you to come?"
He replied, "I am extremely hungry and I have come with the hope that you will have some food to offer."
Nabi ﷺ the said: بينكما كما بين جوابكما (The difference between both of you is like the difference between your answers.)

The outlook of one *sahaabi* was that he would receive comfort by setting his sight on Nabi ﷺ and the other *sahaabi's* outlook was that Nabi ﷺ is kind and he might have some food to offer.

Thereafter, the three of them went to the orchard of an *Ansaari sahaabi*. It was extremely hot and it was the season for the fruit to ripen. The custom at that time was that the orchard owners would build a hut made from the branches of a date palm during this season in their orchards. They would then live in it with their families.
When they reached the orchard, they were informed that this *sahaabi* had gone to fetch some water. They then went to a tree and sat in its shade whilst waiting for him. Within this time, the *sahaabi* returned and was overjoyed on seeing that Nabi ﷺ had come to his orchard. This was indeed a great fortune for him.
He immediately brought a bunch of dates and placed it in front of Nabi ﷺ. The bunch consisted of both ripe and half-ripe dates. Nabi ﷺ asked him, "Why did you pluck the half-ripe dates?"
He replied, "Some people prefer the ripe dates whilst others prefer the half-ripe dates. Whichever of the two you prefer, he may partake of it."
Nabi ﷺ then ate the dates and drank the water. Thereafter, he recited the *ayah*: ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ *(You will be questioned on the Day of Qiyaamah regarding the favours bestowed upon you.) [102:8]* On the Day of *Qiyaamah*, Allah Ta`ala will ask you, 'You enjoyed the shade of the tree created by us, drank fresh water and ate dates. Did you express gratitude over these favours?'"

In one *hadeeth* it is stated: "Allah Ta`ala alone knows that I have received these dates after several days of starvation. On the Day of *Qiyaamah* we will be questioned regarding this as well."

We too make use of countless bounties provided by Allah Ta`ala. Does the thought ever cross our mind that we will be questioned regarding them and held accountable for them?
In essence, *tasawwuf* imparts this lesson that we should conduct our lives as humans and not as animals. Further, we should reflect over the Day of *Qiyaamah* when we will have to stand in front of Allah Ta`ala and render an account of our actions.
This is what the Sufis remind others of.

Method of gaining the awareness of the *aakhirat* (hereafter) and of abstaining from sins

Q: What is the method of gaining the awareness of the *aakhirat* (hereafter) and abstaining from sins?
A: Practise *muraaqaba-e-maut* (contemplate over death) before sleeping. Imagine that it is the last day of your life. When you lie down then imagine that death has now come and your soul is being extracted from every vein and through your neck. Thereafter recite the *kalimah tayyibah* لا إله إلاّ الله محمّد رسول الله and make *taubah* (repent) asking Allah Ta`ala to forgive your sins. Cry and shed tears as much as possible.
Then think that you are being given *ghusl*, the *kafn* (shroud) is being wrapped around you and your *janaazah* (body) has now been raised to proceed for the *salaah*. Thereafter the *janaazah salaah* is being performed, the body is being lowered into the grave and all the frightening scenes of the grave are beginning to appear. The angels have now come to question me and I am made to sit up. They will have such a thundering voice and fiery eyes.
What a horrible scene won't this be? How will I be able to bear it? There will be nobody to whom I can speak or seek assistance from

nor will there be anyone from whom I could take solace. How will I be able to live?
Whilst thinking over these lines go ahead and think of the Day of *Qiyaamah*. The sun will be so close to our heads that people will be drowning in their own perspiration and undergoing great difficulty. Thereafter, the actions will be placed on the scales and weighed.
In short, think of all the terrifying moments of which mention is made in the Qur'aan and hadeeth.
One should become so conscious of this that he will fall asleep whilst reflecting over these points.
Upon awakening in the morning, recite: الحمد لله الذي أحيانا بعد ما أماتنا و إليه النشور. (All praise belongs to Allah who has granted us life after death and to Him will we be resurrected on the Day of *Qiyaamah*.)

It is only the grace of Allah Ta`ala that He has granted us life again. Thereafter, take special care to fulfil the rights of others. Endeavour in making amends for those laws of Allah Ta`ala that you have failed to carry out. Think that today is my final day of life and I will have to seek the forgiveness of those whom I have wronged. When this day terminates, reflect over the very same thoughts that you had reflected over yesterday.

The difference between the law of a *khanqah* and a *musjid*

Q: Hadhrat, what is the difference between the law of a *musjid* and a *khanqah*?
A: A *musjid* is *waqf* (endowment). It does not belong to anyone and anybody can come to the *musjid* at anytime to perform *salaah*. However, it is not necessary that a *khanqah* be *waqf*. A person can even make his house a *khanqah* and undergo spiritual training there.

Q: What is the law regarding the *thawaab* (reward) for performing *salaah* in a *khanqah*?

A: A *khanqah* is not a *musjid*. Hence, one will not earn the *thawaab* of *salaah* performed in a *musjid* by performing *salaah* in a *khanqah*.

Performing *salaah* in the *khanqah* despite the *musjid* being in close proximity

Q: Despite the *musjid* being in close proximity, some people perform their *salaah* in the *khanqah* instead of the *musjid*. Is this permissible?
A: Such people should be prevented. This is an incorrect practice. They should perform their *salaah* in the *musjid* with *jamaat* (congregation).

Futoohaat-e-Makkiyyah

Shaikh Muhyuddeeen ibne `Arabi رحمة الله عليه wrote Futoohaat-e-Makkiyyah upon the request of one of his *mureeds*. This *kitaab* spans over eight thick volumes. After writing this *kitaab* he placed it on the roof of the *Ka`bah* and made this *du`aa*: Oh Allah! Remove those contents of this *kitaab* that are against Your desire. May it be erased, washed away by rain or fly away by the winds.
It is reported that there was torrential rain and heavy gusts of wind during that year yet no portion of the *kitaab* was erased.
Thereafter, Shaikh Muhyuddeen allowed the people to read it.

This *kitaab* is extremely difficult. Ulama are even unable to understand it. Later, Shaikh Abdul Wahhab Sha`raani رحمة الله عليه simplified the *kitaab* which he named Al-Yawaaqeet wal-Jawaahir.
He writes: "Before commencing each chapter or discussion I first read the entire *kitaab* and then started the new chapter. It took me one month to complete this *kitaab*. In this manner I had the opportunity of studying twenty-five volumes daily. The ulama of that time considered this work to be from amongst my *karamaat* (miracles). Hence, I am the first person to bring *Imaan* (believe) in my *karamat* because it is stated in the chapter of *karamaat* that it is

necessary for one to believe in the *karamat* that transpires at his hands.

I (Hadhrat Mufti Sahib) also had the desire of reading this *kitaab*. I thus began studying it until I came across a statement that said: ما خطر ببالك فالله خلاف ذلك (Allah Ta`ala is contrary to your imaginations.)
Now I began to think that is this statement really true, because the thought that normally comes to our minds is that Allah is One. So is Allah Ta`ala opposite to this?
In this state of worry and confusion, I closed the *kitaab* and placed it aside thinking it to be far beyond my comprehension. Towards the latter portion of the night the thought came to mind that the statement refers to the actual being of Allah Ta`ala. Thus, it will mean that Allah Ta`ala's being is far beyond that which we think of Him. Then only did I resume studying the *kitaab*.
This *kitaab* belonged to the madrasah. Later, I purchased my personal copy from Bombay. After studying the entire *kitaab* I drew up an index of all the contents.

My *ustaad* Moulana Abdurrahman Kamelpuri رحمة الله عليه had a deep liking for this *kitaab*. He would discuss its contents during his lessons. After Moulana had settled in Pakistan I sent him this *kitaab* upon which he expressed his great delight.

Fanaa'iyat-e-shaikh (surrendering oneself to the *shaikh*) is necessary for progress

The *mureed* will never progress even to the extent of one foot without the focus of the *shaikh*. It is only through the *tawajjuh* (focus) of the *shaikh* that the *mureed* progresses. However, for this to become a reality, one needs to inculcate *fanaa'iyat-e-shaikh*, *mahabbat* (love) and *`aqeedat* (reverence). Presently, people are lacking this aspect.

Hadhrat Jalaluddeen Thanesri رحمة الله عليه was the mureed of Hadhrat Shah Abdul Quddoos Gangohi رحمة الله عليه. He would make an abundance of *zikr* etc. Once, in a letter to his *shaikh* he complained of not receiving any benefit.

The *shaikh* replied: اگرچہ دیر است - آہو بچنگ شیر است (Even though there is a delay but remember that the deer is in the grips of the lion).

Every person cannot become a *shaikh*

Moulana Wasiyyullah رحمة الله عليه used to say, "Everyone can become a *wali* (friend) of Allah, but every person cannot become a *shaikh*."

A *wali* will be told to take a particular medication and asked to abstain from certain actions, but this is restricted to himself. However, a *shaikh* has to relate to the problems of others. He is required to diagnose different ailments and then treat each one of them accordingly. Thereafter, he will have to correctly guide each one of them to the truth. This task cannot be accomplished by one and all.

Just sweep this *musjid*

A *buzurg* had once told someone who had come to him, "Just sweep this *musjid*."

This person woke up and left the gathering. On the road he met someone who had also been seated by the *buzurg* at that time. He asked him, "How is it that you haven't returned since you left? Are you angry about the thought of sweeping the *musjid*?"

He replied, "That is not the reason. Rather, there was no dirt in the *musjid*. The only filth and dirt was myself. That is why I walked away."

Meaning of *rabt-e-qalb bish-shaikh* (attachment to the *shaikh*)

The meaning of *rabt-e-qalb bish-shaikh* is to focus one's heart towards the *shaikh* bearing in mind that the mercies of Allah Ta`ala are descending onto the heart of my *shaikh* by means of which they are transferred to my heart.

With regards to material assets, a child receives these through the father. Be it money, food, sweets or clothing, the child receives them through his father even though it is Allah Ta`ala who has bestowed the father with these favours.

Similarly, all the spiritual favours that a *taalib* experiences are through his *shaikh*. He even perceives that these feelings are coming via the heart of the *shaikh*.

Perceivable items do not come directly to us. They come through some medium. One does not find bread coming baked directly from Allah Ta`ala. The same applies to matters of this nature as well.

Sarf-e-Himmat

Moulana Abdul Hayy and Moulana Ismail Shaheed Sahib compiled the sayings of Sayyid Ahmad Shaheed رحمة الله عليه. One of the *kitaabs* is called Siraat-e-Mustaqeem which contains the terminologies of *tasawwuf*. However, there is something in the *kitaab* which has created a very disastrous situation.

The *mashaayikh* have different methods of treatment. The person who is stormed by *wasaawis* (whispers of *shaitaan*) and stray thoughts will be unable to imagine that the *fuyooz* (blessings) of Allah Ta`ala are showering upon him or that the *fuyooz* are coming to him via his *shaikh*.

What is the heart? It is like the Delhi railway-station where trains are coming in from all directions. Someone is coming, someone is leaving. Passengers are coming in from various directions. (There are so many thoughts and whispers of *shaitaan* in it.)

The *mashaayikh* will prescribe *sarf-e-himmat* as a remedy for such a person.

Sarf-e-himmat means to focus the heart to something to such an extent that it does not allow any other thought to appear.
An easy example is that of a large mirror placed in front of a shop. It will reflect the images of whoever passes in front of it, be it a man, woman, donkey or a dog. If someone does not wish that these images appear on the mirror he will have to cover it with a black cloth. Now the black cloth has engulfed the entire mirror. This is *sarf-e-himmat*.
Previously, some of the *mashaayikh* would prescribe the practice of *sarf-e-himmat* for someone who was stormed by stray thoughts. He was asked to divert his attention to one particular thing, for example, his *shaikh*. He would have to imagine his *shaikh* to such an extent that no other thought is allowed to cross his mind, or for example, he will be asked to focus his attention towards his father or his house or his buffalo or something which he has a great liking for. If he has a liking for his donkey then he should imagine his donkey to such an extent that it does not allow any other thought to cross his mind.

However, the latter *mashaayikh* discourage the practice of *sarf-e-himmat*. This is especially in *salaah*; for if someone makes *sarf-e-himmat* of a great personality even if it be Nabi ﷺ then this means that there will be no place for any thought other than the thought of Nabi ﷺ. When this is the case, then in *salaah* who would he be addressing when reciting إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ (You alone do we worship and You alone do we seek assistance from.)? He will definitely not be addressing Allah Ta`ala for his attention is focused on Nabi ﷺ. He will be making *sajdah* and *ruku* to Nabi ﷺ. Hence, his entire *salaah* will be to Nabi ﷺ whereas *salaah* imparts the lesson of *tauheed* (oneness) which does not allow anything to be joined with Allah in His worship.
In this situation, the entire `*ibaadat* which was supposed to have been purely for the sake of Allah Ta`ala has now been performed for Nabi ﷺ. Thus, this amounts to *shirk*.

Since love and reverence are the main constituents of *`ibaadat* and we have the highest level of love and reverence for Nabi ﷺ, our remaining *`ibaadat* which was supposed to be performed solely for Allah Ta`ala will now be carried out for Nabi ﷺ.

On the other hand, if a person visualises his donkey or his farm whilst carrying out *`ibaadat* this will not lead to *shirk*. The reason for this is that these things are disdained and even when these thoughts do cross the mind in *`ibaadat* they bring remorse and grief to the person, for he will think to himself that why are these despicable things spoiling my *salaah* which is such a great *`ibaadat*. Therefore, there can be no possibility of *shirk*.

Thus, it is stated in Siraat-e-Mustaqeem that it is incorrect to practise *sarf-e-himmat* of Nabi ﷺ and it is worse than imagining one's buffalo or ass, because a person will think low and despise imagining a buffalo or an ass and he will not even consider it to be an object that is worshipped. However, if the slightest feeling or thought of worshipping Nabi ﷺ appears then this is *shirk*.

Some people have now translated *sarf-e-himmat* as a mere thought whereas there is a vast difference between the two. Since *salaah* is an *`ibaadat* for which we are ordered to perform with concentration one will think of Nabi ﷺ when reciting the verse محمّد رسول الله or in the *tashahud* when reciting السلام عليك أيّها النبيّ و رحمة الله و بركاته. This type of thought is not prohibited. However, *sarf-e-himmat* is prohibited.

Due to this *kitaab* being a book on *tasawwuf*, one who understands what is meant by *sarf-e-himmat* will be able to understand it correctly but one who does not understand the books of *tasawwuf* will be making a grave error.

By practising *sarf-e-himmat* one causes such a veil to enshroud his thoughts and heart that no other thought remains except that towards which he has made *sarf-e-himmat*. This is not acquired instantly. It takes several years before one can accomplish it.

A *shaikh* had once instructed his *mureed* to make *sarf-e-himmat* of his buffalo and to isolate himself. After the *chillah* (forty days) was

complete the *shaikh* opened the door and called him. The *mureed* responded, “How can I come? There is a buffalo blocking the way”, whereas there was no buffalo at all. This was the intense impact of the *sarf-e-himmat*.

From here, the *mureed’s* focus will be directed to the *shaikh*, then to the *shaikh’s shaikh* and then to Rasulullah ﷺ and finally to Allah Ta`ala.

This is a journey of one thousand four hundred years.

A poet says:

آتے آتے آیگا ان کو خیال - جاتے جاتے بے خیالی جائیگی

The thought will come gradually and the heedlessness will also leave gradually.

More explanation on *rabt-e-qalb bish-shaikh*

Q: Hadhrat had discussed the topic of *rabt-e-qalb bish-shaikh* the previous day. It would be better if Hadhrat could explain it in more detail.

A: Today I will discuss it from another angle. The *mureed* develops a liking for the *shaikh* which later advances to the level of *`ishq* (intense love) and thereafter reaching the level of *fanaa’iyyat*.

The gist of *fanaa’iyyat* is that the *mureed* annihilates all his qualities and allows the qualities of the *shaikh* to be instilled within him. Once the qualities of the *shaikh* pass over to the *mureed* he now becomes a *sahib-e-nisbat-e-qawiyyah* (one whose link with Allah Ta`ala is firm and strong). Whatever passes the mind of the *shaikh* appears in his mind as well. The dislikes of the *shaikh* become his dislikes and this can be achieved without saying a word.

Q: Does the *taalib* need to make an effort for this?

A: If this was within the volition of the *mashaayikh* then their children would have never been deprived for they have the most amount of love for their own children, and as is quite obvious the *mashaayikh* do have children.

Hadhrat Moulana Ilyaas Sahib رحمة الله عليه mentioned, "I had once written to Hadhrat Saharanpuri رحمة الله عليه: I desire spending a few days in your company. Hadhrat replied: "You do not need to come all the way to acquire something from me. For you to be near me or far away is the same for acquiring *faiz* from me."
This is *rabt-e-qalb bish-shaikh*.

Q: How does one perceive its effects?
A: Are you referring to yourself (Hafiz Tayyib Sahib)? The *taalib* will perceive that there is a certain feeling within his heart.
Moulana Abdullah Gangohi رحمة الله عليه, the author of Tayseer-ul-Mubtadi resided in Thanabawan. He was *bay`at* to Hadhrat Saharanpuri رحمة الله عليه, though he was initially *bay`at* to Hadhrat Gangohi رحمة الله عليه and later made *rujoo`* (turned) to Hadhrat Saharanpuri رحمة الله عليه.
At times, whilst sitting in Thanabawan he would feel an urge to go to Saharanpur. However, after looking at the time he would realise that the train to Saharanpur would have already left. Nevertheless, the urge of going to Saharanpur would still be bothering him and he would force himself to go. Upon reaching the station he would find a train heading for Saharanpur and in this way he would reach there.
On reaching Saharanpur Hadhrat would tell him, "I was thinking of you."
This is *rabt-e-qalb*.

Moulana `Aashiq Ilahi رحمة الله عليه relates: Whilst I was asleep Hadhrat Saharanpuri came to the *musjid* and rested on the straw mats. After waking up for *tahajjud* Hadhrat lowered the bucket in the well. At that time, I saw a dream wherein Hadhrat came and lowered the bucket in the well. Immediately my eyes opened and I could actually hear the sound of the bucket falling into the well. (Moulana's quarters were adjacent to the *musjid*.) Without wasting any time I headed for the *musjid* and found Hadhrat Saharanpuri there.

This is *rabt-e-qalb*.

A *mureed* of Hadhrat Saharanpuri رحمة الله عليه lived a few miles from Muzaffarnagar. Once, he felt an urge to go to the Muzaffarnagar railway station. He left aside whatever he was occupied in and hurriedly set off for Muzaffarnagar railway station. Upon reaching the station, he saw Hadhrat Saharanpuri رحمة الله عليه. Hadhrat told him, "The thought crossed my mind that it would be nice if I met you."
He replied, "Had I not met you I would have gone to the doctors to enquire the reason for having the pressing urge to come here."

May Allah Ta`ala forgive us, but nowadays the *taalibeen* (*mureeds*) have this very strong notion that it is only Allah who has the knowledge of the unseen and nobody else. The pious personalities know nothing of the unseen and therefore we (*taalibeen*) are able to do as we please. However, they don't speak about themselves reaching those ranks.
Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه received several complaints regarding a particular *mureed* of his. When this *mureed* came to Moulana, Moulana paid no attention to him. The *mureed* sensed the situation and wrote a note to Moulana Madani that stated: 'If you have received complaints regarding me then you should first verify the matter. If it can be established with *shar`ee* proof then suggest some punishment for me.'
On seeing this note, Moulana mentioned, "Don't you feel ashamed of writing this? You are demanding that *shar`ee* evidence be established. Before coming here at a certain place a certain incident in relation to yourself had transpired and at another place another incident had transpired."
After showing him many incidents of this nature, Hadhrat Moulana said, "Do you still have the heart of asking for *shar`ee* evidence. You feel satisfied within yourself that we have no knowledge and it is only Allah Ta`ala who has all the information. This is correct that Allah Ta`ala alone has the knowledge of the unseen, but through

your facial expressions some of it can be perceived. After all, why is it stated: اتّقوا فراسة المؤمن فإنه ينظر بنور الله (Fear the *firaasah* (perception) of a *mu'min* for he sees with the *noor* (light) of Allah Ta`ala.) The effects of both good and vice are clearly displayed on one's face."

Once, Moulana Ilyaas Sahib رحمة الله عليه said, "One will be unable to realise the need of *tableegh* without total exposure of the sins and faults of the *ummat*. Together with that he has to develop such great concern for concealing these faults and sins that he becomes restless and makes an effort to conceal these sins. Until then the need of *tableegh* will not be understood."

What must one do if one does not receive any *faiz* (blessings) from the *shaikh*

Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه: has stated in his *maktoobaat* (correspondence): "If a *mureed* shows reverence to the *shaikh*, is sincere and carries out the instructions of the *shaikh* yet he still does not find any progress, then he should affiliate himself with another *shaikh*. Why must he waste his life?

I (Hadhrat Mufti Sahib رحمة الله عليه) add and say that the *shaikh* should advise him to go to another *shaikh*.

Once, Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه asked me regarding this situation. I located this very *maktoob* and showed it to Hadhrat Shaikh.

It is not a sin nor is it an evil act to do so. It is based on a person's *munaasabat* (compatibility) with the *shaikh*. One would have *munaasabat* with certain people and not with others.

Hurting the *shaikh* is a cause of deprivation

Hadhrat Thanwi رحمة الله عليه would daily conduct a *majlis* (public sitting) after *Zuhr* wherein he would reply to correspondence, share a few words of advice and answer queries.

Once, an influential person sat in front of Hadhrat and wished to say something, but Hadhrat paid no attention to him. He would look at him without saying a word. This continued till *Asr*. Eventually, at *Asr* time Hadhrat turned towards him and this person asked for forgiveness. Hadhrat then admonished him,

Hadhrat: Time and again I looked towards you, but each time your abusive words which were said to me at the pond stab my heart like a dagger and this causes my heart to become gloomy. You are an ignorant person! What do you know? I have heard that a great personality like Hadhrat Moulana Anwar Shah Kashmiri رحمة الله عليه argued in favour of me in several places. Why shouldn't I appreciate such people?

Hadhrat Moulana Mahmood-ul-Hasan Sahib رحمة الله عليه whom people call Shaikh-ul-Hind (leader of India) yet he deserves to be called Shaikh-ul-`Aalam (leader of the world), how many times didn't he speak greatly of me?

Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه was not my *ustaad* but a contemporary of my *ustaads* and I respect him and treat him in the rank of my *ustaads*. Hadhrat Moulana had explained to many people and made great considerations for me. Who are you?

A totally ignorant person, yet you use abusive language against me. Did you ever treat me after stabbing me with this dagger?

Person: You had announced that you had forgiven all those who had spoken ill of you. Therefore, I thought that you had also forgiven me.

Hadhrat: I will even announce now that I forgive everyone including you so that there will be no reason for taking revenge in this world and in the hereafter. However, what can I do with my heart? Whenever I wish to turn towards you, this dagger pierces me. This is not within my volition. I have forgiven you but what have you done?

Person: I had repented for my wrong.

Hadhrat: Very good, but did you ever inform me before that you had repented? I was under the impression that you have the same opinion of me as you had in the past. Now, you will be unable to benefit from me. Go to another *shaikh*.

Person: Could you refer me to someone else?

Hadhrat: At the moment my thoughts are scattered. Write your question on a piece of paper and place in this letterbox. At night, when I am at ease, I will reply to your letter.

Despite tremendous progress pride abases one so severely that it becomes difficult to progress again

Once, Hadhrat Shaikh رحمة الله عليه sent some people to Raipur to spend the month of Ramadhaan. Hadhrat Raipuri رحمة الله عليه laughed and said, "Sometimes a person falls asleep or goes elsewhere and appoints others to herd his flock."

One of Hadhrat Shaikh's *mureeds* returned from Raipur. Hadhrat Shaikh asked him, "Why did you return and what did Hadhrat Raipuri tell you?"

He replied, "Hadhrat Raipuri made *salaam* and said, 'I am at your service.'"

Hadhrat Shaikh said, "He meant that he was available to serve you regarding your reformation on condition that these people stay."

This person then said, "In Raipur meals are served immediately after *Maghrib* and there is no time for performing *awwaabeen salaah*."

Hadhrat Shaikh became extremely angry and addressed me, "Muftijee! Make a programme for him."

I replied, "Food should be arranged for him for three days from the kitchen and he should be allowed to perform *nafl salaah* for as long as he wishes. Thereafter send him to Nizamuddeen and he should remain there."

Hadhrat Shaikh accepted this suggestion.
This person told me, "You have made a very strange suggestion."
I replied, "This is beneficial and better for you. Otherwise, you deserved a far worse punishment."

Once, he asked me, "What's the benefit in me coming here? I carry out the very same *ma`moolaat* (prescribed daily *`ibaadat*) over here that I carry out at home."
I told him, "Then don't come. Who asked you to spend Ramadhaan over here?"

This person was experiencing very great (spiritual) conditions. May Allah forbid, he fell so hard (spiritually) that it was very difficult for him to get up thereafter.
Hadhrat Shaikh had also mentioned in the *majlis* that certain people reach extremely high positions, but when they fall they fall so low that it is difficult to get up thereafter. Both of us understood this in the *majlis* very well.

When the *kitaab* reading would finish before *Maghrib*, some people would engage in *du`aa*, some in arranging the *iftari* (meals) and others in *muraaqabah* (meditation).
This person would say, "In the state of *muraaqabah* I saw Nabi ﷺ coming here. He walked around and looked at Hadhrat Shaikh and the others, and inspected the arrangements being made for *iftar*. Thereafter he left."
This was the kind of incidents he would relate. However, he was caught up in pride. I told him, "You will never progress unless this pride is totally eradicated."
Later, he became a *khaleefah* of Hadhrat Shaikh. Thereafter, when I met him, he no longer had pride and he was completely humble and down to earth.

The outcome of raising objections against the *mashaayikh* and running hither thither

During my student days, once when returning from the *musjid* after *Maghrib salaah*, I met someone who was in complete distress. He told me, “Molwi Sahib! You show me the solution.”
I asked him, “Of what?”
He replied, “I am experiencing a severe pain in my heart. It is as if a sharp edged object has been inserted into my chest and it is now being pulled out. As long as I remain in the company of Hadhrat Moulana Husain Ahmad Madani I find ease, but as soon as I leave his company I start experiencing this severe pain. I have also visited many *mashaayikh* but to no avail.”
I replied, “I am a student. What can I do?”

I then proceeded to my room. The next morning whilst going to the graveyard, as I passed the area where Jamiah Tibbiyyah presently is[49], I saw this person sitting beneath a tree. Previously, this area was an open field. Upon making salaam to him he called me. I went up to him and said, “I have heard that there was a certain person who was in the company of Hadhrat Thanwi and he had enjoyed excellent inspirations. However, his high spiritual state had thereafter deteriorated. Are you the same person?”
He replied, “Yes I am the same person.”
He then related his entire incident: “I have six *shaikhs* and each one of them are alive. I had initially taken *bay`at* at the hands of Hadhrat Moulana Thanwi رحمة الله عليه and out of the seven years that I remained in his service I spent four years daily making him comfortable by fanning him. I was overcome with his love. Whenever Hadhrat would wake up to perform *salaah* I would follow him and start my *salaah* behind him, and I would imagine that *Qiyaamah* will commence immediately after the *salaam*.

[49] This area no longer exists.

Thereafter, my spiritual state began to gradually deteriorate; I abandoned the *zikr* and *wazeefahs*. I stopped performing *salaah* and I committed every vice that was not supposed to be carried out. I continued informing Hadhrat of my condition and the more I informed him the more difficult the prescriptions became. I underwent such harsh spiritual exercises that were far worse than the exercises which Hadhrat Nizamuddeen رحمة الله عليه prescribed for Shah Bu Sa`eed رحمة الله عليه.

Eventually, these exercises became unbearable and I wrote a note to Hadhrat Thanwi رحمة الله عليه and placed it in his mailbox: *From now onwards you will no more be my shaikh and I will no more remain your mureed.*

I then went to Shah Abdul Qadir Raipuri رحمة الله عليه. After relating my conditions, he said, 'Hadhrat Thanwi had gradually lowered you with great wisdom. He removed all the heat within you in three years. Had he taken it all out instantly, you would have landed in the grave.'

After leaving him, I went to Moulana Asghar Husain Mia Sahib. I sat in front of him with my head lowered. On seeing this Moulana said, 'Peer Sahib! Are you going to drop me to the ground through your *tawajjuh*? You would have been rewarded for your spiritual exercises. However, the outside environment is not suitable for you.'

I told him, 'I am not in need of any *thawaab* (reward) or *azaab* (punishment). I am in search of the *zaat* (being of Allah Ta`ala).'

Moulana then asked me, 'For how long are you able to look at the sun?'

I replied, 'Not even for a minute.'

He asked me, 'Are you able to see its reflection in the water?'

I replied, 'Yes, I can see it clearly.'

Moulana then said, 'His grandeur is like the sun. Therefore, look at the reflection of His grandeur.'

Thereafter, I went to Gangoh where Hafiz Muhammad Yaad Sahib had come. After relating my conditions to him he asked me to perform *salaah* hanging upside down. I would suspend a rope on the roof of the *musjid* and perform *salaah* hanging upside down.

Through this I gained tremendous benefit. Once, whilst still in Gangoh, Moulana Husain Ahmad Madani made a sudden appearance and I took such a liking for him that I asked him to make *tawajjuh* on me.
Moulana replied, 'You will have to first take *bay`at* at my hands before I can make *tawajjuh* on you.'
It was from then onwards that all these problems began. I went back to Hafiz Muhammad Yaad Sahib. He told me, 'I do not make *tawajjuh* on such people who continue roaming about.'
I do not know whether he is still alive or not."

Q: Why did this situation overcome this person?
A: The cause for this was insufficient knowledge and the zeal for doing things beyond one's capability. One thinks that just as some *buzurg* reached a certain level one should also reach that level.
Further, he had the habit of objecting to his *shaikh* and other *mashaayikh*. Hadhrat Thanwi رحمة الله عليه had mentioned that he had undergone numerous spiritual exercises but he had some reservations against his *shaikh*. The best solution for him now is that he should not even go to any other *khanqah* for he would fall into greater problems and worries.

For example, he had stated that the exercises he had underwent were far greater than the exercises that Hadhrat Nizamuddeen رحمة الله عليه instructed Shah Bu Sa`eed رحمة الله عليه to undergo. This is total ignorance and pride.

Why were there no *karamaat* (miracles) in the era of the Sahaabah رضي الله عنهم?

Q: Why did *karamaat* (miracles) not occur in the era of the Sahaabah رضي الله عنهم?

A: Karamaat did not occur in the era of the Sahaabah because Allah Ta`ala did not wish so. Thereafter, they appeared because Allah Ta`ala desired that they occur.
Someone posed this question to me in Makkah Mukarramah that these *karamaat* did not occur in the era of the Sahaabah. So, were they in any way lower in rank than those at whose hands these *karamaat* occurred as far as piety is concerned?
I answered that this was not the case. The level of the *wilaayat* (piety) of the Sahaabah was so much greater that nobody will ever be able to reach it.
Take for example a person who sets out for Hajj from Deoband. He will take a rickshaw to the station from where he will board a train going to Delhi. From certain areas people will travel by air whilst from other areas people will travel by sea. One will pass through many cities and towns during the journey.
On the other hand, one who resides in Makkah Mukarramah will not be required to undergo any of these procedures. If he wishes to perform Hajj he will go directly from Makkah to Mina and from there to `Arafaat. In no way does this imply that his Hajj is less rewarding. These are just means to reach the destination. They do not appear in his path but they appear in our path.

Meaning of یک در گیر محکم گیر - *yak dar geer muhkam geer* (hold to one door and hold firmly)

The meaning of یک در گیر محکم گیر is that one's *islaahi ta`alluq* (relationship for self-reformation) should be with only one person and he should have *mahabbat* (love) and *`aqeedat* (respect) for him. Some people relate the statement of Hadhrat Gangohi رحمة الله عليه where he said, "If Hadhrat Haji Imdaadullah Sahib رحمة الله عليه and Hadhrat Junaid Baghdaadi رحمة الله عليه were seated together, I will not raise my sight towards Hadhrat Junaid Baghdaadi رحمة الله عليه even though Hadhrat Haji

Sahib may be looking at him. I will only look towards Hadhrat Haji Sahib."
Allah Ta`ala alone knows on which occasion Hadhrat Gangohi رحمة الله عليه had said this.
Once on a train journey I happened to meet several people who were *bay`at* to a *mureed* of Hadhrat Shah Wasiyyullah رحمة الله عليه and they were going to visit Hadhrat Shah Wasiyyullah رحمة الله عليه. During our discussion this topic was brought about, so I asked them, "Where are you all going?"
They replied, "We are going to Ilaahabaad to visit Hadhrat Shah Wasiyyullah رحمة الله عليه."
I asked, "Why are you going there? Is not your travelling to Shah Wasiyyullah رحمة الله عليه useless? When Hadhrat Gangohi will not raise his sight towards Hadhrat Junaid Baghdaadi رحمة الله عليه in the presence of Hadhrat Haji Sahib, then how is it possible that you leave your *shaikh* and go to your *shaikh's shaikh*?"

This statement has fallen into the hands of a few ignorant people and they have started incorrectly using it. The method of each *shaikh's* training is different. The habits and character of everyone is not the same nor is each person's environment the same.
When one has linked oneself with one particular *shaikh* for one's *islaah* one should close one's eyes from everyone else. Only once the colours of the *shaikh* totally rub off onto him then will he be allowed to open his eyes. Otherwise, it is feared that he will take a liking for what another *shaikh* says resulting in him leaving out the instructions of his *shaikh* and practising the instructions of the other *shaikh*.

Hadhrat Shaikh's رحمة الله عليه procedure with his *mureeds*

When Hadhrat Shah Abdul Qadir Raipuri رحمة الله عليه would travel to Lucknow etc., Hadhrat Shaikh would write to his associates: *'Presently Hadhrat Raipuri is residing at a certain place. Go to him*

and engage in as much zikr as possible. Refer your queries to him and consider his teachings to be my teachings.'

Hadhrat Shaikh would send many of his *mureeds* to Raipur and at times, he would send some of them to Moulana Ilyaas رحمة الله عليه in Nizamuddeen.
It was the habit of Hadhrat Madani رحمة الله عليه that he would instruct his *mureeds* living in Saharanpur to visit Hadhrat Shaikh رحمة الله عليه and to attend his *majlis*.
This was the procedure of these personalities whilst others adopted another procedure. It is only a matter of a difference in temperament and there is no need for any objection. Each one of them feels that a particular method will be more beneficial. It is based on their *ijtihaad* (assessment) and experience.

Who nurtured this outsider?

Moulana Sifaatullah Sahib, the student and *khaleefah* of Hadhrat Moulana Madani رحمة الله عليه resided in A`zamgadh. Once, he went to Hadhrat Shah Moulana Wasiyyullah Sahib رحمة الله عليه. Hadhrat reprimanded him saying, "You are a mureed of Moulana Husain Ahmad Madani. Why have you come here?"
He meant that he should not have come without the permission of Hadhrat Madani. Moulana Sifaatullah wrote a letter to Moulana Madani.
Moulana replied: 'By all means you should definitely go to Moulana Wasiyyullah. We are one and the same. Both of us meet at Hadhrat Haji Imdaadullah Sahib رحمة الله عليه. He has received *khilaafat* from Hadhrat Moulana Thanwi Sahib and I have received *khilaafat* from Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه and both of them are the *khulafa* of Hadhrat Haji Sahib. His *nisbat* (link with Allah Ta`ala) and *tawajjuh* (focus) is intact and he has made himself available for this purpose. My *tawajjuh* is scattered as I am occupied day and night in political conferences. You will derive more benefit

by going to him. Continue going to him. He will not focus his attention to you unless he is convinced that you are from amongst his lovers (confidants). There is a famous Urdu saying: پرائے پوت کس نے پالے - *paraay-e-poot kisne paala* (Who will nurture an outsider?)

Moulana Abdul Maajid Daryaabaadi رحمة الله عليه

Hadhrat Moulana Abdul Maajid Daryaabaadi initially went to Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه for the purpose of taking *bay`at*. Moulana Madani suggested that he should go to Thanabawan. He told Moulana, "You take me to Thanabawan and request Hadhrat Thanwi to accept me for *bay`at*."

Hence, Moulana Madani went to Thanabawan and requested Hadhrat Thanwi to accept him for *bay`at*.

Hadhrat Thanwi said, "He wishes to take *bay`at* at your hands. Why don't you accept him for *bay`at*?"

Hadhrat Madani replied, "I am unfit for this task."

Hadhrat Thanwi then said, "I can also say that I am unfit for this task. Moulana, listen. Neither of us are Junaid or Shibli. Both of us have the ability to advise him, but you are the appropriate person for him because both of you are engaged in the service of people whereas I am not. I am a cause of remorse and grief to people. I regret over myself not being of service to people. He has compatibility with you and he will benefit from you."

Hence Moulana Thanwi did not accept him for *bay`at*.

The two thus returned to Deoband and Moulana Madani accepted him for *bay`at*.

When Moulana Abdul Maajid got off the bed at the time of *salaah* his shoes were on the opposite end of the bed. Moulana Madani got up hurriedly and placed his shoes in front of him.

On seeing this Moulana Abdul Maajid said, "Hadhrat, if you will place my shoes in this manner then this is exceeding the limits. My *islaah* has been made. Could you please allow me to go to Thanabawan?"

Moulana Madani replied, "From the very beginning I had told you to go to Thanabawan."
When Moulana Abdul Maajid expressed to Moulana Thanwi his desire of forming an *islaahi ta`alluq* with him, Moulana Thanwi said, "You are *bay`at* to Moulana Madani and you are turning to me. Won't he be hurt by this?"
Moulana Abdul Maajid replied, "Why must he take offence to this when he has sent me to you? If he does mind then there is no problem because I will then have two doors."

On hearing this, Hadhrat Thanwi reprimanded him, "People say that you are a great philosopher. Is this the level of your understanding? لاحول و لا قوة إلاّ بالله. Your statement implies that if Moulana Madani becomes upset with you, you will come over to me and if I become angry with you, you will go over to Moulana Madani. Such a person will never benefit from either side."

Eventually, he became displeased with Moulana Madani on some account and became a follower of Hadhrat Thanwi رحمة الله عليه. How was it ever possible thereafter that he associate with the Congress after linking himself with Moulana Thanwi رحمة الله عليه?

Q: What were the reasons for him becoming angry with Hadhrat Moulana Madani رحمة الله عليه?
A: One of the reasons was that he had written a letter to Moulana Madani. Hadhrat Madani replied on a page that had Hindi inscriptions on it. I don't know what was written on it. On receiving the letter, Moulana Abdul Maajid wrote to Moulana Madani: 'You wrote the reply on a page that had Hindi inscriptions. Have you become so affected by the Congress and the Hindus?'
Moulana Madani replied: 'I do not know what was written on the page. I had written the letter and asked someone else to transcribe it. The original copy is in my possession and the transcribed copy has

been sent to you. It was this person who used the page that had the Hindi inscriptions and I have no knowledge of it.'

Moulana Abdul Maajid would tell his associates, "This should be done in this manner and that has to be done in a certain manner, but the present day *mashaayikh* do it in this way."

In this way he would refute the *mashaayikh*.

At times, his expression and statements would be blunt and frank and he would say, "The *mashaayikh* have destroyed the people and they call it *akhlaaq*. This is not *akhlaaq* but *ihlaak* (destruction). They are destroying the people."

Despite this, he would personally visit the *mashaayikh* and take his associates along as well.

Criticising the *mashaayikh*

A *khaleefah* of Hadhrat Thanwi resided in Makkah Mukarramah. He has now passed away. He would always criticise the *mashaayikh*. He would say, "Moulana Maseehullah Khan Sahib has said this, Moulana Yusuf Sahib came and said this and so and so said this."

Once I told him that someone from Kanpur had come to Saharanpur with the intention of taking *bay`at* at the hands of Hadhrat Shaikh رحمة الله عليه. After taking *bay`at* he returned to Kanpur.

He related his incident: I was very worried when I came to Saharanpur, because I did not know how much I will be reprimanded for being clean shaven. However, Hadhrat Shaikh did not utter a single word. Hadhrat Raipuri had also arrived at that time. When Hadhrat Shaikh met me he asked me the duration of my stay. When I replied that I was going to spend the night and leave the next day Hadhrat Shaikh asked me to come after *Fajr* to the house where Hadhrat Raipuri was based and he would conduct the *bay`at* there. After speaking to me Hadhrat Shaikh sent me to Hadhrat Raipuri. When I reached there I told Hadhrat Raipuri's *khaadim* (attendant) that I have come from Kanpur. Hadhrat Raipuri said, "No, no. Send him to Hadhrat Shaikh."

He had not mentioned that he had come to take *bay`at*. He only said that he came from Kanpur.

Nevertheless, I related this incident. After listening to it, he (the *khaleefah* of Hadhrat Thanwi) said, "He deceived the *taalib*. He should have advised him to keep a beard. He did not fulfil the rights of the *taalib*. Hadhrat Shaikh deceived him."
I said to myself that Allah Ta`ala alone knows what kind of a cancer has overcome him that he goes on looking at the faults of others ignoring himself.
I spoke to him firmly and said, "Do you know what the effect of this was? From that day until today he has never placed the blade on his face. Does the *taalib* deserve that he be reprimanded immediately? The objective is *islaah* and the pious have various ways of making *islaah*."

He had also mentioned that people speak ill of Hadhrat Shaikh. In reply to him I said, "For many days you stayed in Saharanpur and partook of meals with Hadhrat Shaikh. Did you ever hear him speaking ill of anybody? Those unfortunate people who speak ill of the *mashaayikh* are destroying their *Imaan*. You feel that they are worthy of being followed, but Hadhrat Shaikh is not worthy of being followed."

The poor man's condition deteriorated so fatally that he lost his sanity. He would then walk into anybody's home. When he completely lost his strength he remained in bed, and could neither counted from amongst the dead nor from the living. He passed his days in this manner until his death. However, he would still perform *tahajjud* and engage in *zikr* etc. He used to say, "My heart's desire is that there be someone to take from me what I have."
May Allah Ta`ala shower his mercy on us.

An excellent explanation of أنا الحق

Someone commented that amongst the *malfoozat* of Hadhrat Raipuri رحمة الله عليه which were read in the morning it was stated therein that when love reaches its peak the qualities and features of the beloved are transferred to the lover. Thus, whenever someone used to call Layla, Majnoon would think that he was being called. He used also say, "I am Layla."

Upon this Hadhrat said that since the morning the thought has been lingering in my mind that when the love for the beloved reaches such a level that the lover begins to think himself to be the beloved as in the case of Majnoon, then this was also the condition of Mansoor when he said أنا الحق. He had totally annihilated himself and his existence to the being of Allah Ta`ala.

Generally, the *mubtada* (subject) and *khabar* (object) are two different entities as far as the *mafhoom* (meaning) is concerned. However, as far as the reality of the two is concerned then they are one and the same. For example, زيد شاعر (Zaid is a poet.). In this *jumlah ismiyyah* (nominal clause) Zaid and شاعر (poet) are different, but شاعر has entered into Zaid to such an extent that Zaid's being and person has become a poet.

Likewise, in أنا الحق he annihilated himself so intensely into **الحق** that there was no independent existence of أنا (himself).

On the other hand, when Fir`oun claimed أنا ربّكم الأعلى (I am your lord the most high), instead of annihilating himself into ربّكم الاعلى he tried attaching ربّكم الاعلى to himself.

There are other explanations given for أنا الحق. One possible explanation is that أنا الحق was not uttered by the speaker himself, but he repeated a voice which he heard.

This is similar to the incident of a *buzurg* to whom a woman had once brought her child to be cured. He told her, "Who am I? Am I able to cure sicknesses? Am I Moosa or `Isa عليهما السلام?" On receiving this reply the woman became despondent and walked away. The buzurg heard a voice saying:

تو موسیٰ کون عیسیٰ کون؟ ما ی کنیم ما ی کنیم (Who is Moosa and `Isa? We are the ones who accomplish tasks.)

The *buzurg* immediately called this woman and began blowing on the child saying ما ی کنیم ما ی کنیم (We are the ones who accomplish tasks.)

This statement ما ی کنیم ما ی کنیم was not a claim of the *buzurg*. Instead, he experienced a state of ecstasy on hearing this voice of the unseen and with great enjoyment he repeated these words.

Hubb-e-Maal (love for wealth) and *Hubb-e-Jaah* (love for fame)

There are two types of love. One is *hubb-e-maal* and the other is *hubb-e-jaah*. I call *hubb-e-maal* and *hubb-e-jaah* جب مال و جاه - *jubb-e-maal* and *jubb-e-jaah* (pit of wealth and fame). These pits are so deep and dangerous that it is extremely difficult to come out of them.

(*Jubb* actually means a dark well. Allah Ta`ala states: و ألقوه في غيبت الجب *[and throw him into a dark well]*).

It is very difficult for the ulama to accept that they suffer from this. They will try to find every possible excuse to save themselves.

He is acting treacherously in my wealth

Someone had cast a glance at a strange woman. At night he heard a voice (Allah Ta`ala) in his dream saying, "The entire creation belongs to me. The world is my home and men and women are my bondsmen. The one who looks towards them without my permission has acted treacherously in my belongings."

The actual thing is that which you will receive when awake

Moulana Waajid Ali Sahib of Raipur was a *sahib-e-kashf* (one who receives inspiration). The correspondence of Hadhrat Khwaja Ma`soom used to be read by Hadhrat Raipuri رحمة الله عليه. Amongst the correspondence was a dream that someone had related. Hadhrat called Moulana Waajid Ali. When he came Hadhrat asked him to sit close to him. This person related that he saw the *`arsh* and many celestial objects.

In reply Khwaja Ma`soom said, "Reality is that which a person receives when awake. If you see a dream in which a crown is being placed on someone's head it would not make him a king. Therefore, whatever one sees in dreams is only *ahwaal* (a state that he is experiencing) and nothing else."

Hadhrat Sayyid Ahmad Shaheed رحمة الله عليه wrote to his *shaikh*, Hadhrat Shah Abdul `Azeez Sahib رحمة الله عليه explaining his condition that he saw such and such a thing. Shah Sahib replied: تلك أحوال تُربّى بها أطفال الطريقة (These are conditions through which the infants in *Tareeqat* are nurtured.).

Therefore, it is incorrect for one to stop his efforts and remain content with this.

If someone says that he saw Nabi ﷺ granting him *khilaafat* in a dream, then definitely it cannot be *shaitaan* that had appeared before him for *shaitaan* has not been granted the ability to assume the form of Nabi ﷺ. However, it will be foolish for this person to feel satisfied and content with this and think that he has now reached very high ranks.

Four types of *nisbat* (links with Allah Ta`ala)

In Tafeseer-e-Fathul `Azeez Hadhrat Shah Abdul `Azeez Sahib رحمة الله عليه has categorised *nisbat* into four categories:

(1) ***In`ikaasi*:** The example of this is that of a person who went to a *khanqah* and saw those residing there engaged in *zikr*, *muraaqabah* and *tilaawat* etc. and he was affected by this environment. Undoubtedly, he has received *nisbat* but it is not lasting nor is it of his own. It is like a person who walks into a perfume shop where *aggarbatti* (incense sticks) are burning. He opens the various perfume bottles and smells each one of them. However, when he walks out he comes out empty handed.

Many people come, engage in *zikr* etc., experience improvements and receive *nisbat*, but this nisbat is not lasting. It is only a reflection. When they are in the environment, they are inspired to do the same, but when they leave then this *nisbat* is also left behind.

(2) ***Ilqaa-'ee*:** This can be resembled to a burning lamp. An outsider brings his lamp and places the wick over the flame for it to set alight. He will be able to bring the lamp home provided there is no wind blowing outside. Now he will have to keep an eye on it.

If the oil dries out he will have to pour more oil. If the wick burns out he will have to replace it.

If a strong gust of wind has to blow or a few droplets of water have to fall on it, the fire will be extinguished. Similarly, if something falls on it from above it will die out.

This *nisbat* is such that it will terminate with the committing of sins.

(3) ***Islaahi*:** It is like a canal that has been connected to a large river for an orchard to be irrigated. The orchard continuously receives its supply of water through the canal and the river is flowing with tremendous force. The current is so strong that it will take along dry bush and even rocks. However this person still needs to tend to the canal. Otherwise, if a heap of stones or large pieces of a tree collect

in this canal it will obstruct the flow of the water having its repercussions.
This is *nisbat-e-islaahi*. The *nisbat* of the previous *mashaayikh* like Hadhrat Gangohi and Hadhrat Saharanpuri were of this nature.

(4) ***Ittihaadi*:** This is when the *shaikh* connects his pure and perfect *rooh* (soul) with great force to the *rooh* of the *taalib* so that the *shaikh's rooh* will have an effect on his *rooh*. This is the strongest type of *nisbat*.
The incident of Khwaja Baaqi Billah رحمة الله عليه is quite famous. Once, Khwaja Sahib received an unexpected guest and he did not have any meals to offer. Adjacent to his house was the an eating house of a cook. On seeing that Hadhrat Khwaja Sahib has received a guest he prepared some bread and curry which he presented to Hadhrat. Hadhrat Khwaja Sahib became extremely happy and said, "Ask for whatever you wish."
He replied, "Make me like you."
Hadhrat hesitated to accept this and explained to him that he would not be able to bear it. However, he insisted again.
Hadhrat Khwaja Sahib then took him into his room and Allah Ta`ala knows best what had taken place there. However, when the two emerged they were identical. It was difficult for the people to identify who was who, but the only difference was that Khwaja Sahib was still in his senses whereas the cook was very uneasy. Hence, in this state of semi-consciousness the cook passed away after three days.

Satisfaction in the bitter sip

Quarrelling during Hajj has been prohibited. Small issues become the means of sparking huge fights. One such issue is the washing of utensils. Several friends share a meal and after partaking of the meal, each one of them thinks that the next person will take the responsibility of washing the utensils and I am absolved of my duty.

Nevertheless, *alhamdulillah*, the *mu`takifeen* over here do not have the responsibility of washing the utensils. Allah Ta`ala has made the necessary arrangements. However, whilst sleeping it is possible that someone's leg may go on another person whereas a sleeping person is excused. رفع القلم عن ثلاث عن النائم حتى يستيقظ (Three people are excused. From them, one is a sleeping person.)

Therefore, if someone's hand or leg comes onto the bedding of another he should not become angry. Instead, he should overlook this and this is what one needs to bear in mind at all times. If one is inconvenienced by something that is against his temperament he should immediately think to himself that I have committed many sins. If I forgive and overlook this person's mistake, Allah Ta`ala will forgive me. It is a bargain.

ارحموا من في الأرض يرحمكم من في السماء (Show mercy to those on earth and the One in the sky will be merciful to you.)

An Urdu poem reads as follows:

کرو مہربانی تم اہل زمیں پر— خدا مہربان ہو گا عرش بریں پر

Show kindness to those on earth and Allah Ta`ala will be kind to you on His sublime `arsh.

At the time of any calamity one should think that this calamity and difficulty has befallen me in order to take me into Jannah. One will then be able to enter Jannah with a clear record. The filth within him will be removed by these calamities. Thus, he will now be fit to enter Jannah. One will need to practise this a bit and he will thereafter lead a life of complete comfort and ease. Each person should endeavour to comfort the next person even if it requires that others receive comfort through him undergoing some difficulty. There will definitely be some bitterness in this sip. However, by practising and exercising it a bit the bitterness will gradually disappear.

Correspondence of Hadhrat Madani رحمة الله عليه

In one of his correspondence, Hadhrat Madani رحمة الله عليه has cited an example of a dirty cloth which has been given to the washer man. The washer man will wash it, strike it on a plank and then hit it with a stick. He bleaches it and lays it on the floor allowing others to step over it. Thereafter, he places it over the furnace and heats it. The fire thoroughly heats it so that the filth is removed from every fibre and strand. Once the dirt is removed, he pounds it with a stick and throws talc onto it after which he spreads it out. (Thereafter, it is ironed with a very hot iron.

After passing through all these processes, it is now fit to be worn by a prince. Initially it suffered so much of disgrace by being trampled, bleached and being pounded by a stick. After all this it becomes valuable and esteemed.

Likewise, to reach the position which will allow one to enter Jannah, it is absolutely necessary that the defects be removed from every vein.

Wisdom in facing difficulties

It is stated in the *hadeeth* that when Allah Ta`ala wishes to elevate a bondsman to a high rank but his actions do not to allow him to reach there, then Allah Ta`ala afflicts this person with difficulties and ailments. Once he adopts patience and tolerates this, this sickness will be a means for him entering *Jannah*. Thus, one's filth from within is removed in the *dunya* by means of these difficulties and trials. Now that he is cleansed, he may enter *Jannah*. Hence, one should contemplate upon this and explain this to oneself.

On the other hand, if one allows filth to collect within himself it will result in one complaining and making a hue and cry over petty things. One will say, "Why did he have to place his foot on my bedding? Why did he have to speak to me in this manner?"

In this way one places oneself in more difficulty.

Disdaining *takabbur* (pride)

Once one gains control over *takabbur*, then *Insha-Allah* one will be able to gain control over many other vices and evil habits. Lies, greed as well as jealousy are due to *takabbur*. It is a complete separate calamity.

Incident of Hadhrat Thanwi رحمة الله عليه

Hadhrat Thanwi رحمة الله عليه mentioned, "My father used to dictate his correspondence to me which I would then write. At that time, Persian was the standard language used in correspondence. Once my father used the word استمزاج – *istimzaaj* and I did not know its meaning. Instead of asking my father to explain the meaning to me because I did not know it, I told him, 'This is not a common word. Perhaps the addressee may not understand it. Use another familiar and easy word in place of it.' My father then used another word."

Hadhrat Thanwi then said, "Look at the shrewdness of the *nafs*. It did not want to expose its ignorance even to my father. The basic reason for this is that one assumes such a high post for one, which others cannot even reach. *Istimzaaj* is a Persian word and it is not derived from the Arabic language. It has the same meaning as استصواب رائے – *istiswaab-e-raaiy* (asking someone for his opinion)."

Beware! The swarm of bees are coming

Whomsoever Allah Ta`ala wishes to rectify in a pleasant manner, his faults clearly appear before him. One of my friends was *bay`at* to Hadhrat Raipuri رحمة الله عليه. He gave a personal account of himself that after taking *bay`at*, his actions all appeared before him; he committed this sin and that sin and he did this action. It was as if the sins were being committed at that time. On account of this he became very perturbed. Hadhrat Raipuri stated at that time, "Beware! The swarm of bees are coming."

When the *mureed* sits before his *shaikh* his actions appear before him and he should make *taubah* (repent) for those evil actions. It is actually the reflection of the *shaikh* that appears on the *mureed*. He begins to see the qualities that lie within the *shaikh*. The one who feels that these are my qualities has fallen in error for when he gets up from the *majlis* of the *shaikh* the reflection also disappears.

The collar of the obedience of Allah Ta`ala and His Rasul ﷺ

A pet dog normally has a collar around its neck. As long as it remains within the property of its owner, it remains safe. However, once it leaves the residence of its master and goes elsewhere, it is chased from every door. Thus, this is the very condition of a Muslim. As long as he allows the collar of the obedience of Allah Ta`ala and Rasulullah ﷺ to remain around his neck and he remains steadfast on the injunctions of Allah Ta`ala and Nabi ﷺ he will be protected from all calamities. Otherwise, he will be disgraced and humiliated wherever he goes.

Water would sprout forth from beneath your feet

Once, someone was feeling very thirsty and spotted a deer drinking water from a well, and the water had come up to the surface of the well. As he approached the well, the deer spotted him and fled whilst the water in the well immediately descended. He walked away and exclaimed, "How surprising is it! My value in Your sight is not even equal to a deer." A voice from the unseen was heard saying, "The deer came without a rope and bucket whereas you have a rope and a bucket. Go now and drink. This time when he came to the well the water had come up to the surface. He then drank from there and filled his utensil. Bubbling with joy, he reached the place of Hadhrat Junaid Baghdaadi رحمة الله عليه. Upon seeing him Hadhrat Junaid رحمة الله عليه said, "If you exercised patience water would have sprouted from beneath your feet."

Wearing the *kurta* and pants below the ankles

Q: How is it to wear the *kurta* and pants below the ankles? Sometimes whilst walking or getting up the pants go below the ankles.

A: Nabi ﷺ has explicitly warned: ما أسفل من الكعبين فهو في النار (The portion of the garment that flows below the ankles will be in the fire of Jahannum.) [i.e. This is a means of entering one into the fire of Jahannum.]

Therefore, one should exercise caution. Do not sew the garment so low that it reaches below the ankles. It should be well above the ankles. If it does come down, how low will it come?

Once, I sent a message to Gangoh that I needed a trouser to be sewn. Due to some reason, a tailor was asked to sew it. (Otherwise, the clothing used to generally be sewn at home.) When I inspected the trouser, I found that it flowed below my ankles. I removed it and placed it aside. I then took an oath that I will never sew my clothes by a tailor again.

The next time I went to Gangoh, when changing my clothes, I took a scissors and cut the portion beneath my ankles and placed it in front of my wife asking her to wear it and I hurriedly walked away. As I stepped out of the door, she caught hold of my hand and pleaded with me to allow her to hem it (after which I could still use it). I replied, "There is no need to hem it." She said, "You are not in need of it but I am in need of it. Nobody will tell you anything, but they will tell me. Thereafter, they never sewed a trouser for me that flowed beneath my ankles. Their *islaah* was made."

Q: Some *fuqahaa* state that this warning is only applicable to those who do so due to pride.

A: Hadhrat! Yes, fundamentally the warning is applicable to those who are proud, but if one does not do this out of pride then he resembles the proud ones. Hence, the warning indirectly refers to

him too. In addition, you know the *hadeeth*: من تشبه بقوم فهو منهم (One who resembles a people is counted from amongst them.)

Vanity is created through good clothing

Wearing good clothing also creates vanity. A person was condemned for not participating in jihad and the reason given was that he walked around arrogantly holding onto his good clothing. This vanity is created through good clothing.

Clothing of the *ashaab-us-suffah*

The ashaab-us-suffah resided in Musjid-un-Nabawi. Some of them only had a lungi (lower garment/sarong), others only had a shawl whilst some had to use the clothing of others to cover themselves. This was their condition. Why don't you ask about this type of clothing?

I am coming from Khurasaan

A man was seen travelling by dragging himself on the ground. Someone asked him,

Person: Who are you and where are you coming from?
Traveller: I am coming from Khurasaan.
Person: How long have you been travelling?
Traveller: It is now ten years.
Person: Where are you going?
Traveller: I am going to perform Hajj.

Tell me, how many things he must have experienced on his way during these ten years. However, these things are all things seen on the road and not the actual purpose.

In the light of this, understand *karamaat* (miracles). They are not the objective, but merely things which are on the path.

Special assistance for a debtor

Q: Hadhrat, I have many unpaid debts to settle and this is causing me great worry and concern.

A: You are concerned because you have to pay the debt with your personal wealth. Remember, Allah Ta`ala continuously assists the one who takes a loan due to a dire need and then has a firm determination to settle it.

Kindness to the *makhlooq* (creation)

Several people from Iran and other countries requested advice. In reply Hadhrat read out a couplet:

کہااس کاہر گزنہ مانیگی دنیا   جواپنی نصیحت پہ عامل نہ ہوگا

(The world will never take heed to the advice of the one who does not practise his own advice.)

It appears in the hadeeth: الراحمون يرحمهم الرحمن تبارك و تعالى ارحموا من في الأرض يرحمكم من في السماء (Rahman [Allah Ta`ala] will be affectionate to those who are merciful. Therefore, show kindness to those on earth and the One in the sky will show mercy to you.)

کرومہربانی تم اہل زمیں پر   خدامہرباں ہوگا عرش بریں پر

(Be merciful to those on earth and Allah Ta`ala in turn will be merciful to you on His sublime `arsh.)

One should deal with others in a manner that he wishes Allah Ta`ala to deal with him. For example, if one desires that Allah should overlook his shortcomings it will be necessary for him to overlook the faults of the makhlooq.

The month of Ramadhaan

The month of Ramadhaan is not a month for displeasing and angering others. Instead, it is a month wherein one is required to assist and show kindness to the makhlooq. The hadeeth explains this month to be: شهر الصبر و شهر المواساة (month of patience and kindness).

Serving the *mu`takifeen*

If one serves the *mu`takifeen* he will be granted a share in the *i`tikaaf* of every *mu`takif*. However, if one sits in *i`tikaaf* he will only receive the thawaab of his *i`tikaaf*.

What is a spiritual sickness and sin?

Sin can be referred to as a spiritual sickness and whatever is not a spiritual sickness is not a sin. Sins are voluntarily carried out and what is involuntarily carried out is not a sin. Therefore, if evil thoughts appear in the mind one should not be concerned about them for these are not sins or a spiritual sickness. However, it will become a spiritual sickness and a sin by entertaining such thoughts, or by verbally expressing it or by putting it into action. Furthermore, perform salaah in the manner as described by: كأنك تراه فإن لم تكن تراه فإنه يراك (as if you are seeing Him and if this is not possible then imagine that He is seeing you.). By performing salaah in this manner, khushoo` and khudhoo` (concentration, humility and fear of Allah) will be developed, the yearning for performing salaah will be created and its beautiful results will be produced.

Three portions of one's earnings

A non-Muslim from Ghaziabad came to Hadhrat and said: "I have heard that you have a prescription for repelling problems and worries. I am very worried since my business is not progressing. What is the cause for this?"

Hadhrat replied: "In principle, every person's fate has been predestined even before birth. He will definitely receive whatever has been predestined even though the entire creation wishes that he should not receive it, and if something is not predestined for anyone, he will never receive it even if the entire creation makes an effort for him to receive it.

Generally, there are two reasons for one's business not being productive. The first is not fulfilling a duty that was required to be fulfilled. This is extremely detrimental. One will remain disturbed and restless for as long as this duty is not fulfilled. The second cause is not discharging charity.
Therefore, if anything due to anybody is outstanding immediately fulfil it. If there is nothing that is due to anybody or you cannot remember having any responsibilities to discharge then give out some charity with the intention of it covering up for any undischarged responsibilities. Furthermore, do not forget the plight of the underprivileged.

کرو مہربانی تم اہل زمیں پر خدا مہرباں ہوگا عرش بریں پر

(Be merciful to those on earth and Allah Ta`ala in turn will be merciful to you on His sublime `arsh.) Allah Ta`ala will deal with you in the manner you deal with His creation. If you adopt a method of mercy and kindness towards the creation of Allah Ta`ala, mercy will also be shown to you. Therefore, divide your earning into three portions. Reinvest one portion in your business, spend one portion on your family and utilise one portion on the poor."

The *mahabbat* (love) for the *mashaayikh* is very effective

Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه stated: "The love for the mashaayikh is alchemy, provided one's heart is not in kharkhasha (turmoil)."
I (Mufti Sahib رحمة الله عليه) then asked Hadhrat Raipuri the meaning of kharkhasha. Hadhrat answered, "It means that one questions the actions and statements of the shaikh."
(This means that one should wholeheartedly accept the statements and instructions of the mashaayikh without having any reservations or disputing over it. Hadhrat Thanwi رحمة الله عليه has quoted a statement of Hadhrat Moulana Muhammad Yaqoob Nanotwi رحمة الله عليه who said: "The student who does not enquire and the mureed who questions should both be sent to the pastures to graze animals.")

An Urdu poem reads as follows:

جلا سکتی ہے شمع کشتہ کو موج نفس ان کی — الٰہی کیا بھرا ہوتا ہے اہل دل کے سینوں میں
نہ پوچھ ان خرقہ پوشوں کو ارادت ہو تو دیکھ انکو — ید بیضا لئے بیٹھے ہیں اپنی آستینوں میں
تمنا درد دل کی ہے تو کر خدمت فقیروں کی — نہیں ملتا یہ گوہر بادشاہوں کے خزینوں میں

The ecstasy and enjoyment of their souls are able to set alight the lamp of a lover
O Allah! What is it that is concealed within the bosoms of the ahl-e-dil (pious)
Don't enquire regarding these ragged cloth people, look at them if you really have the intention to do so
They have assigned themselves to one spot whilst sitting with miracles tucked within their sleeves
If it is your heart's desire then serve the pious
For you will never find these gems in even the treasures of the kings

The exercise of *qillat-e-ta`aam* (eating less) is based on one's strength

Minimising on one's food intake is based on one's personal strength and time. If this is not the case then it will result in `ibaadat being suspended and delayed. The strength that the Sahaabah were bestowed with was such that they would spend the entire day engaged in jihaad and the entire night in `ibaadat despite them having only one khajjoor (date) to eat. On the other hand, nowadays it will be extremely difficult to manage this due to our limbs not being so strong. Therefore, Hadhrat Thanwi رحمة الله عليه mentioned, "Eat well and work well." He meant that one should eat until he still has the desire of eating three or four more morsels. Do not be like the person who used to eat a lot. When he was advised that the hadeeth instructs us to distribute the space in our stomachs into three portions; one for food, the other for water and the third for air, he replied, "The hadeeth is

absolutely correct. I eat a full share of food. There is no need to keep space for water, as it will find its place by itself, and whether the air comes or not, I am not concerned.
(Eat so much that the food will take you around. Don't eat so much that you have to carry it around.)

Three causes for ruining one's actions

Someone complained to Hadhrat Moulana Gangohi رحمة الله عليه of not having a yearning to do good works which he used to experience before. Hadhrat replied that there are generally three reasons for one's actions being ruined: (1) Inappropriate company (2) Doubtful improper food (3) Committing sins. Now reflect whether any of these have been committed and then make an effort to cover up for it.

Effect of inappropriate company and Hadhrat Raipuri's remedy

Regarding the first point (inappropriate company), there was a revert student in Mazaahir-ul-Uloom Saharanpur. After Asr salaah the students normally take a stroll towards the cemetery and crematorium where there is a temple. Once, this student also took a stroll in that direction. On that day, a few pundits from Haredewaar who were naked were seated there. This revert student sat with them and this corrupted his entire spiritual condition. Now he began experiencing a very strange state of mind; he lost interest in studying and he no more longed to perform salaah. At night when he lay down to sleep a vision of those pundits appeared before him and they were telling him, "Where have you gone? Come to us. This is the correct path." The next morning he approached Hadhrat Shaikh رحمة الله عليه and related his condition to him. Hadhrat Shaikh wrote a note and sent him to Raipur in the company of Hadhrat Raipuri رحمة الله عليه. He followed the instructions of Hadhrat Shaikh and proceeded to Raipur. On seeing the note, Hadhrat Raipuri requested him to stay for a few days. After a few days, he felt that he did not gain any benefit, so he

told Hadhrat Raipuri, "I have come here to be treated. If my ailment can be treated then I will remain here, otherwise I have not come here merely to eat. Would you then allow me to leave?"
Hadhrat first stressed on staying away from inappropriate company and then asked to promise never to join such people. Hadhrat then said, "I am nothing. However, there are certain bondsmen of Allah Ta`ala in the dunya who by them merely indicating towards your heart in this manner will make it constantly engaged in the remembrance of Allah Ta`ala." Hadhrat had to just mention these words that his heart was rejuvenated. Once again, he began making zikr as he used to previously make and the state of mind he was experiencing after sitting with the pundits disappeared.

The ill-effect of inappropriate company

A great zaakir (one perpetually engaged in the remembrance of Allah) had once visited a non-Muslim who had undergone tremendous spiritual exercises. By merely sitting in his company the word kaafir was inscribed on his heart. Now, he found that he was not receiving any benefit when making zikr or doing paas-anfaas etc. He complained to a buzurg of his spiritual condition. This buzurg then referred him to another buzurg who used to twine ropes. As he approached him, the buzurg saw him from a distance and his spiritual condition was revealed to him. The buzurg continued twining his ropes and began saying, "O what has happened to you? O what has happened to you?" He now began twining it with more force and continued saying these words. As he uttered these words, the word kaafir was gradually eradicated from his heart and the state of his heart returned to its original state.

The chastisement for passing derogatory remarks against the *mashaayikh*

When the fatwa of Hadhrat Moulana Gangohi رحمة الله عليه regarding the permissibility of eating crows was circulated, a buzurg who resided in the north of India remarked, "Today crows have been made halaal.

Tomorrow vultures will also be made halaal." No sooner did he utter these words that he noticed that the noor in his heart disappeared. The enjoyment which he used to receive by carrying out `ibaadat had now vanished. He became extremely worried over his condition and visited a buzurg to whom he related his condition. The buzurg replied, "It seems that you have spoken ill of a great personality." He denied having said any such statement of this nature. The buzurg asked him to reflect over this matter. After some serious thought he said, "Yes, I had spoken ill of Hadhrat Moulana Gangohi." The buzurg said, "In that case you will have to travel to Gangoh and seek Moulana's forgiveness."

He immediately set out for Gangoh. Upon reaching Saharanpur, he entered a musjid near Khaani Baagh where he fell asleep. Hadhrat Gangohi appeared in his dream and said, "I have forgiven you." At once, he regained his original spiritual state and he began to experience the peace of mind that he used to experience before. He then returned home without going to Gangoh since in his opinion, now there was no need to proceed any further.

The effects of the above-mentioned causes

When the heart becomes absolutely clear and pure through zikr the smallest of sins will have a great impact on it. A stain will be visible on a cloth according to the cleanliness of the cloth. Therefore, inappropriate company will affect a clean heart very quickly. One needs to abstain from such company. When haraam food enters one's system the enjoyment in zikr and one's focus on Allah vanishes. One will sit and talk without any concern whether the time of salaah has passed or not and if one has to even perform salaah one will be inattentive. As for committing sins, it is even more detrimental and one needs to exercise more caution in staying away from them.

The difference between *azkaar* and *ashghaal*

Hadhrat Moulana Muhammad Ilyaas Sahib had once come to Saharanpur whilst I was there. He asked me, "What azkaar and

ashghaal do you presently practise?" I replied, "I do not even know the difference between azkaar and ashghaal." Moulana then explained, "That which is related to the tongue is referred to as azkaar and what is related to meditation is referred to as ashghaal."

The enjoyment of *zikr* is no more perceived

Hadhrat Moulana Mu`eenuddeen Sahib Muradabadi, khaleefah of Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه said, "Hadhrat! I no longer perceive the enjoyment in zikr as I used to in the past."

Hadhrat replied, "When (initially) water is filled in a new earthenware jar a sound emanates from it. Thereafter, whenever water is filled in it there will be no noise, but it still bears water. Similar is the condition of zikr. In the beginning, one experiences enjoyment, but after the zikr is firmly embedded in one's heart the enjoyment is there, but is no more experienced like before."

I cannot cry despite making plenty of *muraaqabah* (meditation)

Q: Hadhrat! I make a lot of muraaqabah but I do not cry.

A: Allah Ta`ala deals with His bondsmen in different ways. The crying of some will please Allah Ta`ala whilst the laughing of others will please him. Therefore, there is no need to be worried and perturbed. Insha-Allah, you have acquired the pleasure of Allah Ta`ala and there is nothing to worry about.

A thief should not even be verbally abused

Hadhrat Gangohi رحمة الله عليه had mentioned: "Do not speak abusively to a thief. Do not curse him nor have the intention of taking revenge on the Day of Qiyaamah. Instead, be patient and forgive him. On account of this Allah Ta`ala will post one to an extremely high rank."

Effects of food

Q: What is the cause for the great amount of corruption and mischief that is prevalent nowadays?

A: The conditions that arise are as a result of the type of food people consume. Generally, people are not concerned as to whether the food is haraam or contaminated with haraam. If the food which is consumed is halaal, insha-Allah there will be no mischief.

Identifying the state of the income through the avenues in which it is spent

Shaikh Abdul Qadir Jilaani رحمة الله عليه mentioned: "O people! I realise the state of your wealth when I look at the manner in which it is spent. If I see that the wealth is spent in good avenues I understand that the income was halaal, and if it was spent in haraam and incorrect avenues I deduce that the income was haraam."

A Persian saying reads as: مال حرام بود بجائے حرام رفت (It was haraam wealth and it was spent in a haraam avenue.)

Reciting *Surah Fath* after a specific *salaah*

Q: After which salaah should Surah Fath be recited?

A: Recite it after the salaah that you wish to recite. Tilaawat is an `ibaadat. Therefore, whenever one is prepared to recite the Qur'aan he should engage himself in tilaawat.

Heedlessness of the *zikr* of Allah Ta`ala is worse than death

At times death is interpreted in a dream as heedlessness. A mureed who understood the language of birds had once gone to visit his shaikh. On the way, he rested beneath a tree where he heard the conversation of two birds. One said to the other, "How sad it is that this person is travelling to visit his shaikh whereas the shaikh has passed away." This did not deter the mureed from his trip and he

continued on his journey. Upon reaching the residence of the shaikh, he found the shaikh healthy and alive. After meeting the shaikh he said, “Hadhrat! We are living in such times that animals even lie.” He then related the conversation he overheard. The shaikh replied, “They spoke the truth. I was unmindful of the remembrance of Allah Ta`ala on that day and that is death for me. In fact, it is worse than death.”

Method of refraining from lying

A habitual liar related his condition to Hadhrat. In reply, Hadhrat said, “Ponder over the hadeeth in which it appears that the angels flee from a liar to the distance of one mile. (Tirmizi – Mishkaat, vol 2, pg 413) Imagine that Allah Ta`ala definitely knows of the lie, and if others learn of it how embarrassed won’t a person become. Allah Ta`ala and the makhlooq (creation) will be angry with him. Hence, why should one then do something which will earn the displeasure of both Allah Ta`ala and the makhlooq?”

Remedy for thinking ill of others

Q: I think low of those whom I see sinning, especially when they are ulama. The question that comes to mind is that how can they sin despite being ulama?

A: This is a sign of pure takabbur (as takabbur is thinking great of oneself and despising others). One should think to himself that I am also sinful and when Allah Ta`ala will forgive my sins, He will forgive the sins of the next person too. Further, the one who is concerned of his sins will not pay attention to the sins of others.

Shaitaan is the guide for the one who does not have a guide

When man does not have a guide, shaitaan becomes his guide and instils various thoughts in his mind. Once, someone sat in a particular musjid for i`tikaaf. After a few days, the congregation began to get the odour of excreta. When attempts were made to find out the cause,

they discovered that the odour was emanating from this person, as he would keep cats' faeces on a cotton wool bud in his pocket which he would repeatedly sniff. Upon enquiry, he replied, "Brothers, one needs to oppose his nafs (carnal desires). Thus, whenever my nafs has the urge to smell some fragrance then I oppose it by sniffing this excreta."

Look! Due to him not having a guide all his salaah which he had performed with the excreta in his pocket were not accepted. Over and above this, he was sinful for bringing impurities into the musjid and disturbing the other musallees too.

Examining the *mureed* after his *tarbiyat* (training)

Once, a buzurg sent his mureed to another buzurg to be examined after having undergone tarbiyat. A few days had passed and the mureed was sent back to his shaikh. The second buzurg sent a report, "This person speaks unnecessarily. During his stay I asked him if he was married. In reply he said that he was married and also has one child."

The question pertained to his marriage and he said that he has a child as well which was more than the question asked. On account of this, the buzurg regarded him to be speaking unnecessarily.

Importance of *i`tikaaf*

Q: (Hadhrat Mufti Isma`eel Kacholwi had enquired) Is the importance of i`tikaaf established from the Sahaabah ﵃?

A: Firstly, the Sahaabah had acquired the purpose and objective of i`tikaaf despite them going around and being occupied in their various works. Nowadays, it is even difficult to acquire this objective in i`tikaaf. However, the importance of i`tikaaf is established from the Sahaabah.

Once, Nabi ﷺ sat in i`tikaaf during the first ten days of Ramadhaan and the Sahaabah joined him. Nabi ﷺ then sat for the second ten days. Thereafter, Nabi ﷺ mentioned, "I sat in i`tikaaf during the first ten days in search of lailat-ul-qadr. Thereafter, I sat in the second ten

days for the same purpose. Someone then told me that it is in the last ten days. (Therefore, i`tikaaf will be observed in the last ten days.) Those who wish to sit in i`tikaaf should do so." Hence, Nabi ﷺ observed i`tikaaf as well as the Sahaabah. (Saheeh Muslim, vol 1, pg 370) (In Saheeh Bukhaari, vol 1, pg 271 these words appear: "Whoever joined me in the first ten days for i`tikaaf should observe *i`tikaaf* during the last ten days.")

Tents were also erected for the *azwaaj-e-mutahharaat*.[50] After the demise of Nabi ﷺ, it is reported that they would make i`tikaaf in their homes. (Bukhaari, vol 1, pg 272/ Muslim, vol 1, pg 371)

Similarly, a sahaabi by the name of Abdullah bin Unais رضي الله عنه who used to reside in the wilderness would come to Madinah Munawwarah to sit in i`tikaaf on the twenty-third night of Ramadhaan. He would enter the musjid after `Asr on the twenty-second and leave the next morning on his conveyance which was kept at the entrance of the musjid. (Mishkaat, vol 1, pg 182)

Apart from this, the Qur'aan Shareef states: وَلَا تُبَاشِرُوْهُنَّ وَاَنْتُمْ عٰكِفُوْنَ ۙ فِى الْمَسٰجِدِ (Do not indulge in sexual relationship whilst in i`tikaaf.) The word اَنْتُمْ (you – plural) is general and includes everyone. The importance of i`tikaaf can be understood from it.

The fuqahaa state that it is mustahab for women to sit in i`tikaaf at home in their places of salaah.

They have also recorded that the period of i`tikaaf can be for a little while. For example, one can make the intention of i`tikaaf when he enters the musjid to perform salaah.

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50 Nabi ﷺ was not pleased with this idea because he feared that they were not totally sincere or on account of *ghairat* (possessiveness) since other men also frequent the *musjid* amongst whom will be munaafiqeen and villagers. Furthermore, they will also have the need to leave the *musjid* to fulfil their needs. Another reason was that by them being present in the *musjid* the purpose of *i`tikaaf*; disassociating with the *dunya* and one's spouse will be defeated. (Sharh-un-Nawawi of Muslim, vol 1, pg 371)

Purpose of *i`tikaaf*

Q: Does one sit in i`tikaaf to carry out `ibaadat or to merely remain in seclusion?

A: Together with remaining in seclusion, abundant `ibaadat also needs to be carried out.

Q: What is meant by seclusion?

A: It is when one feels that he does not need to go to a particular place or do a certain work or meet someone. Whatever time one has should be reserved for `ibaadat.

(An Urdu saying is as follows: میں ہوں اور یاد میرے رب کی – It is only myself and the thought of my Rabb.)

Abandoning actions due to the fear of *riyaa* (show)

One should not abandon actions due to the fear of riyaa. This is only a ploy of shaitaan. Shaitaan misleads man in different ways. At times, he destroys the good deeds by causing one to feel proud of himself. He makes one unmindful of Allah Ta`ala. At times, he makes people abandon good deeds due to the fear of riyaa. Therefore, one should not leave out any action due to such thoughts since this is only a plot of shaitaan.

Zikr-e-Jahri (audible *zikr*) and *Sirri* (inaudible *zikr*)

Q: It is customary in Kashmir to make zikr aloud. Some say that this is incorrect and that zikr should be done inaudibly. Others say that Islam spread to Kashmir through the medium of khanqahs and not musjids. The pious would emphasise on making loud zikr since the people were non-Muslims and this would be a reminder for them.

A: Hadhrat Shah Abdur Raheem Wilaayati رحمة الله عليه used to sit on a hill and make zikr and his voice used to travel very far. Moulana Rasheed Ahmad Gangohi رحمة الله عليه used to practise loud zikr right until his demise. At the time of zikr he would close the shutters in his room and if someone stood outside he would be able to hear the zikr.

Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه used to make zikr aloud until he became bed-ridden.

All types of zikr are permissible, whether audible or inaudible, individually or in congregation. However, the practice that is in vogue over here, where zikr is made immediately after the fardh salaah is incorrect. It is also incorrect to regard it as such a necessary act that one begins to disdain those who do not participate in it. Yesterday someone said that this should not be stopped as this would then spark a huge problem. It is as if people consider it to be necessary.

If a buzurg initiated a method which is not proven from the Qur'aan or hadeeth for a temporary benefit and there is no evil associated with it then it will be incorrect to continue practising it after its benefit has been achieved. Further, it will also be incorrect to consider it as a practice sanctioned by shari`ah as this leads to التزام ما لا يلزم – regarding an unnecessary action as necessary. It is erroneous to regard a permissible action as necessary to the extent that leaving it out is equated to leaving out a fardh or wajib act. A remedy should be left at the level of a remedy.

Hadhrat Moulana Muhammad Ilyaas Sahib's father, Moulana Muhammad Isma`eel رحمة الله عليه (had mentioned to Hadhrat Moulana Gangohi), "I do not have any affinity with ashghaal (sufi practices). I treat myself by the masnoon du`aas."

Hadhrat Moulana replied, "You have reached the stage of ihsaan. You do not require these exercises."

One thing is `ilaaj (treatment) for which experience is sufficient as its efficiency is proven through experience. However, it should be such a treatment which is not prohibited by shari`ah. If there is no prohibition from the side of shari`ah then there is no harm in administering such treatment. For example, a person suffers from a skin disease and he has developed pimples. Such a person will be treated with medication which will ripen the pimples so that the matter will be easily ejected. He will then be asked to take a laxative

to clear his entire system and the dryness that has appeared will also be removed.
Similar is the case of making dharb (striking the head at the time of zikr). It is only a treatment and not an `ibaadat.
According to varying circumstances certain people are asked to practise zikr-e-jahri whilst others are asked to practise zikr-e-Sirri. Previously, the minds of people were very strong and they would strike their heads with extreme force with their voice being heard from far. Nowadays, people have become weak. If they begin striking their heads with extreme force, they would become mentally deranged after a few days and one does not know what they will begin to speak. Therefore, such types of practices are not practised presently.
It is also a great mistake to have the musjid and khanqah separately. This causes people to differentiate between the effort of the musjid and khanqah. Where did the ashaab-us-suffah live? They all lived on the platform in Musjid-un-Nabawi whilst they practised the khanqah effort.

Meaning of *ghinaa*

Q: People normally use the word *ghinaa*. What is meant by *ghinaa-e-baatin*?
A: It refers to the contentment and independence of the heart.

Q: What should one be independent from?
A: There are different levels. The highest level is for one to be independent from all material things.
Q: What is the reality of seclusion?
A: The heart should not wander about and have hopes in others.

Q: Is the involvement in the administrational affairs of the madrasah against seclusion?

A: No. The heart should remain focused on Allah Ta`ala. Pin all your hopes on Allah Ta`ala. Do not have hopes of having your needs fulfilled through certain avenues.

Effects of improper company

Q: Non-Muslims are regarded as improper company. If whilst moving around one comes across a hindu sadhu (ascetic) is there a fear of being affected by him?

A: Once after the annual jalsah of Madrasah Mazaahir-ul-Uloom Saharanpur, when the guests were returning home a mureed of Moulana Saharanpuri boarded a train. Seated nearby was a hindu sadhu. The sadhu asked him the reason for the large crowd. He replied, "There lives here a saint by the name of Moulana Khaleel Ahmad Saharanpuri. People from far and wide had come to visit him and they are all returning home."

The sadhu lowered his head in meditation and thus began affecting the mureed. He experienced a sense of fear from within. He became perturbed as to why he was experiencing this fear whereas he was in a built-up place with people around and not in the wilderness. He then visualised that Hadhrat Saharanpuri رحمة الله عليه was standing beside him asking him to read حسبنا الله و نعم الوكيل. His tongue was motionless and he began reciting this du`aa from his heart. The feeling of fear began to disappear as clouds disperse.

The sadhu then raised his head and said, "Your shaikh is really powerful. This is all that I could do." This appears in Tazkirat-ul-Khaleel.

Hadhrat Shah Abdul Qadir Raipuri رحمة الله عليه used to relate that in Kohe Mansoor he would take a walk after making zikr in the morning. Once he saw a hindu ascetic from a distance. He cast a glance at Moulana and it felt as if a bullet had struck him. Hadhrat indicated with his hands that we do not need these things. However, the effects of this remained till the evening.

With whom must one take *bay`at*?

One should take bay`at with someone who lives in close proximity so that he will be able to continuously relate his conditions to him. An uncle of mine who lives in Karachi requested that I accept him for bay`at. I told him, "If you wish to take bay`at merely for receiving barkat then I will accept you for bay`at immediately. However, if you wish to take bay`at to improve yourself and cleanse your heart then so and so buzurg is present." He then listened to my advice.

A *mureed* of Hadhrat Gangohi رحمة الله عليه

Maahi Kota is a place between Deoband and Gagelheri. It is actually two separate villages. One is Maahi and the other is Kota. However, people join both together in speech. There lived a person by the title of Shah Jee in this village, his actual name being Abdul Hameed. He used to come to Saharanpur for jumu`ah and in his youth he used to go to Gangoh for jumu`ah during the lifetime of Hadhrat Gangohi رحمة الله عليه. I had once gone to his village. At night, the bed was placed outside on the rooftop. Shah Jee was close by. I asked him, "Shah Jee! Did you take bay`at at the hands of Hadhrat Gangohi رحمة الله عليه?" He replied in the affirmative. I asked him to relate to me something about Hadhrat.

He replied, "What can I say? I was a mureed of Hadhrat. After taking bay`at I came here. I was very fond of watching plays (amusement with music) and dramas. Plays are one form of movies. (Previously they would have plays at wedding functions.) A wedding function was to be held in the next village where a play was to be performed."

On that night whilst lying on this roof I came to know of the play in the next village. I made up my mind to watch it. However, if I were to walk down the staircase I would have to pass my father who was in the courtyard and he will ask me regarding my departure at this time of the night. There was a long beam that extended beyond the roof. I planned to hang onto it and jump down. As I placed my hands onto the beam with my legs in midair I felt as if something struck my

heart reminding me that I had made taubah (repentance) at the hands of Hadhrat Gangohi, yet I am still going to watch this play. I immediately climbed back onto the roof and lied in bed reciting istighfaar. After a little while the thought of going to the play came back to my mind. I came back to the beam, but as I placed my hand on it the thought of my taubah struck me again after which I returned to my place. The thought of going came back to mind and this continued till the Fajr azaan was called out. I then recited لا حول و لا قوة إلا بالله. Ever since, even the thought of viewing a play has not come to my mind.

Kashf-e-Quboor (seeing the conditions of the graves)

Hadhrat Shah Waliyyullah رحمة الله عليه and a few others have explained the method of acquiring *kashf-e-quboor*.

Q: Why did they explain these methods?

A: The purpose apparently seems to be that one will be able to derive inspiration from Allah in the presence of the *buzrug's rooh* and benefit can only be derived from the deceased after one has `aqeedat (reverence) for him.

Q: By *`aqeedat* is it meant that one feels that this person was a buzurg and a special bondsman of Allah Ta`ala?

A: Yes. This is intended by `aqeedat. It will also be incorrect to feel that each and every person is a buzurg.

Forgiveness of a *mukhannath* (hermaphrodite)

Someone passed a janaazah that was being led to the cemetery. He noticed that there were three men carrying the janaazah and the fourth person was a woman. He asked the woman, "Whose janaazah is this?" She replied, "It is my son's janaazah. People disdained and despised him because he was a mukhannath. Therefore, I was unable to even find four men to carry his janaazah. That is why I am carrying the fourth corner." He asked her to move aside and he took

over the fourth corner. He went to the cemetery and assisted in the burial.
At night, he dreamt of a splendid and magnificent palace. A beautiful throne was placed and someone was seated on it. He asked him, "Are you the very same person regarding whom his mother had spoken?" He replied in the affirmative. He then asked him, "How did you reach this rank?" He replied, "People used to continuously swear me, speak ill of me and mock at me, but never did I reply to them. It is on account of this that Allah Ta`ala has forgiven my sins."

Statement of Hadhrat Thanwi رحمة الله عليه

Hadhrat Moulana Thanwi رحمة الله عليه wrote: "If a staunch follower of the sunnat passes away, I fear that he might be taken to task for some deed. On the other hand, when a sinner passes away I anticipate that he be forgiven on account of some action. Allah Ta`ala is not compelled by any set of regulations or laws."

Date of Sir Sayyid Ahmad Khan's death

When Sir Sayyid Ahmad Khan died someone said that the numerical value of the date of his demise is غُفِرَ لَهُ (he is forgiven). When Hadhrat Shaikh-ul-Hind was informed of this he said, "Is it غفر له or هَلْ غُفِرَ (is he forgiven?)?"

Deriving *faiz* (benefit) from the grave

Someone from Hyderabad had asked me in his correspondence for permission to visit a mazaar (mausoleum) in Hyderabad and derive faiz from it?
In reply I wrote that you should go to the grave and greet according to the sunnat method. Remain there reciting Qur'aan as a form of esaal-e-thawaab and make du`aa for the deceased's forgiveness and your forgiveness. This is enough. Our capabilities have weakened to such an extent that we find it difficult to derive benefit from a living saint even whilst seated in front of him. Allah Ta`ala alone knows

what shaitaan will teach you and ask you to recite. He will confuse you. You will be under the misconception that you are deriving benefit from the grave whereas you do not have the ability to derive benefit from the grave.
The proofs of *shari`ah* as explained by the fuqahaa are the Qur'aan, hadeeth, ijmaa` (consensus) and qiyaas (analogy). No mention of kashf has been made.

The *kashf* of Imaam Abu Hanifah رحمة الله عليه

It is famous regarding the kashf of Imaam Abu Hanifah رحمة الله عليه that on seeing the water used in wudhu he would be able to specify the sins committed by that person, as the water of wudhu washes away the sins of a person.

Who is a Chishti in this gathering?

Once, Mirza Jaan-e-Jaana رحمة الله عليه began enumerating his mureedeen (associates). He lowered his head and cast his tawajjuh on his mureeds. After some time he raised his head and said, "Who is a Chishti in the gathering?" Someone stood up and said, "Hadhrat! This khaadim (servant) is a Chishti." Mirza Sahib said, "I was wondering why my tawajjuh was rejected and why it was not being accepted."

Status of Mirza Mazhar Jaan-e-Jaana رحمة الله عليه

Hadhrat Shah Waliyyullah Sahib رحمة الله عليه said, "I received kashf of the affairs of the entire world. It seemed to me like the lines on my palms. Presently, there is no person higher in rank than Mirza Jaan-e-Jaana.

Zikr is not lower than *samaa`*

Hadhrat Moulana Zafar Ahmad Sahib رحمة الله عليه was bay`at to Hadhrat Moulana Saharanpuri رحمة الله عليه. He once told him, "Hadhrat! I wish to

listen to samaa`. Moulana Saharanpuri replied, "Mia Zafar Ahmad, your zikr is nothing less than simaa`.

گرہوست کشد کہ بہ سیر سرد و سخن درآ -توز غنچہ کم نہ دمیدئی دردل کشابہ چمن درا

If you desire to stroll around the Jasmine and Cypress plants then you yourself are not less than a rose bud. So open the door of your heart and stroll in the garden.

Moulana Zafar Ahmad's dream and *khilaafat*

Moulana Zafar Ahmad had seen a dream at around the time when Hadhrat Saharanpuri رحمة الله عليه was about to set out on his journey for Hijaaz. The gist of it was that he saw Haji Imdaadullah Sahib رحمة الله عليه and he requested him to make du`aa that he becomes a saahib-e-nisbat. Hadhrat Haji Sahib replied, "You have already gained nisbat. However, if you wish to reform your character then go to your maternal uncle (Moulana Thanwi). Hence, he went to Hadhrat Thanwi رحمة الله عليه and after some time he received khilaafat. Hadhrat Thanwi used to comment on this dream, "Alas. The deceased also have such thoughts of me."

Zikr of إلا الله at the well in Gangoh

The pond that is on the side of the khanqah of Hadhrat Gangohi was twice as large during his lifetime. The washermen used to start washing the clothes from as early as tahajjud. When raising the clothes to strike they would say لا إله and when they would strike it on the stone, they would say إلاّ الله. In this way, all the washermen used to recite لا إله الاّ الله whilst striking with force and in the darkness of the night, their voices would be heard two miles away. People coming in from Saharanpur would hear them and say that Gangoh is near.

Hadhrat Thanwi رحمة الله عليه showing preference to others and his firmness on his principles

The condition of people has become such that they sit as their *shaikh* sits and speak in the manner their *shaikh* speaks.

I saw a large notebook in someone's possession wherein he used to write his *ahwaal* (spiritual conditions) which he used to relate to his *shaikh*. He told me, "The very first thing that I adopted was the firmness of my *shaikh*."

People adopt the firm approach of Hadhrat Thanwi رحمة الله عليه, but they ignore Hadhrat's quality of giving preference to others and acknowledging the position of people.

Someone had undertaken a very long journey to visit Hadhrat Thanwi رحمة الله عليه without seeking Hadhrat's permission. Upon his arrival Hadhrat sent him back. After three days Hadhrat said, "I have not been able to sleep for the past three nights out of concern and worry for that person. How much of money he might have spent? How much of time it must have taken him to come here and how much of effort he must have made? It would have been much better if he sought permission prior to coming. I have been unable to sleep for the past three nights on account of him and I am so firm on my principles that I sent him back home."

This person had written in his book that once in his letter to his *shaikh*, he had conveyed salaams to his wife. On account of this he was taken to task. Is this not disrespect to the *shaikh*? I told him, "This is sufficient for your *islaah*."

He used to note down all his letters and their replies in this notebook.

Who misled you?

Someone came to Hadhrat and said, "Hadhrat! I experience pain in my knees." Hadhrat replied, "So what is the problem then? This is a sign of piety. Hadhrat Madani رحمة الله عليه used to experience pain in his

knees during his old age. Hadhrat Shaikh used also experience pain in his knees. There were several other buzurgs who used to experience pain in their knees as well."

This person then said, "Hadhrat, please make *du`aa* for me." Hadhrat replied, "May your piety not be lost with the pain. I will make *du`aa* in the following manner that you are relieved of your pain and your piety still remains. Pain is a *ni`mat* (blessing) from Allah Ta`ala which we are unable to tolerate due to our weakness. Likewise, health is also a *ni`mat*. Therefore, *du`aa* should be made in the following manner that O Allah! Transform the *ni`mat* of pain into the *ni`mat* of good health."

He then said, "Hadhrat! I have to go now." Hadhrat told him, "Who has misled you and made you believe that you are experiencing pain in your knees? How can one undertake such a long journey if he experiences pain in his knees?"

Reprimanding a student for arriving without seeking permission

A student studying *Hidaayah* etc. at Madrasah Ta`leemuddeen, Dhabel came to Hadhrat. Hadhrat asked him:

Hadhrat: Why have you come?

Student: I have come to stay in your company and service.

Hadhrat: What will you do?

Student: I intend self-reformation.

Hadhrat: Did you seek permission to come here?

Student: No. I came thinking that I will seek permission on arrival.

Hadhrat: There are two possibilities regarding your request. You will either be granted permission or rejected. Will you go back if you are not granted permission?

The student remained silent.

Hadhrat: You have adopted an incorrect approach. Had you sought permission in advance by correspondence, then you would have been given the appropriate advice of either coming or remaining in madrasah and continuing with work.

I do not have female quarters

Someone wrote to me expressing his desire to spend three days with me. I granted him permission to come. However, when he came, he brought his wife along.

I told him, "You sought permission for yourself only. Why did you bring your wife along as well? You know that I stay in the madrasah and I have no female accommodation."

He remained silent. The poor woman ended up sitting the entire day on the straw mat in front of the entrance and at nightfall he returned with his wife. After returning home, he wrote a letter of apology.

The friend takes me wherever He wishes

Mention was made of Hakeem Abdur Rasheed Sahib رحمة الله عليه, the grandson of Hadhrat Gangohi رحمة الله عليه. Hadhrat said, "I had once gone to visit Hakeem Sahib. He asked me regarding my numerous travels, 'Don't you feel uneasy by travelling so much?' I replied (the Persian couplet is as follows):

رشتہ در گردنم افگندہ دوست - می برد ہر جا کہ خاطر خواہ اوست

My friend (Allah Ta`ala) has placed a rope around my neck. He takes me wherever He wishes."

Taj Baba Haydarabadi

A friend of ours related: After offering my *salaat* and *salaam* at the *rodha-e-aqdas* (grave of Nabi ﷺ) I went onto one side and began reciting the Qur'aan. Someone from Taj Baba Haydarabadi's district in Mahboob Nagar came from behind and caught hold of my shoulder and shook me. I turned around and found that it was someone dressed in a black *kurta*. I cannot remember whether he had anything beneath the *kurta* or not.

He addressed me saying, "Nabi ﷺ is pleased with you and he has made *musafahah* with you (shook your hands)." I told him that I did not know anything about this. He replied, "His *musafahah* takes place in this manner."

I asked him, “Who are you and where do you live?”
He replied that he lived in a certain district which I remembered. After returning home, I visited the area. I enquired from the people if they knew of any moulana in this area by this particular name. They replied that they did not know of any moulana by this name but they did know of an insane person by this name who has been living in the prison for quite some time. I expressed to them my desire of visiting him. On reaching the prison, we found that the attendants and workers were at the entrance. They said, “This particular person has sent us from inside with the instructions to receive his guest.” I replied, “I have come to visit him.” They then told me to come inside and said that I was the person who they were asked to welcome.
When I came to the cell I found that he was the very same person wearing a long black *kurta*. I asked him, “Hadhrat! People have informed me that you have been imprisoned for some time whereas I saw you in Madinah Tayyibah.” He began to laugh and said, “O you fool! Can these iron bars prevent me from going and coming? These people are mad.”

Presently his son is working in America. When I had gone to America he told his son, “Mufti Mahmood Sahib is coming. He is the *qutub* of the era. Take special care of him.”

Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه meeting Khwajah Baaqi Billah رحمة الله عليه on his journey for Hajj

When Hadhrat Mujadd Alf-e-Thaani رحمة الله عليه set out on his journey for Hajj and reached Delhi he met Khwajah Baaqi Billah رحمة الله عليه. Khwajah Sahib asked him, “Where are you going?” Mujaddid Sahib replied, “I am on my way for Hajj to visit the Ka`bah. Khwajah Sahib asked him, “Have you visited the owner of the Ka`bah?” Mujaddid Sahib replied, “No. If you can make me visit him then I will not go.”

On account of this, he changed his plans and cancelled his trip. He then remained in the service of Khwajah Sahib.

Q: Why don't the people obey the pious in this manner any more? If a *buzurg* tells someone who is going for Hajj to remain in *zikr* and other spiritual exercises before going for Hajj he will not do so. He feels that the *buzurg* is preventing him from performing Hajj. What is the reason for this?
A: People do not have the regards and respect for the work that makes one a *buzurg*.

How can one be a *buzurg* if the east or west are not before him?

There lived a *buzurg* in the past by the name of *Shaikh* Najaatullah رحمة الله عليه. The name of his *khanqah* was *aastaanah najaatiyyah*. Hadhrat Thanwi رحمة الله عليه has related that he possessed a very strong *nisbat* (link) with Allah Ta`ala. He had four sons of which three followed him and one was free-minded. He would always be displeased with him. Someone interceded on his behalf and said, "Hadhrat! He has now made his *islaah* (reformed himself). Be happy with him. People are complaining of your constant displeasure."
The *buzurg* took him to his room and made him engage in *muraaqabah* (meditation). In his *muraaqabah* he saw that the son was interfering with an immoral woman. He then said, "How can one be a *buzurg* if the east and west are not before him?"
Before his death, he bequeathed that only his three sons should perform his *ghusl*. When he passed away the barber brought a utensil of water with *khitmi* (a type of detergent) to wash his head. As he entered, the *buzurg* opened his eye and stared at him. On seeing this, he became terrified and ran away.
He had also bequeathed that his free-minded son should not participate in his *janaazah*. It happened such that at the time of his demise this son was out of the village. On receiving the news of his father's demise he made the arrangements to return but for some

reason it was not possible for him to reach the village though it was nearby. It was only after the *janaazah* and burial that he arrived.

Feeding for the sake of pomp and glory is fruitless

A follower of Hadhrat Gangohi رحمة الله عليه related: A disastrous plague broke out in our village. A *buzurg* recommended that food should be fed for the sake of Allah Ta`ala. Hence, a lot of food was prepared. Before the food was served, a tall poor person came and asked for some food. The people asked him to be patient and not to rush. He said, "I am a poor person and I am hungry. Give me a plate of food." The people refused to serve him immediately and reprimanded him. They asked him to be seated so that everyone could be fed elegantly.

He turned around and walked away so swiftly that I was finding difficulty in keeping up with him. I shouted out to him, "Don't walk so swiftly. Why are you going out of the town? I will feed you."

He replied, "I belong to the race of *jinnat* and I am not hungry. Look, our dwellings are in that direction." He then showed me his people to me and said, "I had only come to test the people whether they were feeding for the sake of Allah Ta`ala or whether it was for show. Therefore, tomorrow at the time of Fajr *azaan* we are going to attack the people of this town. If you wish to be saved from us, then move out of this town with all your dependants."

He then left the town. The next morning he was informed that people had developed some fatal disease which led to their death and many people died in this manner.

Incident of *quwwat-e-tasarruf* (strength of imagination)

In Saharanpur, a person from the Ambetha area used to say, "I am able to enable anyone to see Nabi ﷺ by merely placing his head beneath my arm." Someone asked Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه whether this person was really true in his claim or not. Hadhrat replied, "He is true but do not go to him for he is a *bid`ati*."

He was a relative of Hadhrat Saharanpuri.

Mufti Farooq Sahib then enquired from Hadhrat (Mufti Sahib) regarding his name. Mufti Sahib رحمة الله عليه replied that his name was Molwi Shabbeer Ali. He was able to do this through his strong *tasarruf* (power of imagination) through which he would remove all the veils between one and Madinah.

He had a mureed who was also a *sahib-e-tasarruf* who lived in the Shah Bahlool district of Saharanpur. He used to also display his various feats. I used to meet him quite often. Once he came to Deoband and he remained in *muraaqabah* for some time in the cemetery. After returning from the cemetery he came to a gathering where the *asaatizah* were seated. He sat in *muraaqabah* and began exposing the conditions of the *asaatizah*.

Sometimes his information used to turn out to be incorrect. When he came to Saharanpur he remarked after seeing the library, "Oh! What scarce and rare kitaabs are here. When there will be a transition in the government in 1940 there will be bloodshed and the Sikhs or some other group will take over. They will then destroy this library and their leader's name will be Abdur Rahman. The Jama` Musjid in Saharanpur will be changed to a temple."

This poor person later passed away. In 1947 the government did change but it was neither the Sikhs nor anyone else. Instead, it was us who took control. Who will now go and ask him after he has gone to the grave.

This *mureed* once related: I had gone to Bombay with my *peer* Molwi Shabbeer Ali. I received a letter informing me of the birth of my son. I desired to see my newly born son. When I expressed my desire to my peer Sahib he replied, "You will see your son when you return home." I told him, "I wish to see my son now." He then asked me to close my eyes and lower my head. After I closed my eyes I felt as if the ground beneath me was moving and I passed different towns until I reached Saharanpur. I then felt as if I was walking towards my home. Upon reaching home, I saw my wife and son. I stretched out my hand to rub it over my son. As soon as I stretched my hand the ground began to retract and I returned to Bombay swiftly.

My Hadhrat reprimanded me saying, "What were you trying to do? What if your child and wife died out of shock after seeing your hand stretching out from the unseen?"

Hadhrat (Mufti Sahib) commented, "These types of incidents do not affect me in the least bit because they are all linked to *quwwat-e-tasarruf*. They are achieved through spiritual exercises and a disbeliever can also acquire it. They are based on one's effort.
Nevertheless, Allah Ta`ala has not created us for this purpose. The main objective is to follow the *sunnat* and remain steadfast on *shari`ah*. Allah has created us so that we follow the *shari`ah* and the path of Nabi ﷺ and show kindness to the *makhlooq* (creation)."

Q: Are all these feats as a result of *shaitaani* thoughts or are they due to the power of imagination?
A: Sometimes it is due to a *shaitaani* effect and sometimes it is due to strong imagination. Medical experts regard this as an interruption in reasoning.

Q: What was the name of Molwi Shabbeer Ali's mureed?
A: His name was Peerjee In`aamur Rahman. My uncle is his son-in-law. He used to come here and discuss Peerjee's incidents. Once he told, "What happens by making *zikr* and *shaghl*? One's *lataa-if-e-sittah* become activated. What is great in this? Further, what is so significant if the *lataa-if-`asharah* are set in to motion?"

I did not answer him because there is no answer for something that is obvious. What answer should be given to someone who asks a person what he had achieved after having his sight restored by undergoing a cataract operation? What answer can be given for something that is absolutely obvious?

Shirk-e-Khafi (subtle form of *shirk*)

To express one's dislike for something that was beloved to Nabi ﷺ i.e. not to practise a *sunnat* despite knowing that it is a *sunnat* is *shirk-e-khafi*. Hadhrat Anas ؓ narrates: "I once partook of meals with Nabi ﷺ. The curry had pieces of *kaddu* (gourd) which I disliked. However, when I saw Nabi ﷺ taking great relish in eating it I took a liking for it as well."

Shaitaan sitting on the *khaishoom* (bridge of the nose)

It is stated in the Hadeeth: فإن الشيطان يبيت على خيشومه (Shaitaan spends the night on the *khaishoom*.) By him sitting on the bridge of one's nose he injects his effects into a person through every breath. His effects causes one to sin and remain unmindful of Allah Ta`ala. That is why the pious recommend the practice of *paas anfaas* (inhaling and exhaling with the zikr of Allah Ta`ala) so that it dispels the effects of *shaitaan*.

In the same manner, *shaitaan* tries to spread his effects to the heart. الْخَنَّاسِ الَّذِىْ يُوَسْوِسُ فِىْ صُدُوْرِ النَّاسِ (I seek refuge from *Khannas*, the *shaitaan* who whispers in the hearts of people.)

ما يتعلق بالمدارس

Matters pertaining to the affairs of *madaaris*

Madrasah Quddoosiyah and the government aid

There was a *madrasah* in Gangoh by the name of Madrasah Quddoosiyah. Hakeem Muhammad Yusuf Sahib was the principal of this *madrasah* and Moulana Zakariyya Quddoosi is a graduate of this *madrasah*.

The youth of Gangoh spoke out and demanded to take the *madrasah* into their control. Hence, Hakeem Muhammad Yusuf cleared all the records of the madrasah and handed over the affairs of the *madrasah* to them.

As soon as they took control, they began to find faults in different matters of the *madrasah* and decided to put them in order. However, they did not have the funds at hand. Therefore, they decided to ask the government for aid. Once the aid was sought a government official used to be sent to the *madrasah* to inspect the *madrasah* records and the progress of the teaching. An examiner was sent by the government who failed all the pupils and declared that the teachers were unfit for the post of teaching. Thus, teachers were appointed from the side of the government. The outcome of this was that within one and half years the *madrasah* was discontinued and it is only its walls that remain today.

That is why I always maintain that any organisation can handle the affairs of the *madrasah*, but they should not close the *madrasah* down. Differences cause ill-feelings and results in the hearts being distanced.

Statement of Hadhrat Shaikh رحمة الله عليه at the time of the unrest in Mazaahir-ul-Uloom

Once when some unrest broke out in Mazaahir-ul-Uloom a few students were expelled. However, they refused to leave and did not vacate their room.

Hadhrat Shaikh gathered all the *asaatizah* at his home and addressed them, "What is the problem and why has this happened? If the cause is the administration then whoever is in charge should leave the post and someone wishing to take the post should take it. I am speaking on behalf of the *naazim sahib* (administrator). If I am the cause then I will leave Saharanpur tomorrow. If it is that the *ikhlaas* (sincerity) on which our *akaabireen* had founded this *madrasah* has now terminated then I will announce the closure of the *madrasah*. Then we will ask the *fatwa* as to what should be done with the structure of the *madrasah* and what will be the position of the library?"

On hearing this, all the *asaatizah* responded, "No. the madrasah cannot be closed."

Punctuality in *sabaq* (lessons)

I am extremely disturbed by those who cause harm to students. Many years of my teaching career have passed yet I have not requested leave. Even whilst I was ill I continued teaching. This was all done out of the fear that some disturbance and difficulty will be caused to the students.

Hadhrat Shaikh's رحمة الله عليه punctuality in lessons

Hadhrat Shaikh's uncle, Hadhrat Moulana Ilyaas Sahib رحمة الله عليه was scheduled to arrive at a certain time at the Saharanpur station after returning from Hijaz. However, the train was to arrive at such a time when Hadhrat Shaikh was conducting his lessons. Hence, Hadhrat Shaikh did not go to the station to receive his uncle as this would have disrupted the students' studies.

Missing out one *hadeeth*

Whilst studying in Deoband I received the news that Hadhrat Shaikh had fallen ill. I wrote to Hadhrat Shaikh stating: "I have been informed that you have fallen ill and I wish to pay you a visit. However, I will have to remain absent for a lesson in the interim period."

Hadhrat Shaikh replied: "Missing one lesson is a very serious matter. According to me, even missing one *hadeeth* in the presence of the *ustaad* is something that can never be compensated."

Hadhrat Mufti Sahib's رحمة الله عليه father's punctuality in lessons

My father had fallen ill and people were continuously coming to visit him. In spite of this he continued teaching his students at home so that no harm is caused to them.

Hadhrat Gangohi رحمة الله عليه remaining in prison to complete the Qur'aan

During his imprisonment, Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه used to teach a prisoner the Qur'aan. The prisoner had a few *paras* left to complete when Moulana received the news of his release. This prisoner told him, "What will happen to my Qur'aan if you leave?"

Moulana replied, "No. I will remain with you."

Thus, Moulana remained in prison until this prisoner completed the entire Qur'aan.

Present condition

Nowadays the *asaatizah* are always looking for some excuse whereby they could be granted leave. They only teach for two hours or the most three and then say, "How can we have the mental

capacity for this?" However, when it comes to their salary then every one is prepared to fight (to the last penny).
In the *aakhirat* (hereafter) as well as in the *dunya* (world), we will realise who really gained honour through his *`ilm* (knowledge). The honour and reputation which knowledge once possessed has now vanished. The dignity for *`ulama* and *`ilm* has vanished from the hearts of people.

Decrease of teaching in the *madaaris*

Currently, the holidays of the *madaaris* have increased and the teaching has decreased. Look everywhere and you will find that the *asaatizah* continuously take their salaries and vacations. Despite this, no teaching is taking place. This is the condition and state in all colleges and *madaaris*.

Hadhrat Saharanpuri رحمة الله عليه reprimanding when salary was sought in advance

Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه posted someone as an *ustaad* in a *madrasah* in Rander. On reaching the madrasah this person wrote a letter to the *naazim* (administrator) asking him to grant him the entire year's salary in advance. The administrator did not respond to the letter. Instead, he sent the very same note to Hadhrat Saharanpuri. Moulana Khaleel Ahmad Sahib wrote to the administrator that this person should not even be given a cent.
Thereafter, he wrote to this person stating: "How long have you been at the *madrasah* that allows you to ask for so many rupees? Are you certain that you will remain alive for even a year?
This person became extremely angry with the administrator for sending the letter to Hadhrat Saharanpuri without first consulting him.
He had personally related this incident to me. This poor person is still alive and is always overcome with anxiety and worry.

The benefits of the *madaaris* being linked with each another

Madaaris should be linked with each another. I was thinking of visiting Moulana Muhammad Taahir's *madrasah* in Calcutta which is near the airport.

(Moulana Ebrahim Sahib then said that we should go on Saturday.)
On hearing this Hadhrat said, "Take the guests along. I will possibly be in the operating theatre.

There are many benefits in the *madaaris* being linked with each another. For example, one will get to know the method of the students' revision, their etiquettes and hygiene, and their manner of studying.
Whatever one takes a liking for could then be implemented in his *madrasah*. Then people from other *madaaris* will visit your *madrasah* and whatever they take a liking for in your *madrasah* will be implemented by them in their *madrasah*. However, this type of association has disappeared from the *madaaris*."

The condition of Moulana Badr-e-`Aalam Meeruti's رحمة الله عليه *madrasah*

The *madrasah* where Moulana Badr-e-`Aalam Meeruti رحمة الله عليه used to teach in Bhawalpur (Pakistan) was situated in the *eidgah*. There was no *madrasah* structure. Instead, each *ustaad* would sit under a tree and deliver his lessons. This was their condition, whereas Moulana Badr-e-`Aalam Sahib was a person with an extremely sensitive temperament.
Allah Ta`ala highly appreciates an individual's *ikhlaas* (sincerity). That is why Nabi ﷺ has stated in the *hadeeth*: *"Two mudd (a measure) of wheat given in charity by my Sahaabah outweighs an entire mountain of gold given in charity by those who come after."*

This is because Allah Ta`ala takes one's sincerity into account. Allah Ta`ala looks at one's *kayfiyyat* (inner condition).

Ikhlaas (sincerity) is *kulli mushakkik* (has varying stages)

Hafiz Muhammad Tayyib Sahib of Maktabah Nu`maniyyah asked, "Hadhrat! What is *ikhlaas*? Sometimes the *ikhlaas* seems to be deficient in certain actions. For example, if the principal of a *madrasah* has to approach a person for a donation he will donate fifty rupees. However, if a collector is sent on behalf of the *madrasah* this person will only donate five rupees. Is this difference not against *ikhlaas*?"

Hadhrat replied, "*Ikhlaas* is *kulli mushakkik*. Someone related to me that a collector came to him and he gave a certain amount of money. On collecting the receipt he noticed that my name was printed on it stating that I was the patron of that *madrasah*. On seeing my name he donated more money. This is only natural."

Hadhrat Thanwi رحمة الله عليه treating people according to their ranks

Hadhrat Thanwi was once informed that the daughter of a particular person had arrived at his home. Hadhrat sent a message that he would be coming soon. After a little while he was informed that it was not that person's daughter, but his step daughter. Hadhrat then sent a message that he would come a little later.

A *nawaab sahib* (wealthy person) had come to Madrasah Mazaahir-ul-Uloom, Saharanpur and expressed his desire of meeting Hadhrat Thanwi رحمة الله عليه. Moulana `Inayatullah Sahib who was the principal at that time, sent a note to Hadhrat stating: "The *nawaab sahib* has arrived and he wishes to meet you. Could you please come over?"

Hadhrat replied: "I will not come on the request of the *nawaab sahib*. However, if you call me on behalf of the *madrasah* then I will come immediately."
This is why people are treated differently.

Accommodating for *Dora-e-Hadith* (the final year) in every *madrasah*

Moulana Habeeb-ur-Rahmaan A`zami was not pleased with the situation in U.P. that *dora-e-hadith* be taught in every *madrasah*. Today the condition is such that teaching *dora-e-hadith* is regarded as a must in every *madrasah*, irrespective of whether the students have the capability or not, or whether they are able to recite correctly or not.
Q: Hadhrat! What is your opinion regarding this?
A: My opinion is the same as yours. This means that those who are in charge of the *madaaris* should carefully analyse the students' upbringing and the teaching together with having a reasonable amount of arrangements for this. It should not be such that the *madrasah* is there only for name and fame; that this *madrasah* teaches up to a certain level. What benefit is there in this?

Changing of *kitaabs* is not a cause for disgrace

Someone told me, "I was teaching *Bukhaari Shareef* in a certain *madrasah*. Another *ustaad* was brought and the first part of *Bukhaari Shareef* was given to him to teach whilst I continued teaching the second part. I approached the patron and complained to him that there is no limit to my disgrace by taking away the first part of *Bukhaari* and handing it over to another *ustaad*."
I told him, "Did Imaam Bukhaari رحمة الله عليه feel that he was undertaking an act of humiliation whilst compiling the second part of *Bukhaari Shareef*? So why are you feeling humiliated about teaching it?"

Madaaris for girls

Q: What is your view regarding the *madaaris* for girls?
A: There are several types of girls. The first type is those who stay indoors within the confines of their homes. Their parents are literate and the father together with the assistance of the mother teaches her the Qur'aan Shareef, Bahishti Zewar and a few other important *masaa'il*. Once she becomes of age she will be married. For such girls there is no need for them to attend these *madaaris*.
The second type of girls is those who work in shops or are engaged in some other occupation and they are involved in more evil than that which is prevalent at the *madaaris*. The *madaaris* are for such type of girls, where they will be taught the necessary *masaa'il*, immaterial whether this is accomplished through the formal *madrasah* syllabus or through some other method, both are fine.

A learned person enrolling his daughter in *madrasah*

Q: Can a person send his daughter to a *madrasah* if both he and his household are learned?
A: If he does so with total caution then it will be allowed, but where is the required amount of caution found nowadays? Which bird's name is it? When secular education is compulsory according to the constitution then parents cannot keep their children at home (this is the case in certain countries). It is imperative to send them to school, otherwise the parents will be charged. Hence, how can precaution be exercised?

Q: However, there is no such law in India.
A: The law is not the same everywhere. In South Africa the people have begun to become a bit *deeni* conscious. At school, the boys had requested the school officials to grant them two hours of leave for *Jumu`ah Salaah* (as *Jumu`ah* is one of the salient features of Islam). After some deliberation they accepted this proposal. Now only the girls were left in the school. As a result four hundred and fifty girls

fell pregnant through their non-Muslim teachers. Such occasional incidents can occur elsewhere, but not on such a large scale.

Chasing a student out of class

Q: How is it for the *ustaad* to chase a student out of class?

A: Normally an *ustaad* will chase a student out of class or stop the lesson on account of becoming angry and annoyed over a statement or action of a student. This is done due the emotions of the *nafs*. Very rarely will this take place purely due to sincerity and with the intention of reforming the student. Just as the *ustaad* has emotions the student also has emotions.

Effect of the emotions and feelings of the *ustaad*

Whilst the *ustaad* delivers the lesson the students fix their gaze towards their *kitaab* and their ears listen attentively to the lecture. However, the heart will be focused towards the emotions and feelings of the *ustaad*. The emotions of the student will be the same as the *ustaad*.

A beautiful method of remembering the Qur'aan

A resident of Gangoh asked, Hadhrat, during my stay in Saudi I memorised the Qur'aan and I am now revising it. Please make *du`aa* for me.

(After making *du`aa*) Hadhrat said, "It is very simple to revise the Qur'aan. In your *nafl salaah*, recite those *paras* which you had revised for the day. Insha-Allah, by virtue of this your Qur'aan will be strengthened." (And your reward will increase.)

One needs a steel stomach for usurping the wealth of students

One needs a steel stomach if one usurps the wealth of students.

(A student deserves to be shown mercy. He is deserving of being assisted and not that his belongings be taken from him. Therefore

one needs to exercise extreme caution in taking anything from a student or usurping his belongings.)

Unnecessarily abandoning a *madrasah*

If a student enrols in a madrasah after having left another madrasah where he was able to understand the *ustaads'* lectures, the climatic condition was agreeable and he was provided with food, then he has in actual fact been ungrateful for the bounty of Allah Ta`ala. This will then result in the bounty being snatched from him.

Allah Ta`ala states: لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ *(If you are grateful then I will increase my bounties, and if you are ungrateful then my punishment is severe.) [14:8]*

Cause of the deterioration in the *madaaris*

A calamity is presently befalling the *deeni madaaris* and this is due to the improper wealth that is being spent on them. Previously there was no improper wealth. The wealth was *halaal* and earned sincerely. This produced good effects and there was no corruption. Nowadays, this is not found as a result we find so much of corruption prevalent.

The *taqwa* (piety) on which our *akaabireen* (elders) had founded the *madaaris* remained effective for a long period of time steering away all the corruption. However, as the *taqwa* gradually diminished within the *madaaris* and other elements came in place of it their effects began to come to the fore.

Correct procedure of *tamleek* (transferring of ownership of *zakaat* wealth)

Q: What is the correct procedure of *tamleek*?

A: There are two methods of *tamleek*: (1) The principal of the *madrasah* should ask a person deserving of *zakaat* to seek a loan either from him or someone else on behalf of the *madrasah*.

Thereafter, the principal should give the *zakaat* to this person to settle the loan taken by him.
(2) The *madrasah* should not provide meals and boarding etc. for the deserving students free of charge. Instead, they should be asked to pay a stipulated fee for their meals and boarding, for which they would be given a monthly allowance. At the end of each month, after giving them their allowance, the fee for their meals and boarding should be collected from them. These students should be given such an amount which will suffice for their fees and allow them to have some leftover change to see to their basic necessities.

Every person can inspect the *madrasah* records

A *madrasah* does not belong to you or a specific person. It functions through the donations of the public. Therefore, every individual in the public has the right to check the *madrasah* records. Thus, the authorities of the *madrasah* should not become angry when anyone requests to see the records.

Three elements for a syllabus

Hadhrat Allamah Ebrahim Balyaawi رحمة الله عليه used to say, "There are three elements for a syllabus; the students, the *asaatizah* and the *kitaabs*. If the students are told anything they go on strike. If the *ustaads* are told anything they become angry and abandon teaching. As for the *kitaabs*, they are void of tongues. Whatever one needs to say should be said to them."

A comprehensive advice to teachers

Someone had written a letter stating: I teach in a *madrasah* and a particular *buzurg* is my *shaikh*. Could you please advise me?
Hadhrat replied, "Endeavour in fulfilling the rights of the students and the *kitaabs*. Consider the students to be doing you a favour, in the sense that they have presented their hearts in front of you so that you could sow the seeds of your *`ilm* (knowledge) in their hearts. In this way your knowledge is being passed on and it is not confined to

yourself. Therefore, treat the students as your own children. Do not pay attention to the weaknesses of your students since your *ustaads* had not paid attention to your weaknesses. Always make *mutala`ah* (prepare) the lesson before going to class even though you may have perused that lesson many times over in the past. In each different revision, Allah Ta`ala bestows one with a new *faiz* (blessing). I sincerely make *du`aa* that Allah Ta`ala blesses you in your knowledge and `*amal* (action)."

Become the supporters of one another and not opposition

There is a need for more *madaaris* to impart *deeni* education than those that are present. However, they should be administered with *ikhlaas* (sincerity). Become the friends of each another and not enemies, and supporters instead of rivals.

There is benefit in becoming the supporters of others and danger in being the rivals. It is an obvious fact that it is not the work of the general public to administrate the *madaaris*. Instead, it is the work of the learned. *Ikhtilaaf* (opposition and differences) is prevalent everywhere. May Allah Ta`ala shower His mercy. It is appropriate that those people should administrate the *madaaris* by means of whom the *madaaris* will progress both materially and spiritually.

The era of corporal punishment is over

Hadhrat Shaikh's grandfather used to teach wealthy children. If they would err in their lessons he would hit them. Once, as he raised his cane to hit a student, the student grabbed the cane. He immediately let go of the stick and remarked, "The era of corporal punishment is now over."

How will I answer seventy opponents

The *asaatizah* should not cause harm to their students on account of their personal work. They should prepare the lesson before presenting it.

Once, Moulana Ilyaas رحمة الله عليه told Moulana Abdurrahman Kemilpuri not to spend too much of his time at night in studying *kitaabs*. Instead a greater portion of the night should be spent in the remembrance of Allah Ta`ala.

Moulana Kemilprui replied, "How will I be able to answer seventy opponents (students) if I do not research the *kitaabs*?"

Method of keeping the leader and follower together

When I went to Jalalabad in 1409 A.H. before the month of Ramadhaan, Hadhrat Moulana Maseehullah Khan Sahib رحمة الله عليه related that Hadhrat Thanwi رحمة الله عليه used to say, "It is a great achievement even if a student beats the *ustaad* but does not forsake his studies."

Moulana then said, "The conditions presently have changed to such an extent that the *ustaad* has become the student, the father has become the son, the husband has become the wife and the leader has become the subordinate. It is only in this way that everything will function smoothly. However, the *shaikh* and *mureed* association is still safe from this."

I said, "Then why did Hadhrat Thanwi رحمة الله عليه write the book '*muzi mureed*' – the troublesome *mureed*?"

The crux of *madaaris*

Moulana Abdul Lateef Sahib, *naazim* (administrator) of Madrasah Mazaahir-ul-Uloom Saharanpur said, "The gist and crux of our *madaaris* is the studying of *fataawa* (verdicts), because it is possible that after graduating, nobody will come to an `*aalim* to study *mantiq* (logic) or *hadith*, but someone will definitely ask him a *mas'alah*."

Interesting discussion regarding the *madrasah* syllabus

A person by the name of Sa`eed-ul-Haq was studying at the same time as myself in Madrasah Mazaahir-ul-Uloom. He once requested me to accompany him to visit a relative of his who had come. I accepted his offer and joined him. When we met him he asked:
Relative: What is the total number of students studying in your *madrasah*?
After giving him the figures he said:
Relative: Apart from the great merits you have already received in the *aakhirah* (hereafter), tell me, what are the food arrangements for such a large number of students?

I was still a student with a lot of fervour and zeal. I could not control myself and I asked him:
Mufti Sahib: I would first like to know your beliefs and your motive? Then only will I answer you.
Relative: I am a Muslim.
Mufti Sahib: *Jazakallah*. A swine sleeps at night and wakes up the next morning with an empty stomach not withstanding the fact that it has already gained its rank in the hereafter. It fills its stomach by eating the filth that is around. In this way it makes the arrangements for its food.
This is also the view of a Muslim, that without any concern of the *aakhirah* he is only worried about his stomach. Now tell me, what is the difference between that swine and this Muslim?
This person became angrier than me but both of us managed to suppress ourselves.

Relative: I meant that it would be much better if history, maths and geography are included in the syllabus.
Mufti Sahib: According to you, one's livelihood is based on these three subjects. A carpenter will say that according to him livelihood is based on his profession. So include carpentry in the syllabus as well. A washer-man will say that livelihood is based on washing.

Therefore, the technique of washing should be included in the syllabus. A builder will say the same thing. Now tell me, will this remain a *madrasah* or will it turn into something else? Why should your requests be accepted and their requests rejected?

Relative: No. I only wanted to speak about these three subjects.

Mufti Sahib: The others will say that they only wanted to speak about their one speciality. Based on the fact that you are either unacquainted with the *madrasah* syllabus or you thought me to be unfamiliar with this (secular subject), you posed the question and regarded these three subjects as the basis. However, these three subjects do form part of our syllabus and are taught.

Relative: Where are these taught, for we find that the *moulanas* are backwards and stand (remain) in their same position?

Mufti Sahib: The command of standing appears in the Qur'aan: وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ *(And stand for Allah Ta`ala obediently.) [2:238]* Therefore, we find them standing.

As with regard to them not possessing any knowledge, then it is only your personal impression that the Ulama do not possess any knowledge. In our *madaaris* history is also taught. However, the history that is taught is of an extremely high level, whereas in your colleges the history of a particular king or minister is taught and the historical facts have been collected by a few people. When they collected these facts they added their thoughts and ideologies and they did not commit themselves to relate genuine and substantiated facts. Furthermore, nobody trusts them.

In our *madaaris*, *`ilm-e-hadeeth* (science of *hadeeth*) is taught. The total number of *Sahaabah* رضي الله عنهم was 120000. Some glimpses of the lives of the greater personalities among the *Sahaabah* were recorded. Has such a large group ever written on the life of any other individual on the face of the earth? Bearing in mind the various historical facts and the matters related to the science of *hadeeth*, commitment was shown to authenticity and precision.

When Hadhrat Abu Hurairah ﵁ used to narrate *ahaadeeth* he would say: سمعت صاحب هذا القبر يقول كذا (I heard the inmate of this grave saying this….)
Another *sahaabi* used to say the following before narrating a *hadeeth*: من كذب عليّ متعمّدا فليتبوّأ مقعده من النّار (One who deliberately attributes a lie towards me should prepare his abode in the fire of *Jahannum*.)
What link does history have with the science of *hadeeth*? The history taught in your colleges is of some Richard and it was written by an Englishman. There are many examples of this nature.

Hadhrat Sa`d bin Abi Waqqas ﵁ wrote to Hadhrat Umar ﵁ requesting him to send Hadhrat Abdullah bin Mas`ood ﵁ to Kufah as there was a dire need for his knowledge.
Hadhrat Umar ﵁ replied: "Abdullah bin Mas`ood is such a personality that I myself am in need of him. However, I will give you preference over myself and send him to you."
When Abdullah bin Mas`ood left Madinah Munawwarah he took 1500 students along with him who thereafter spread in the different suburbs of Kufah where they imparted the lessons in *hadeeth*.
Some of them sat beneath trees, some in open fields and others conducted their lessons in the corner of a *musjid*.
Ibnu Abi Shaibah رحمة الله عليه used to conduct his lessons in Jamia Rassafah, Baghdad where 25 000 students would study *hadeeth*. This is history.
There is no moment of the life of Nabi ﷺ and especially the 23 years of *nubuwwat* which passed by unrecorded. Every action of Nabi ﷺ in its respective time has been preserved and recorded.
Well, could you explain to me the *ghaayat* (purpose) of history?

Relative: What do you mean by *ghaayat*?
Mufti Sahib: What is the purpose of history?
Relative: Acquiring information regarding certain incidents.

Mufti Sahib: Alas! It is a pity that you do not even know the purpose of history. If the purpose of history is what you have said then one should read the newspapers. There is information in it.

The purpose of history is to acquaint oneself with the conditions of the lives of that individual or group who one holds in esteem and deems most appropriate to follow. The reason being that in future, if one is confronted by a situation which they had faced, he would find the solution in the ways adopted by them.

Can there be anyone more honourable and greater than Nabi ﷺ in the sight of a Muslim? That is why the entire biography of Nabi ﷺ is taught in the *madaaris*. The biography spreads over different chapters with relevant *ahadeeth* being recorded therein. If an error was committed by anyone it is clearly indicated so that others may also be aware of it. Now tell me, what relationship does a Muslim have with Richard resulting in him following his way of life? A Muslim has to follow the lifestyle of Nabi ﷺ.

Second to the life of Nabi ﷺ are the lives of the *Ambiyaa* عليهم السلام. A fair amount of their lives are studied as well. Thus we find that a *surah* in the Qur'aan has been named Surat-ul-Ambiyaa.

Thereafter, the history of the *Sahaabah* رضي الله عنهم is also taught in whom Nabi ﷺ had total confidence.

Then the lives of the *taabi`een*, *tab`e-taabi`een*, *fuqahaa* and *muhadditheen* are also studied.

In fact, a brief history of the authors of the different *kitaabs* which are taught is also discussed.

Undertaking a journey to attend a *khatam* (completion) of Bukhaari Shareef

I was once invited by a *madrasah* to conduct the completion of Bukhaari Shareef. On reaching the *madrasah*, I was informed that each student would read one *hadeeth*. They all sat in sequence and began to recite their respective *hadeeth*. I was impressed by their accuracy and swift pace since the students in our Darul Uloom would

not have been able to read so accurately. *Shaitaan* instilled the thought of examining them.

Hence, I asked the student next in line to fetch me a glass of water. Whilst he was away the student adjacent to him completed his *hadeeth*. Now, there was total silence. I asked the next student to read but he remained silent. In this manner I asked several other students but all of them remained silent. The next *hadeeth* was not read until the student returned after fetching the glass of water. The students that followed now read their respective *ahaadeeth* correctly. On enquiry, I was informed that each student was given a separate *hadeeth* one month in advance which they had revised ever since.

Thereafter, I regretted disclosing their secret by asking for a glass of water.

Why aren't there *ulama* like those of the past?

A pious person's son asked me in Kanpur, "Why aren't there any *ulama* like those of the past, e.g. Hadhrat Thanwi رحمة الله عليه etc?"

I replied, "Could you first tell me why you aren't like your father? He was such a wonderful person. Why aren't you like him?"

I then explained to him that the students of the past used to be the replicas of their *ustaads*. Now, when there are *ustaads* like myself, then the students will turn out to be the same. Furthermore, those in the past earned their livelihood with the sweat of their brow in a permissible manner and they distanced themselves from all types of *haraam*. Such pure money was then donated sincerely and spent on the students. Hence, good results were seen and such great *ulama* were produced.

Nowadays, people cannot differentiate between *halaal* and *haraam*. Their aim is to accumulate as much wealth as possible without any concern as to how it was earned, even if it be through a *haraam* source. This very money is later donated and spent on the students. Even if a person's earnings are *halaal*, then too there is a deficiency in one's *ikhlaas* (sincerity). Thus, the effects will be produced according to the type of wealth utilised on the students.

Student's complaint of not remembering his *kitaabs*

A student once complained, "Hadhrat! I study my *kitaabs* thoroughly but I do not remember everything. I forget some of the contents of the *kitaabs*."

Hadhrat replied, "A chicken does not eat each seed that is placed before it. It leaves some of them. Similarly, a farmer will plant seeds on his farm but all the seeds do not germinate. Similar is the mind. Some information is not retained."

Requesting to teach a *kitaab* after it is taken away

Q: An *ustaad* was teaching Mishkaat Shareef. The *kitaab* was taken away from him and given to another *ustaad*. However, the students are suffering since the lessons are not delivered in an appropriate manner. In this situation, can the first *ustaad* request to teach the *kitaab* again?

A: A teacher whilst teaching Jalaalain Shareef came across the ayah: وَرِضْوَانٌ مِّنَ اللهِ اَكْبَرُ *(And the greatest achievement is acquiring of the pleasure of Allah Ta`ala.)[9:72]* He translated it as: Ridwaan is greater than Allah.

A student objected and said, "But Allah is the greatest. الله أكبر."

The teacher replied, "*Fazeelat-e-juz'ee* (partial virtue) does not contradict *fazeelat-e-kulli* (absolute virtue). (i.e. Ridwaan has gained a partial virtue over Allah.)" إنا لله و إنا إليه راجعون

If the studies of the students are being affected on account of such a teacher, then it will be necessary to request to teach the *kitaab* once again.

A good remedy for those who complain of not remembering their lessons

A student had presented a note to Hadhrat wherein he complained of not remembering his lessons despite making an effort to learn it. He was in a state of worry and concern.

Hadhrat asked him to come close. He then addressed him saying, "One's main objective and purpose should be acquiring the pleasure and happiness of Allah Ta`ala. This is the entire effort behind teaching, studying and all other *`ibaadat*. Insha-Allah, this has been achieved as Allah Ta`ala does not ruin a person's efforts. One will continuously receive *thawaab* (reward) as long as he studies the Qur'aan with effort, though he fails to remember it. He will acquire the pleasure of Allah Ta`ala which is the main objective. Why should one then be so worried if he has achieved the main objective?

A person should do what is within his capacity. As far as the results of his efforts are concerned that is the duty of Allah Ta`ala. *Shaitaan* instils all these types of thoughts so that he will be able to deprive a person. One will begin to think that he has not achieved anything in his entire life and all his time has been wasted. However, such a person's life could never have been wasted, since he has achieved the pleasure of Allah Ta`ala and has been rewarded for his efforts. By him thinking that his life has been wasted is in actual fact ingratitude to the favours of Allah Ta`ala.

It is an extremely great favour of Allah Ta`ala that He has endowed one with the ability to do good, study and impart His glorious Qur'aan, and has saved one from evil and vice. *Shaitaan's* aim is to engage one in ingratitude, resulting in him being deprived of the blessings of Allah Ta`ala. Therefore, one should never allow such thoughts to overwhelm him.

(This student was now relieved by the concise explanation of Hadhrat.)

Caution in class time

It was the practice of Moulana Mazhar Nanotwi رحمة الله عليه that if someone came to him during class hours to ask a *mas'alah*, he would immediately answer him. However, if someone came to discuss other issues he would make a note of the time the person arrived and the time he left. At the end of each month he would then add the records

of each day and accordingly ask the administration to deduct a certain amount of his salary for that time.

The ability of composing poetry is not achievement

In Hadhrat's presence mention was made of students compiling poetry. On hearing this Hadhrat said, "When the effects of *Shaitaan* fall onto students they begin wasting their time in composing poetry. Composing poetry is not a great achievement or feat. Therefore, Nabi ﷺ was not granted the ability of doing so. Allah Ta`ala states in the Qur'aan: وَمَا عَلَّمْنٰهُ الشِّعْرَ *(And We have not imparted to him the art of poetry.) [36:69]*

تبلیغی جماعت

Tableeghi Jamaat

Participating in the weekly *tableeghi jamaat* effort

The weekly *tableeghi jamaat* program used to take place at a person's house where the brothers would sleep the night over and engage in *tahajjud salaah* etc. This person was *bay`at* to some *shaikh*. Once, I was informed that he refused to participate in the *tableeghi jamaat* effort because his *shaikh* disapproved of it. The brothers thought of moving away to another venue. When they asked me for my suggestion I told them to wait until I speak to this person.
I then approached him and asked him the reason for this.
He replied,
Person: My *shaikh* has disapproved of me participating in the *tableeghi jamaat*.
Mufti Sahib: Did your *shaikh* verbally disapprove or through correspondence?
Person: It was through correspondence.
Mufti Sahib: What was in the correspondence?
Person: I wrote that I participate in the weekly *tableeghi jamaat* program where I am made to speak to others. In reply, my *shaikh* wrote: "O what have you fallen into? O what have you fallen into?"
I thus understood that he was disapproving of my participation in the *tableeghi jamaat*.
Mufti Sahib: Investigate the matter. It is possible that after examining your spiritual condition he is displeased with the fact that you speak to others since this can create *`ujb* (self-esteem). If this is the only reason then in future you will not be appointed to speak. However, if he disapproves of this effort totally then the reality is very clear; you should follow your *shaikh*.

I later wrote a letter to this person informing him that I would be coming to stay at his residence where I would deliver a lecture.
On receiving my letter, he took it to his *shaikh* informing him that *Mufti Sahib* has written that he is going to stay at my house and he will deliver a lecture over there.
At that time his *shaikh* was reclining against something. No sooner did he hear this he sat upright and said, "You must listen to *Mufti Sahib's* discourse. Certainly listen. Certainly listen."

When I reached the station the *tableeghi jamaat* brothers as well as this person were present. Now both parties began to look at each another in astonishment and more especially the *tableeghi jamaat* brothers. They were shocked to see this person since he does not host the *tableeghi* gatherings anymore yet he has come to receive *Mufti Sahib* and take him home.
Nevertheless, I greeted all of them as I was supposed to do and I went to the venue the *tableeghi jamaat* brothers had arranged. This person came along.
I asked him,
Mufti Sahib: Did you receive my letter?
Person: Yes.
Mufti Sahib: And what happened next?
Person: I went to my *shaikh* and this is what he said.
Mufti Sahib: What did you then do?
Person: My house is available. You may come and deliver the lecture.
Mufti Sahib: Have you made the necessary arrangements for staying and for the lecture?
Person: No, I have not made the necessary arrangements.
Mufti Sahib: Well, if that is the case then the *tableeghi jamaat* brothers have already made the necessary arrangements. Therefore, it is appropriate that I go there now and in future I will come to your house.

He accepted this and remained to listen to my *bayaan*.
He thereafter totally abandoned attending the *tableeghi* programs and he even stopped talking to the *tableeghi jamaat* brothers. He had a shop in the market. If anybody with the slightest link with the *tableeghi jamaat* passed by his shop he would call him inside and speak very harshly to him. He would also speak out against Hadhrat Moulana Yusuf Sahib رحمة الله عليه, Hadhrat Shaikh رحمة الله عليه and Hadhrat Moulana Ilyaas رحمة الله عليه. He would say, "They have ruined *Deen* and have misguided the *Muslims*."

Once he seated in front of him a person linked to the *tableeghi jamaat* and after speaking harshly against the *tableeghi jamaat* elders he asked him, "Were you affected by my speech?"
He replied, "I was not affected in the least. I also have the ability to speak against your *shaikh*, but my *Imaan* is not so cheap that I will destroy it by speaking ill of him. Your *Imaan* may be so cheap that you are prepared to destroy it which you may be aware of. As for myself, I do not derive any enjoyment from such speech."

This person's situation and spiritual state advanced greatly and he began to receive *ilhaam* (inspiration) in abundance. Even whilst asleep, if he received *ilhaam* he would wake his wife up and relate his *ilhaam* to her. She would then make a note of it. Whenever he received *ilhaam* he would conduct a *majlis* (gathering) where these *ilhaam* were discussed.

He once went to Nizamuddeen and announced that he was assigned to reform the *tableeghi jamaat*. At that particular time Moulana In`aam-ul-Hasan Sahib was out on journey and Moulana `Ubaidullah Sahib was present.
Moulana replied, "We were always waiting for some servant of Allah to come and reform us. Well and good. You may remain here. The system that prevails here is under the supervision of Hadhrat Shaikh-

ul-Hadeeth Sahib. You could gather the details from him. All the decisions are implemented after he decides."

Thereafter, he intended to come to Deoband and then to Saharanpur. Moulana `Ubaidullah addressed a letter to Hadhrat Shaikh informing him of this person's arrival. He wrote: "He seems to be a very high ranking person and he speaks highly as well."

Hadhrat Shaikh had the letter read aloud in this person's presence. He told Hadhrat Shaikh as well that he was assigned to reform the *tableeghi jamaat*.

Hadhrat Shaikh told him, "I will speak to you tomorrow after Maghrib."

Moulana Munawwar Husain Sahib who was there at that time was asked by Hadhrat Shaikh to speak to this person. I was not present at that time since I had left for Gangoh on that day. When I returned I was informed of his arrival.

He slept over that night, but was not present the next morning at tea time. They searched for him in the guest quarters but to no avail. He only arrived at nine 'o' clock.

Hadhrat Shaikh told him, "I was waiting for you so that you could join me for tea. I even asked the others to search for you."

He replied, "Yesterday it was stated in the letter that I am a high ranking person, and the principles of the high class people are also high. It is my principle that I must go out for a stroll."

Hadhrat Shaikh told him, "If you were displeased with this statement then it was not me who had uttered it, but it was written in this manner from Nizamuddeen. You should ask them why they regarded you to be from the high class. You have inconvenienced me by making me wait for you until nine 'o' clock. You should provide a valid answer for this. It was your duty to have informed me before going out for a stroll, but you failed to inform me. You will have to furnish an answer for the difficulty you caused me."

He replied, "This is enough. I am going and I have been commanded to do so."

Hadhrat Shaikh said, "Well and good, but what about the promise you took to meet me after Maghrib?"
He replied, "This is enough. I am leaving." He then made *musaafahah* (shook hands) and left.
When I returned in the evening Hadhrat Shaikh asked me, "Such and such person came here. Do you know him?"
I replied, "Yes. I know him very well."

People in the *tableeghi jamaat* are the guests of Rasulullah ﷺ

A *jamaat* from India had once gone to Palestine. The *Mufti* of Palestine came to receive them on their arrival and he was crying. He honoured them and displayed a tremendous amount of respect to them.
He thereafter explained the reason for him treating them in such a manner. He said, "I had seen Nabi ﷺ in a dream two to three days prior to the *jamaat's* arrival. Nabi ﷺ was walking very swiftly and I went forward to greet Nabi ﷺ but he pushed me aside saying, 'Move. My guests are arriving.'"
The mufti then pointed to some of the members of the *jamaat* and said, "I saw him with Nabi ﷺ and I saw him as well etc."

Awe over the *bid`atis*

A *tableeghi ijtima* (gathering) was organised in Bandah. The *bid`atis* had planned that they would raise objections against the speaker.
When I was informed of this, I asked the locals to take me around the entire town in a rickshaw. Thus, we sat in a rickshaw and went around the entire town. The locals of Bandah knew me. On seeing me, the *bid`atis* began to say, "He has come. He has come. Our plans have failed and we will not have the upper hand today. We will receive such answers which we fail to understand."
Although they could not see me, I could see them. The result of this was that the person who was to raise the objections came, but he did not ask a single question. He remained silent and listened to the

entire programme which went through with ease. Eventually, when the people were asked to give their names to come out in *jamaat* he also forwarded his name to come out for forty days which he later spent.

Occupation is the child of man

Whilst advising a *tableeghi jamaat* Hadhrat said, "Listen. Follow the *usool* (principles) and guard your time. Do not waste it. If one does not do so and engages in futile discussions then this effort will become like a destitute.

The example of this effort is that of a glass which is clear, valuable and delicate. If it breaks it will be very difficult to join the pieces together. Therefore one needs to exercise extreme caution.

Remember; do not distract an occupied person. For example, if a businessman is conducting a business deal then wait until he is finished. The reason being that man attaches the same type of importance to work as will a mother attach to her child. If someone grabs the child from the mother's arms, throws the child onto one side and then tells the mother, 'Listen to me,' will the mother ever listen to such a person? She will never listen to such a person because he has thrown a piece of her flesh onto one side. Similarly, work and occupation are like the children of man.

Take heed of the time of the ulama. Do not waste their time. If you wish to go to them then sit in their lessons and remember that they have already spent ten years of their lives for the sake of Allah Ta`ala. Honour them, since *ikraam-e-muslim* (honouring a Muslim) is a fundamental point from the six points of *tableegh*. Even if a person opposes the *tableeghi jamaat* then too respect him for he is a Muslim after all. Likewise, honour the *zaakireen* (those engaged in the remembrance of Allah Ta`ala) and those in the *khanqahs*, for they are also engaged in a *deeni* (religious) work.

Furthermore, at all times each person should be concerned with his personal reformation and not the reformation of others."

An objection against the *tableeghi jamaat*

The principal of a *madrasah* wrote me a letter with his objections against the *tableeghi jamaat*. He stated: What is the proof for the programme set out by the *tableeghi jamaat* that one should spend seven *chillas* (40 days) in his lifetime, forty days annually, three days monthly and join the in-*gusht* and out-*gusht* weekly?

I replied: The mere fact that these aspects do not contradict the teachings of the *shari`ah* is sufficient proof for their establishment. Tell me, where is the proof for the *dars-e-nizami* (*madrasah* syllabus), the stipulated time for the course and the proof for specifying *kitaabs* for the different years. You will surely say that it is established from the fact that it does not contradict the *shari`ah* and that experience has shown that whoever follows this pattern will graduate. In the same light view the pattern of the *tableeghi jamaat*.

Pick up your bedding

A *jamaat* had gone to a *Barelwi musjid*. On seeing the *jamaat's* bedding, the locals refused to allow them to stay. The *jamaat* members pleaded to them, "Brothers! We will not say anything. Our only wish is to perform our *salaah* with *jamaat* (in congregation). We will even read *salaah* behind your *Imaam*. If we are granted permission we will conduct *ta`leem* and if not, then we will not do so."

The locals refused to listen to them and asked them to get out of the *musjid*.

After an argument ensued, they eventually removed the *jamaat* from the *musjid*.

The jamaat members asked each other to pick up their bedding. They then proceeded to a tree outside the musjid beneath which they sat and conducted the *ta`leem*. When the *salaah* time approached, they came into the *musjid* for *salaah*. The *Imaam* of the *musjid* said, "I will lead the *salaah* and these people cannot perform *salaah* behind be."

Allah had made someone in the crowd stand up and he addressed the *Imaam*, “If you will not allow them to perform *salaah* over here then you may not lead the *salaah*.”

There was a police station nearby and someone in the meanwhile had reported the case to them. The police inspector and a few others arrived. They stood at the doorway and viewed the enraged *Imaam* saying, “I will lead the *salaah*.”
The police inspector then asked, “Who are you?”
He replied, “I am the *Imaam* of this *musjid*.”
The inspector asked him, “Will you lead the *salaah*?”
He replied in the affirmative. He then told the *Imaam*, “Well, then join me and I will make you lead the *salaah* in the police station.”
The *Imaam* thinking to himself that this matter has turned the other way round, finally allowed the *jamaat* to perform *salaah* behind him. In this way they performed *salaah* behind him by force.

The shoes of the *jamaat* were stolen

Moulana Manzoor Nu`mani رحمة الله عليه went with a *jamaat* to a village. It turned out that the residents of the village were against the *jamaat*. They cut the electricity cable so that the *jamaat* will not have any lights. They also hid the shoes of the *jamaat* members.
Moulana Manzoor Nu`mani told them, “Listen! Hand over the shoes or otherwise I will inform the news agencies that Hashmat Ali’s party stole my shoes. No sooner did he say this than their shoes were returned. A Hindu gave them a cable from his shop for their electricity. No Muslim had come forward to assist the *jamaat*.

Creating the zeal for *Deen*

Hadhrat Moulana Muhammad Ilyaas رحمة الله عليه used to say, “The greatest *jihaad* of this era is to create the enthusiasm and zeal for *Deen* (religion) in the hearts of those who lack the enthusiasm for *Deen*.”

Objection against the *Tableeghi Nisaab* (Fazaa'il-e-A`maal)

Someone said that the members of the Jamaat-e-Islaami raised objections against Hadhrat Shaikh Zakariyya's رحمة الله عليه Tableeghi Nisaab since he has recorded the incidents of saints who used to perform thousands of rakaats of nafl salaah daily. How could have this ever been possible if they had other work to do?

Hadhrat replied, "The Jamaat-e-Islaami members only view things from one angle. However, things can be viewed from another angle apart from looking at them only on the surface. It should be viewed as a miracle. Well, if the journey of *mi`raaj* was viewed in this very manner then how will it ever be possible for them to bring *imaan* on it? This is because Nabi ﷺ travelled from Makkah Mukarramah to Bait-ul-Maqdas, from there to the seven heavens, then to *Jannah* and *Jahannum*, spoke to Allah Ta`ala etc. and finally came back to Makkah within a small portion of the night. This seems impossible if viewed according to their reasoning."

A Mewati villager's address to the *asaatizah* of Darul Uloom Deoband

Once Moulana Ilyaas رحمة الله عليه arrived in Deoband filled with emotions and sentiments. He assembled all the *asaatizah* of the Darul Uloom and asked a villager from Mewat who was accompanying him to address the *asaatizah*. The villager excused himself, but Moulana insisted that he address the *asaatizah*. Eventually he stood up and said, "Listen! I do not know how to speak, but since Hadhrat is my *ameer* (leader) and he has commanded me I will stand up, because the orders of the *ameer* have to be obeyed. I will only tell you one thing. Take the example of a boss who has two employees; one is an adult and the other is young. He asks the adult to fetch his jar of butter but he excuses himself saying that he is busy which is indeed true. He then orders the young employee to fetch the jar which was difficult to carry. As he was bringing the jar it slipped

from his hands and broke. With whom will the boss be angry? It is obvious that he will become angry with the adult because it was originally his duty to bring the jar. Likewise, you are the adult employees and we are the young employees. You have not raised the jar of *Deen* because of being too occupied and not having any spare time. That is why we weak individuals have raised it. If it slips from our hands then all of you would be taken to task, and it will be ruined by us."

Advice to a *tableeghi jamaat*

A *tableeghi jamaat* had arrived and after making *musaafahah* they requested some advice.

Hadhrat replied, "The six points of *tableegh* are extremely beneficial and important. They are the means of fulfilling every other aspect of *Deen*. Therefore, whoever goes out in *jamaat* should never go beyond these six points. He should not opt for a seventh or eighth point. Through this, one's thoughts will be collected. This should be implemented to such an extent that the lectures should revolve around the six points only. They should be revised thoroughly. If someone asks you a *mas'alah* exercise caution when answering him. Tell him: 'Brother! I have come to learn *Deen*. It is the job of the *muftis* to issue *fatwas*. Enquire from them.'"

Sending the *asaatizah* in *tableeghi jamaat*

Q: Can the *asaatizah* in the *madaaris* be given paid leave for going in *jamaat* for three days monthly, one *chilla* (forty days) annually or three *chillas* (four months) or one year in their lifetime ?

A: If there is a need then they may be given a salary. The purpose for studying is the imparting and spreading of *Deen*. After all, the *madrasah* administrators use *madrasah* money to publish magazines and newsletters, send *asaatizah* for lectures and to send them to attend and participate in *jalsas*. These are all the objectives of studying. Thus, if they feel it appropriate that he goes out for the journey and there is a genuine need for it then they may do so.

Alhamdulillah, we are successful

I had once come from Kanpur to Saharanpur where I met Hadhrat Moulana Muhammad Yusuf Sahib رحمة الله عليه. He was residing in *kachcha ghar* (the house of Hadhrat Shaikh رحمة الله عليه).

He told me, “Molwi Sahib! Previously you used to quarrel with me and tug at our sleeves. Now you don’t even come nor do you enquire about our well being.”

I replied, “We have fulfilled the task entrusted to us and *Alhamdulillah*, we have been successful.”

In the beginning Hadhrat Moulana Yusuf Sahib was disinclined from the *tableeghi jamaat*. Whenever I would go to Delhi Moulana Ilyaas Sahib used to tell me, “Molwi Mahmood, Yusuf is disinclined from this effort.”

I would then discuss and debate with him regarding this effort. (Implying towards this) I said, “We have fulfilled the task entrusted to us and *Alhamdulillah*, we have been successful.”

باب الدعاء

Chapter on *du`aa* (supplication)

To be certain that Allah Ta`ala alone will answer your *du`aa* is necessary for the acceptance of *du`aa*

بریں در دعاءے تو مقبول نیست بخواری برو یا بزاری بایست

Once a saint spent the entire night in *`ibaadat* (worship). Towards the end of the night when he raised his hands in *du`aa* he heard a voice from the unseen addressing him, "Your *du`aas* are not accepted in our court. It does not matter whether you return disgraced or crying."

He had the same experience the next night and for the nights that followed.

A *mureed* (disciple) of his also heard the voice. He approached the saint and advised him, "Why are you staying awake the entire night for your *du`aas* are not being answered? You should rather sleep at night with ease and comfort."

The saint replied, "Had there been another door to go to I would have gone there, but since there is only one door where else can I go? Therefore, I will have to cling onto this door under all circumstances; whether my *du`aas* are accepted or not."

Suddenly the voice spoke out and said:

قبول است گرچہ ہنر نیست است کہ جز ما پناہے دگر نیست است

"Your *du`aa* and *`ibaadat* have been accepted though they do not deserve acceptance. This is because you do not have any other place of refuge."

Du`aa when the *kuffaar* (disbelievers) oppress *Muslims*

Q: What *du`aa* should we make when the *kuffaar* oppress and harm Muslims?

A: One should make *du`aa* by saying: *"O Allah! This is as a result of our evil actions. In reality we deserve hardships worse than this due to our actions. O Allah, it will solely be Your grace if You dispel these hardships."*
A Persian couplet reads as follows:

زندہ کنی عطائے تو ور بکشی فدائے تو

دل شدہ مبتلائے تو ہر چہ کنی رضائے تو

O Allah! It is Your sheer grace if You spare my life and if You wish to take away my life then too will I sacrifice myself for You.
I have now become infatuated with Your love. Therefore I will be pleased with Your decisions over me in all conditions.

Some spiritual states are such that they cannot be dispelled or achieved on one's own accord.

Q: Some people make *du`aa* that the *kuffaar* should be destroyed. Can one make such a *du`aa*?
A: This is permissible. The Qur'aan Shareef has recorded the *du`aas* of two *ambiyaa*, namely Hadhrat Nooh عليه السلام and Hadhrat Musa عليه السلام.
Hadhrat Musa's عليه السلام *du`aa* was: رَبَّنَا اطۡمِسۡ عَلٰٓى اَمۡوَالِهِمۡ وَاشۡدُدۡ عَلٰى قُلُوۡبِهِمۡ فَلَا يُؤۡمِنُوۡا حَتّٰى يَرَوُا الۡعَذَابَ الۡاَلِيۡمَ *(O our Lord! Destroy their wealth and harden their hearts.) [11:88]*
The *du`aa* of Hadhrat Nooh عليه السلام was: رَّبِّ لَا تَذَرۡ عَلَى الۡاَرۡضِ مِنَ الۡكٰفِرِيۡنَ دَيَّارًا *(O my Lord! Do not spare a single kaafir (disbeliever) inhabitant on the face of the earth.) [72:26]*

The most virtuous *du`aa*

Someone showed Hadhrat some *du`aas* that were published (for which great virtues were mentioned though they were not established in any *hadeeth*) and asked him whether it was correct to read the *du`aas*. Upon seeing them, Hadhrat replied, "The du`aas are correct

and it will be correct to recite them. However, it will be incorrect to read them with the intention that these are *du`aas* proven from the *ahaadeeth*."

Reciting the *Kalimah Tayyibah* 70 000 times

If the *Kalimah Tayyibah* is recited 70 000 times and then sent as *esaal-e-thawaab* for a deceased, his sins will all be pardoned. This narration appears in Fazaa'il-e-Zikr.

Cursing oneself

During the *khilaafat* of Hadhrat Umar ﷺ a guest stole from his host. The next morning the burglary was noticed. They were now concerned and the guest began to curse the thief. He said, "O Allah! Cut off the hand of the thief. He is an oppressor."

When the guest was found guilty his hand was cut off. Thereafter Hadhrat Umar ﷺ remarked, "He cursed himself. Therefore his hands were cut off. Had he not done so nobody would have known the thief."

We have been prohibited from cursing ourselves and our dependants because at times the order is issued for the request of the bondsman to be answered.

Du`aa to be recited when leaving the *musjid*

One should read: اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ مِنْ فَضْلِك (O Allah! I seek your grace.) when leaving that area of the *musjid* where the *salaah* is performed and when one leaves the door of the *musjid* he should read: اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنْ إِبْلِيْسَ وَ جُنُوْدِه (O Allah! I seek your protection from Iblees and his armies.)

***Du`aa* for settling debts and *`amal* (prescription) for *taskheer* (gaining control)**

Hadhrat Moulana Ilyaas Sahib رحمة الله عليه once told Hadhrat Moulana Madani رحمة الله عليه, "Mia Zakariyya (Hadhrat Shaikh) has plenty of debts to settle. Ask Allah Ta`ala to absolve him of the debts."

Moulana Madani replied, "You are the *peer* (saint). So prescribe a method through which you will be able to make Allah Ta`ala subservient and make Him absolve him of his debts."

Moulana Ilyaas replied, "Allah Ta`ala has himself explained the method: ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ (Call unto Me and I will answer you.)"

The different ways *du`aas* are accepted

There are different ways in which *du`aas* are accepted:

A person will receive what he asked for within a short span of time. On receiving it he will think that his *du`aa* was answered.

A person receives what he had asked for after a long time. At times it is after such a long period of time that he even forgets that he had once asked for it. And this happens for the benefit of the individual. For example, a child asks the father for a gun. The father will console the child by saying that he will give him a gun knowing well that his son is still young and he hasn't mastered marksmanship. Therefore, he will not give the child a gun immediately. However, after the child gets older, grows stronger and masters marksmanship the father will now give him a gun.

One will receive something better than what he asked for or something similar. For example, the child asked the father for ten rupees. Instead of giving him the money the father bought him a few books or a set of clothes. Although the child asked for money, the father gave him books or a set of clothes understanding that the child will waste the money and that it would be more appropriate if something useful be given to him. Similar is the case of that person who did not receive what he asked for but received something better

or similar. A calamity is warded off as a result of the *du`aa*. This is also a type of acceptance.

At times there are no apparent signs of acceptance in the *dunya*, but on the Day of *Qiyaamah*, it will be said to the person, "You had made these certain *du`aas* and you were in turn bestowed with these bounties. However, there were certain *du`aas* whose results were not visible in the *dunya*, but these are the rewards into which those *du`aas* were transformed."

On seeing the large rewards kept in store for him, this person will wish that none of his *du`aas* were answered in the *dunya* and rather kept in store for him in the *aakhirah*.

In short, every person's *du`aa* is accepted though he may not realise how it was accepted.

Meaning of *du`aas* being able to change *taqdeer* (destiny)

Q: What is meant when it is said that *du`aas* are able to change *taqdeer*?

A: *Taqdeer* is such a thing that can never be changed. However, had there been anything that would be able to change *taqdeer* then it would be *du`aa*.

This is similar to the *hadeeth* that states that if there is anything that would be able to increase the lifespan of a person then it would be pious deeds. However, one will only live to the extent that has been predestined. It will not be increased.

وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا *(Allah Ta`ala never delays the death of a person when his appointed time arrives.)*

فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ *(When their appointed time arrives they will not be granted respite for even a moment nor will they be advanced by a moment.)*

This is the gist of these types of *ahaadeeth*.

Cursing one's children

Q: Will it be correct for parents to curse their children at the time of anger?

A: We have been prohibited from doing so. Children are a bounty from Allah Ta`ala yet we curse them. At times the curses are accepted and it is at this time that the parents become worried and perturbed, whereas they were the ones who cursed their own children.

A woman living here used to reprimand her child when she would become angry with him. She would curse him saying, "May Allah cause you to die, and may this happen to you and may that happen to you."

After her anger would subside she would say, "O Allah! Do not accept whatever I had said, for it was said in anger."

I do have something in my possession but why should I show it to you?

Baboo Iyaaz Sahib was in charge of bringing the necessary items from the market to the (*tableeghi*) *markaz* in Nizamuddeen. During the 1947 riots he went out on an errand to the market. After completing his errand he boarded a bus to return to Nizamuddeen. As he boarded the bus the non-Muslims began to stare at him. He immediately understood what they were implying. So he said, "You cannot harm me at all and I will go with this bus to Nizamuddeen."

The passengers now thought that he was definitely carrying a weapon on him which allowed him to speak so boldly and freely. So they asked him, "What do you have on you that allows you to speak in such a manner?"

He replied, "I do have something on me but why should I tell you what it is?"

Eventually he reached Nizamuddeen safely. When he related his episode Hadhrat Shaikh was also present. He asked him, "Could you tell us what you had on yourself?"

He replied, "I had what you had explained that in such situations one should read: اللّٰهُمَّ إِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَ نَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ."

ملفوظات فقیہ الامت

Malfoozaat
(statements and anecdotes)
of
Faqeeh-ul-Ummat
Mufti Mahmood Hasan Gangohi

رحمة الله عليه

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Dreams

The four types of dreams

People have reported seeing many dreams. (This was during the second ten days of Ramadhaan.) We understand from the *Ahaadeeth* that there are basically four types of dreams:

1) One sees all the events that had transpired during the day or night. A young boy will see himself playing with his friends. Whilst playing, he has the urge to relieve himself. Thus, he goes to a small stream to relieve himself, least realising that he has soiled his bed. A *banya* (*Hindu* businessman) dreams that he is weighing merchandise. An *aalim* will see himself teaching *Jalaalain Shareef* (a *kitaab* on *tafseer*). In short, if one sees a dream pertaining to an event that transpired during the day or night, such a dream needs no interpretation, as this is the effect of the environment in which he had spent his day. It is said that dreams are filled with one's thoughts and one's environment. It is very rare to come across a dream wherein the thoughts of the mind and the effects of the environment do not play a part.

Shaitaan attempts to distract a person whilst he is making *ibaadat* by instilling different types of thoughts in his mind. Thus, *Shaitaan* also plays a role in these thoughts. If this is not the case, then whilst engaged in *ibaadat*, one's gaze will fall onto the wall or an object and one will start reflecting over that which is written on the wall or object.

2) *Takhweef-minash-Shaitaan* **-** (nightmares): For example, a student is studying in a comfortable environment unaffected by his surroundings. *Shaitaan* will show him a dream wherein he sees that his mother is ill or his house has caught alight or someone has passed away. This is done to cause the student unnecessary distress and worry.

When one sees such a dream, he should recite:
لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ الْعَلِيِّ الْعَظِيْم, spit towards his left side and make *du`aa* asking Allah Ta`ala to save him from the effects of the nightmare. There is no need to relate this dream to anyone.

3) Dreams resulting from the body's fluids which are made up of blood, phlegm, yellow bile and black bile. This also has an effect on what one sees in his dream. A person, who has surplus black bile in his body, sees things in his dream which are black in colour. He will see a black cow, a black snake, a black tree or a black mountain etc.

4) Genuine dreams: There are two types of genuine dreams namely:
(a) *`Aini* – Precise (b) *Tamtheeli* – Similes

Tamtheeli refers to the *aalam-e-mithaal* (a realm similar to earth) which exists according to the Sufis. A person's soul ascends to the *aalam-e-mithaal* where it witnesses the different scenes. One who experiences *kashf* (inspiration) and has an affiliation with the *aalam-e-mithaal* will be able to interpret dreams more accurately.

In the *dunya* (world), Nabi ﷺ was as radiant as the fourteenth full moon according to the different narrations. However, in the *aalam-e-mithaal*, Nabi ﷺ is in the form of a bright moon. In the *dunya,* one's *kitaab* has marginal notes, commentaries and translations. The similitude of an *Ustaaz's* lecture in the *aalam-e-mithaal* is that of a river of water, or a river of honey or a river of milk, which he is feeding to others. These are all similes. In *tamtheeli*, generally wealth is seen as a snake or scorpion. Many people see themselves flying and reaching the sky etc.

In Raipur, someone related that he saw himself flying in a dream. Hadhrat Raipuri رحمة الله عليه did not answer him, but instead turned his face away. He repeated himself for the second and third time. After

repeating himself several times, then only did Hadhrat reply, "Eat the chaffs of *isabgol*. The dream is a result of your upset stomach."

Interpretation of the demise of one's *shaikh*

Whilst Hadhrat Shaikh رحمة الله عليه was in London, Moulana Abdur Raheem Motala (a *khaleefah* of Hadhrat Shaikh) once came to me in a state of great worry. He had seen a dream wherein Hadhrat Shaikh had passed away and the people were confused as to where he should be buried.

I told him, "There is no need to worry. Death indicates that Hadhrat Shaikh رحمة الله عليه has travelled from Madinah Munawwarah to London. Furthermore, you have invited Hadhrat Shaikh to come here, but there is nobody whom you have brought with, to sit in Hadhrat Shaikh's *majlis* and understand what he is saying. This is the reference to the grave." He said, "*Alhamdulillah*, I was extremely worried about this."

Seeing a snake coiled around one's waist in a dream

In Makkah Mukarramah, someone enquired from me, "Hadhrat! I had seen in a dream that a snake was coiled around my waist but it did not have any fangs. What is the interpretation of this?" Hadhrat replied, "Your money belt is tied around your waist and there is no money in it." He replied, "Yes. That is true."

It is *mustahab* to carry out the good action that one sees himself doing in a dream

A student explained his dream in writing and requested that it be read out to Hadhrat. Hadhrat asked for the dream to be verbally related, on another occasion, by the student. Thus, the student related his dream and said, "You (Hadhrat) had come to our *madrasah* and conducted a *Mishkaat Shareef* lesson. I made *wudhu* with the intention of presenting myself in your lesson when suddenly my eyes opened."

Hadhrat replied, "Bring along any *kitaab* at another time and read a portion of it to me. In this way, you will turn your dream into a reality. Hence, on another occasion, he brought the *Mishkaat Shareef* and read a *Hadeeth* from it. The *Hadeeth* reported that Hadhrat Abu Khuzaimah ﵁ once saw a dream wherein he was making *sajdah* on the forehead of Nabi ﷺ. When he related it to Nabi ﷺ, he lay down and said, "Turn your dream into a reality." He then made *sajdah* on the forehead of Nabi ﷺ. (Mishkaat, vol. 2, p. 396) We learn from this *Hadeeth* that it is *mustahab* to carry out the good deed which one sees himself doing in a dream. (Mirqaat, vol. 9, p. 42)

Seeing Allah Ta`ala in a dream

Q: Is there anything to read whereby one is be able to see Allah Ta`ala in a dream?

A: I do not know. Although the *aayah*: لَا تُدْرِكُهُ الْاَبْصَارُ refers to the wakeful state, but it is still inappropriate to make an effort to see Allah Ta`ala. النوم أخ الموت (Sleep is the brother of death.) I also detest the idea of trying to find out the state of the deceased, whether in the grave or in *barzakh*. It is incorrect to disclose something that Allah Ta`ala Himself has concealed from His bondsmen. One should rather take pity on the deceased and suffice on making *du`aa-e-maghfirat* for him.

Imaam Muhammad رحمة الله عليه at the time of his demise

Someone saw Imaam Muhammad رحمة الله عليه in a dream after his demise. He asked the Imaam:

Person: How did you pass away?

Imaam Muhammad: I was contemplating over a *mas'alah* that appears in *Kitaab-ul-Mukaatab* and in the interim, my soul departed from the world.

Person: What happened thereafter?

Imaam Muhammad: He (Allah) placed His hands on my shoulder and told me, “O Muhammad! Had We wished to punish you, We would have not placed Our knowledge in your bosom.”
(It is stated in a *Hadeeth* that Allah Ta`ala will announce to the learned on the Day of *Qiyaamah* that I endowed you with My knowledge so that you may be pardoned. – Jam`ul-Fawaa’id, vol. 1, p. 22)

Person: Where is Imaam Abu Yusuf?
Imaam Muhammad: He is in an even higher position.

Person: And where is Imaam Abu Hanifah?
Imaam Muhammad: He is *fouq-al-fouq* (above all).

Disregarding the *purdah* (veil), music and television

Someone saw Nabi ﷺ in a dream and asked, “How much longer will the Muslims continue facing these hardships?” Nabi ﷺ replied, “It will continue as long as they (the *ummah*) do not abandon three things: (1) *Be-purdagi* (disregarding of *purdah*) (2) Music (3) TV.

`Amaliyyaat - Ta`weez and prescriptions

Safety for children

Hadhrat Abdullah bin `Amr bin `Aas ﵁ used to write the following *du`aa*: أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَق (*I seek refuge in the complete and perfect words of Allah Ta`ala from the evil of His creation.*) and tie it around the necks of young children. He would also teach this *du`aa* to the elder children.

Safety from *jinn*

Nabi ﷺ had had asked a *sahaabi* (in whose house there lived a *jinn*) to write a letter (addressed to the *jinn*) which is known as *hirz-e-Abi Dujaanah*. Through the *barkat* (blessings) of this letter, the *jinn* left the house. This letter appears in the commentary of Al-Hisn-ul-Haseen.

(The compiler has included this *du`aa* for the benefit of the readers since it is reported to have been extremely beneficial as stated in Bahishti Zewar.) The letter is as follows:

بسم الله الرحمن الرحيم . هذا كتاب من محمد رسول رب العالمين صلى الله عليه وسلم إلى من طرق الدار من العمار والزوار والصالحين إلا طارقا يطرق بخير يا رحمن. أما بعد : فإن لنا ولكم في الحق سعة فإن تك عاشقا مولعا أو فاجرا مقتحما أو راغبا حقا أو مبطلا هذا كتاب الله تبارك وتعالى ينطق علينا وعليكم بالحق إنا كنا نستنسخ ما كنتم تعملون ورسلنا يكتبون ما تمكرون اتركوا صاحب كتابي هذا وانطلقوا إلى عبدة الأصنام وإلى من يزعم أن مع الله إلها آخر لا إله إلا هو كل شيء هالك إلا وجهه له الحكم وإليه ترجعون يغلبون حم لا ينصرون حم عسق تفرق أعداء الله وبلغت حجة الله ولا حول ولا قوة إلا بالله فسيكفيكهم الله وهو السميع العليم

Write this letter and tie it around the neck of a sick person. (Akhtari Bahishti Zewar, vol. 9, p. 90)

`Amal for recovering lost items

Q: It is customary amongst people that when an article is lost, they recite *Surah Yaseen* 41 times and thereafter place a knife on the second *laam* of the word وَلْيَتَلَطَّفْ (word in *Surah Kahf*). Through this procedure, the person who took the item will suffer from diarrhoea and the lost item will be located. Is this procedure correct?
A: It is incorrect to place a knife on the Qur'aan. (Thus, the entire procedure is incorrect.)

Q: Is there an alternate *`amal* for this?
A: Work out the numerical value of the lost article and recite يامعيد according to the number that has been worked out. Also, recite *Durood Shareef* seven times before and after. Thereafter, make *du`aa* in the following manner: "O Allah! This article which You have bestowed upon me has disappeared from my possession because of my incapability. Please return it to me out of Your benevolence and grace."

Another alternative is to recite the following *aayah* 119 times:

يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يَاْتِ بِهَا اللّٰهُ ط اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ۔

Another *`amal* is to recite يَاحَفِيْظُ 119 times together with reading *Durood Shareef* seven times before and after. Thereafter, make *du`aa*.

`Amal for repelling *sihr* (black magic)

Someone complained of being affected by *sihr* and requested a *ta`weez*.
Hadhrat replied, "Read *mu`awwazatain* (*Surah Falaq* and *Surah Naas*) eleven times together with *Durood Shareef* seven times before

and after. Recite this every morning and evening and then blow it on yourself. There is no *`amal* more effective than this, since these two *surahs* were revealed to repel the effects of *sihr* from Nabi ﷺ."

Strengthening the memory

To strengthen the memory, one should place his right hand on the front of his head and recite ياقَوِيُّ thrice after every *Fardh salaah*.

Searching for a lost item

To recover a lost item, perform two *rakaats Salaah* after *Esha*. Recite *Surah wad-Dhuha* in the first *rakaat* and *Surah Alam Nashrah* in the second *rakaat*. Thereafter, calculate the numerical value of the lost item and then recite يَامُعِيْدُ the number of times that has been calculated for the lost item together with *Durood Shareef* seven times before and after.

(This compiler adds that Hadhrat Mufti Sahib رحمة الله عليه once prescribed this method for a non-Muslim. He asked him to wash his face and hands before reciting it and to do it in seclusion before sleeping. From this we understand, that the *`amal* can be shown to a non-Muslim as well.)

Protection against snake bites and nightmares

For protection against snakebites and nightmares one should recite the four *quls* (*Surahs Kaafiroon*, *Ikhlaas*, *Falaq* and *Naas*), *Surah Faatihah* and *Aayat-ul-Kursi* thrice after every *Fardh Salaah* and before going to bed. Read *Durood Shareef* thrice before and after as well. Thereafter, blow on your hands and rub them your entire body.

Repelling difficulties

Someone related his difficulties and requested a *ta`weez* for ease and comfort.

Hadhrat replied, “A very effective method is to recite *Surah Faatihah* twenty-one times between the *Sunnahs* of *Fajr* and the *Fardh Salaah*. Recite *Bismillah* each time together with *Durood Shareef* eleven times before and after.”

Protection from ailments

Nabi ﷺ used to place his *mubaarak* (blessed) saliva on sand and mix it. He would then anoint the mixture on the forehead of the sick person while reciting the following *du`aa*:

بِسْمِ اللهِ تُرْبَةُ أَرْضِنَا بِرِيْقَةِ بَعْضِنَا يَشْفِيْ سَقِيْمَنَا بِإِذْنِ رَبِّنَا (In the name of Allah Ta`ala, sand mixed with saliva will cure our sick with the permission of our *Rabb*.)

Success in examinations

A student complained of failing in his examinations.

Hadhrat replied, “Continuously recite: رَبِّ إِنِّيْ مَغْلُوْبٌ فَانْتَصِرْ (Oh my Rabb! I am overpowered. Therefore, assist me.)”

`Amal for pregnancy

If both spouses are healthy, but are unable to bear offspring, the wife should boil three eggs after taking a bath on the day her monthly menses terminates. Thereafter, peel them and write this verse on the first egg: وَ السَّمَآءَ بَنَيْنٰهَا بِاَيْدٍ وَّ اِنَّا لَمُوْسِعُوْنَ *(And We have created the skies and We are All Encompassing)*. The husband should then eat it.

Write on the second egg: وَ الْاَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمٰهِدُوْنَ *(And We have made the earth as a carpet and how well do We lay it out)*. This should be eaten by the wife.

Then write on the third egg: وَ مِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُوْنَ *(And We have created pairs of everything so that you will understand)*. This egg should be eaten by both the husband and wife.

Thereafter, they should share the bed and *Insha-Allah* the wife will bear offspring.

My *ta`weez* does not oppose other *ta`weez*

Someone requested a *ta`weez* for an ailment.
Hadhrat addressed Moulana Ebrahim Sahib, "Give him *ta`weez* number twenty-one."
Thereafter Hadhrat said, "Everything now has numbers; buses, trains, *fatwas*, names and even *ta`weez*." Moulana thereafter handed over the *ta`weez* and asked, "Hadhrat! Does the sick person have to remove the *ta`weez* which he was previously wearing?" Hadhrat replied, "My *ta`weez* does not oppose any other *ta`weez*. He may continue wearing the other *ta`weez* if he wishes."

Safety from being transferred

Q: The government has transferred me to another area where I am undergoing great difficulty. I wish to return to the place where I was originally residing, but the government does not want to accept my request. Could you please prescribe a *ta`weez* for me?
A: I have stopped writing *ta`weez*. However, recite يَا بَاعِثُ twenty-one times daily after *Zuhr Salaah*.

Restlessness of the heart

Q: I am continuously in a state of uneasiness. I do not experience any contentment and ease.
A: Recite *Surah Alam Nashrah* seven times with *Durood Shareef* seven times before and after. Thereafter, blow over your entire body. *Insha-Allah* you will be relieved of this uneasiness.

Dispelling worries

Q: Could you prescribe a *du`aa* to dispel worries?
A: After performing *Esha Salaah*, remain seated facing the *qiblah* in the state of *wudhu* and recite *Durood Shareef* 500 times. *Insha-Allah*, all your worries will be dispelled.

Q: Is the under-mentioned practice for repelling worries authentic? In the first *rakaat* after reciting *Surah Faatihah*, one reads the following one hundred times:

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ ۖ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ۝ فَاسْتَجَبْنَا لَهٗ ۙ وَ نَجَّيْنٰهُ مِنَ الْغَمِّ ؕ وَ كَذٰلِكَ نُـْجِي الْمُؤْمِنِيْنَ

In the second *rakaat*, one recites the following 100 times after *Surah Faatihah*: اَنِّيْ مَسَّنِيَ الضُّرُّ وَ اَنْتَ اَرْحَمُ الرّٰحِمِيْنَ.

In the third *rakaat* after *Surah Faatihah*, one will recite the following 100 times: وَ اُفَوِّضُ اَمْرِيْٓ اِلَى اللّٰهِ ؕ اِنَّ اللّٰهَ بَصِيْرٌۢ بِالْعِبَادِ.

Lastly, in the fourth *rakaat* after *Surah Faatihah*, one will read: حَسْبُنَا اللّٰهُ وَ نِعْمَ الْوَكِيْل نِعْمَ الْمَوْلى وَ نِعْمَ النَّصِيْر.

After completing the *Salaah*, one should go into *sajdah* and read the following 100 times: رَبِّ إِنِّيْ مَغْلُوْبٌ فَانْتَصِر.

A: This does not appear in the Qur'aan or in the *Hadeeth*. However, it is possible that it was the practice of a pious predecessor. Nevertheless, I do not have any knowledge of these types of practices.

Paying off debts

Q: I have many debts to settle. Please make *du`aa* for me.

A: It appears in Sunan-ut-Tirmizi, (vol. 2, p. 196) that Nabi ﷺ has stated: "If a person who is burdened with a debt, equal to the size of a mountain, recites the following *du`aa*, Allah Ta`ala will make it possible for him to settle his debt. The *du`aa* is: اَللّٰهُمَّ اكْفِنِيْ بِحَلاَلِكَ عَنْ حَرَامِكَ وأَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ (O Allah! Suffice me from Your *halaal* treasures against *haraam* and grant me independence through Your grace from everything besides You.)

Giving an offering for certain *ta`weez*

My *ta`weez* do not require any offerings. However, there are certain *ta`weez* which do not have an effect unless one gives an offering. I had once given such a *ta`weez* to someone at home and there was no benefit in it. When they complained to me I said, “You had not given an offering.” They replied, “Where must we get the means to give the offering?”

I answered, “Ask me for it.”

Safety from *jinnaat*

Q: Is there any method of protecting oneself from *jinnaat*?

A: After every *salaah* and before sleeping, recite *Surah Falaq*, *Surah Naas*, *Surah Faatihah* and *Aayat-ul-Kursi* once. Furthermore, read *Durood Shareef* eleven times before and after as well. Thereafter, blow on your entire body. *Insha-Allah*, you will be protected.

Safety from *haraam* income

Q: Could you please prescribe for me a *du`aa*? I am involved in an improper business transaction and my earnings are *haraam*.

A: Recite the following *du`aa* thrice after every *Salaah*:

أَللّٰهُمَّ اكْفِنِيْ بِحَلاَلِكَ عَنْ حَرَامِكَ وأَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ (O Allah! Suffice me from Your *halaal* treasures against *haraam* and grant me independence through Your grace from everything besides You.)

Precondition for a *ta`weez*

Someone had asked me to teach him the art of writing *ta`weez*. After teaching him a few *ta`weez*, he asked, “Are there any conditions for using these *ta`weez*?”

I replied, “There are two conditions. Do not give the *ta`weez* to someone who does not perform *Salaah* and do not charge a fee for the *ta`weez*.” Upon hearing this, another person seated nearby said, “What must he do after studying this art? You have cut off the root of his intention.”

Jinn leaving without a *ta`weez*

A *jinn* had overpowered a woman and it would say, "I am Shah Abdul Quddoos Gangohi and nobody can tell me what to do." When I was informed of this, I sent a message to the *jinn* that I am also from Gangoh and I will hit him so terribly that not even a strand of hair would remain on his head. Why is he pretending to be Shah Abdul Quddoos? When the *jinn* heard this, he immediately left the woman and there was no need for any *ta`weez*.

A *jinn's* effect on a woman

A woman was affected by a *jinn* for twenty-five years. I had sent a *ta`weez* to examine her claim. I suggested that she be asked to make *wudhu* and then place the *ta`weez* in her palms. When she did this the jinn spoke out and said, "I am here for the past twenty-five years and my name is Khatm-ul-Mursaleen. Do not dare tell me anything." I then sent her three other *ta`weez*; one to be tied around her head, the second to be tied around her arm and the third around her neck. The jinn spoke out again and said, "This can never happen. This can never happen. Do not tie the *ta`weez*. I am not going to leave." However, the woman tied the *ta`weez* as prescribed. He began to scream excessively and the woman seemed as if she was on the verge of death. When they told me that she was dying, I said, "She will soon come back to life." I blew on some water, which was then sprinkled over her. She immediately regained consciousness and said, "A very heavy burden was on my shoulders for the past twenty-five years. Today my shoulders have been unburdened."

The *jinn* did not affect her for an entire year. After one year, the *jinn* returned and introduced himself saying that he was the very same *jinn* who had remained with her for twenty-five years. Her husband replied, "I am going to inform Hadhrat Mufti Sahib." On hearing this, the *jinn* fled and never returned.

Light-hearted discussions

Huzoor-e-Qiblah **(Sir)! Could I please borrow your water jug?**

An old bearded man was once travelling by train when a few youngsters, who were going to enrol themselves in Aligarh University, accompanied him. To pass their time, they decided to make a mockery of him.

The first youngster approached him and said, "*Huzoor-e-Qiblah*! Could you please lend me your *aaftabah* (water jug)?" The old man lent him his water jug and after relieving himself, the youngster returned it thanking him.

The second youngster stood up and made the same request. After relieving himself, he also returned the water jug. The third youngster did the same and thereafter returned the jug.

They then spoke amongst themselves and decided that they should introduce themselves to the old man since they were already a bit familiar with him.

The first youngster spoke and said, "My name is Ahmad Mukhtaar."
The second youngster said, "My name is Sayyid Abraar."
The third youngster said, "And my name's Haidar Karraar."
They then asked the old man, "And what is your name?"
He replied, "My name is *parwardigaar* (lord)."
This discussion had taken place on the train.

After reaching the university and going through the different stages of admission, they came across the very same old man who turned out to be the rector of the university. They realised that in reality he was the lord and they felt ashamed over their actions.

A thief's son and his anecdote

A thief had died leaving behind his wife and young children. Since their source of income had ceased, the son asked the mother, "What was our father's occupation through which he saw to the needs of the home?" She replied, "He was a thief." The son said, "Very Well! As I am the son of a thief, I will also go out and rob the people."

His mother cautioned him and warned him that he was still too young and he needed to grow a bit older and wiser before taking up such a profession. However, he insisted on going out into the open and asked his mother to prepare a pot of food for him. She prepared the food and he took it along with him.

Whilst travelling, he came across a village where he found four women drawing water from a well on the outskirts of the village. When he asked them the name of the village, they replied that it was the village of con artists. Upon hearing this, he became extremely delighted since he was the son of a thief. He then asked them their names and the names of their fathers, which he subsequently memorised. They continued speaking amongst themselves until they finished filling their buckets. As they began walking away, he called out to them, "Why are you leaving me here alone?" Hence, they took him along, left him at the resting area of the village, and then went home.

As night approached, the husbands of these four women returned from the forests. On their way back, they passed by the resting place and noticed a stranger seated there. After taking meals, the men gathered at the resting place to smoke their pipes and talk amongst themselves. As they began speaking the youngster said, "Don't discuss uninteresting topics. Speak about something that is exciting and thrilling."

One of them then said, “Yes, we can speak on something exciting provided that each person will have a chance to speak and the one who rejects what the other claims, will be charged 500 rupees as a penalty.” The youngster accepted these conditions with a lot of vigour and each person then began to speak.

The first person said, “My grandfather owned a cow which used to produce so much of milk that the entire village would make *keer* (sweet dish made from milk and rice) with it.” The youngster remarked, “This definitely happened, for the previous eras had plenty of *barkat* (blessings).”

The second person said, “My grandfather owned an ox which used to urinate so much that a ship was able to set sail in it.” The youngster commented, “This definitely took place as well. When a cow was able to produce so much of milk, it is also possible that an ox could have urinated as much. What is the difficulty in understanding this?”

The third person said, “My grandfather had such a large grain of rice that when he broke it into pieces and gave it to the people of the village, they made *keer* with it.” The youngster accepted this claim as well.

The fourth person then said; “My grandfather had such a large cane that he would hit the clouds with it and cause the rain to fall.” The boy replied, “All these events were a result of the cane.”

When all four had finished, they asked the youngster to tell them a story. He said, “When I was still a young child, my father had got me married. Unfortunately, my wife was quite elderly and was unable to stay with me. Thus, she left our home. I was married for a second time and coincidentally she was elderly as well. Eventually, she also left me, as she was unable to stay with me. My third wife was also elderly and left my home after becoming frustrated with me. I was then married for the fourth time and my wife turned out to be elderly once again! Hence, she followed the first three and left me as well. Since then, I have not remarried, as Islam does not permit a man to

marry when he already has four wives in his marriage. (Hidaayah, vol. 2, p. 291) Moreover, due to me being *na-baaligh* (immature), my *talaaq* (divorce) does not take effect. (Hidaayah, vol. 2, p. 338) However, today whilst travelling, I passed a well where I saw four women drawing water from it. When I carefully looked at them, I realised that they were my wives. This is my first wife's name, this is her father's name and she lives in this particular house." Then pointing to another house he said, "This is my second wife's house and this is her name and her father's name." In this way, he pointed to the third and fourth houses taking the names of the women and their fathers.

He then said, "If you all believe what I said, then hand these women over to me, but if you deny my claim, then each one of you will have to give me five hundred rupees."

The four were helpless and each one of them had to pay him five hundred rupees. They then expelled him reprimanding him saying, "Get out of our village. Whoever enters this village should watch his steps." He calmly replied, "Listen. There is no need to become angry. Whatever I did was according to the rules stipulated by you'll."

Thereafter, he returned home with the rupees and asked his mother, "Am I not the son of a thief?"

I am murmuring in my sleep

Moulana Habeeb-ur-Rahman, the son of Moulana Ahmad Ali Sahib Muhaddith Saharanpuri, happened to spend a night at an inn. Coincidentally, a prostitute and her accomplice were residing in the same inn (and sharing the same quarter). Moulana was lying down when the two of them began speaking amongst themselves.

She told her partner, “Wait a moment. This traveller (Moulana) is awake.” Her partner said, “No. He is asleep.” She objected to this and they decided to test Moulana.
Her partner shouted out to Moulana, “O traveller!”
Moulana replied, “Yes.”
“Are you sleeping or are you awake?” asked her partner.
“I am sleeping,” replied Moulana.
So he asked, “Then how are you speaking?”
Moulana replied, “I am just murmuring in my sleep.”

Oh, could someone give me a water jug for *wudhu*

Moulana Habeeb-ur-Rahman was extremely witty and intelligent. Someone once invited him for meals. At the appointed time, the host came to receive Moulana. They both walked together until they came to a house. He asked Moulana to remain outside whilst he would inform the house folk of Moulana’s arrival.
A screen was draped over the entrance and he called Moulana from behind the screen whilst he hid behind the door. When Moulana entered, he quietly sneaked out and ran off. After entering the house, Moulana to his utter amazement found a man and his wife busy having meals. On seeing Moulana, they shouted at him for entering their home.
Moulana immediately pretended to be blind and began running his hand over the door. He then said, “Could someone give me a water jug for *wudhu*?”

The owner of the house thought that Moulana was blind and that he had mistakenly entered his house instead of going to the *Musjid*. Hence, he caught hold of Moulana’s hand, led him out of the house and directed him to the *Musjid*. After reaching the *Musjid*, Moulana returned home.

Milk for milk and water for water

A milkman used to dilute the milk with an equal amount of water. Once, whilst on his way home after selling the milk, he had the urge to relieve himself. He placed his moneybag beneath a tree before relieving himself. A monkey that was seated on the tree climbed down and snatched the bag. After returning, he realised what had transpired but despite all his efforts to retrieve the moneybag, the monkey refused to part with it.

Alongside the tree was a well. The monkey now tore open the bag with its teeth and began throwing one coin into the well and one coin to him. Eventually, half the coins fell in the well and half fell towards him. Seeing this he exclaimed, "Milk for milk and water for water."

What he meant was that he had retrieved the money for the milk and the money for the water was thrown into the well.

NOTE: It is a deception to sell milk mixed with water whilst giving the buyer the impression that it is pure milk. This is prohibited. However, if the seller informs the buyer, it will be permissible.

Leave my hand and take the oxen

Someone once commented, "Hadhrat! Peoples' memories are not as strong as they were in the past." Hadhrat replied, "Not only have peoples' memories become weaker, but there are many other aspects that are not as they were in the past. People do not possess the same strength as of those in the past."

Once in Gangoh, two thieves opened a cattle pen and began to drive away the cattle. The owner who was awake waited for them to walk some distance and he then shouted out, "Wait. I am coming." Thinking to themselves that the owner was old and that he will not be able to do anything to them, they waited for him.

When he came up to them, he caught hold of their hands and did not let go. They struggled the entire night to free themselves, but were

unable to loosen his grip. They asked him to take back his cattle and set them free but he refused.
The next morning he handed them over to the police who subsequently lashed them. On being released, they approached the old man, repented at his hands for their wrongdoing, and promised never to commit this sin again.

Where can this ever be eaten now?

People cannot consume the type of food eaten in the past. It was a custom in the past to feed *dhobri* at a wedding, which was prepared in an earthen pot. A small amount of rice was placed at the bottom covered by a large heap of coarse sugar and thereafter heaped up with a mound of ghee.

There lived in Gangoh a man who relished the dish and could eat it in abundance. In his old age, he was once invited to a wedding function where this particular dish was served. After the meals were over, my uncle asked him, “How much did you eat?” He replied, “Where do I have the strength to eat this now? I only took thirty six servings.”

The monkey has fallen down

Likewise, the accuracy that the people of the past had in marksmanship is also non-existent. Hadhrat Gangohi’s رحمة الله عليه grandfather was an expert marksman. He always carried his gun on him even after he lost his sight in his old age.
Once, a few youngsters informed him that there was a monkey on the tree. He instructed them to chase it by throwing stones at it. When he heard the rustling in the trees, he drew out his gun and fired in that direction. The monkey immediately dropped to the ground.

Lift me onto the roof

There lived in Gangoh a man who always kept a pack of marbles on him. He would frequently sit down and play with them. He would

throw one marble into the air, which he would then strike with another marble before it fell onto the ground.
Once, while attending a wedding, there was a burglary. He asked the house folks to lift him onto the roof and he began to shoot his marbles at the thieves in quick succession until they all fled.
When the police officers came the next morning for an investigation, he told them, “Your job is to catch the culprits and I will identify them. Each one of them has a damaged eye.” He had thrown the marbles in such a manner that he managed to burst the eye of each thief.

It hit him as well but it was rejected

In 1857, the residents of a town near Gangoh called Lakhnoti rebelled against the government. In this town, lived a *Hafiz Sahib* who had very close ties with the mayor. Once, the mayor approached him and said, “You have granted safety to the rebels whereas you have such close ties with us. Hand them over to me.”
He replied, “How can I do such a thing when they are part of my flesh? One is my son; the other is my grandson, etc.” All of them were renowned marksmen. The mayor told him, “We wish to witness their marksmanship. Could you arrange a time and venue for us?”

Hafiz Sahib replied, “At night instruct someone to throw a bamboo towards this tree and everybody should remain silent.” At night, the collector instructed a police officer to throw a stick towards that tree whilst he stood at a distance watching the scene. As soon as the police officer threw the bamboo, an arrow whizzed pass and struck it. On seeing this, the police officer exclaimed, “The arrow did not hit the bamboo.” Immediately, another arrow was shot and struck the police officer in his throat. When the arrow struck him a voice asked, “This has struck its target as well. Do you deny it?”
Seeing this, the collector told his group, “Move away quietly, otherwise none of us will remain alive. These people shoot with deadly accuracy whenever they hear a noise.”

Gaining information without the assistance of any equipment

There was no equipment in the past that could have stored or gathered information in a manner that is done presently. Yet, we find that information was still collated and disseminated. Hence, we find that it was a particular *Sahaabi's* duty to calculate the number of soldiers in the enemy's rank, how far away they were etc. This was done by listening to the footsteps of the enemy.

The reflection of a criminal in a mirror

A *khaleefah* once owned a mirror, which was the same height as a human. It would only reflect the image of a criminal.

Lifespan of Nooh عليه السلام, tolerance of Ayyoob عليه السلام and treasure of Qaroon

Moulana Naseeruddeen Sahib (previous manager of Yahyawi Bookstore) used to say, "One requires the lifespan of Nooh عليه السلام, the tolerance of Ayyoob عليه السلام and the wealth of Qaroon to publish *kitaabs*."

Identifying a thief through his fingerprints

In Punjab, the detectives are called *khojee*. Someone's ox was stolen. The thief erased his footprints, but mistakenly left behind his fingerprints, as he was supporting himself against the wall. The next morning, the owner called the detectives and showed them the fingerprints.

They studied the fingerprints and left. Six months later, the detective saw someone at a shop kneading dough and he took notice of his fingerprints each time he kneaded the dough.

On seeing the prints carefully, the detective caught hold of his hand and said, "You stole an ox from a certain place." This person denied it. He then told him, "Your footprints were erased, but your fingerprints were left behind and both of them seem alike. Therefore, you are the thief. I will inform the police immediately."

Upon hearing this, he confessed to his crime and said, “I am the thief and I will return the ox.”

Oh, the leader is here

A *nawab sahib* (wealthy person) from Tonk was inclined towards *Tasawwuf*. He began to make *muraaqabah* (deep meditation) at home with his neck lowered. His courtiers started imitating him and feigned as if they are also in deep meditation.

One day the doorkeeper came in and found the *nawab sahib* with his head lowered and eyes closed. He told someone seated nearby, “Oh, our leader is seated here. I was out on an inspection and wherever I went I saw him walking ahead of me.”

The *nawab sahib* opened his eyes, raised his head, and asked the doorkeeper, “What is the condition in the town?” He replied, “What is there to be concealed from our leader’s illuminated bosom? Wherever I go I find you before me.”

The *nawab sahib* and his mother

A *nawab sahib* was very obedient to his mother. Whenever he issued a decision for punishing a criminal, the criminal would approach his mother to intercede on his behalf. Due to his mother’s intercession, the *nawab* would waive off the punishment.

After some time, the public became frustrated and devised a plan to put an end to this. Once, whilst the *nawab* was out on a journey, some people extended an invitation to his mother, which she accepted. They fetched her at the appointed time and took her to a vacant house. They then locked her in the house and served her with food only twice a day. In the interim, they erected a grave and placed a bouquet of flowers over it. They then spread the news in the town regarding the demise of the *nawab’s* mother. When the *nawab* returned, they informed him of his mother’s demise. He paid his respects to her at her grave by reading *Faatihah* and sending *esaal-e-thawaab* to her.

One day the *nawab* happened to pass by the house wherein his mother was kept captive. His mother climbed onto the wall and on seeing him, shouted out for him. The *nawab* recognised her voice and said, "That is my mother's voice."

His companions told him, "Sir! This house has been vacant for a long time and the *jinns* have taken control over it. They are always imitating the voices of others." The *nawab* believed them and thus continued on his journey.

Refraining from *Israaf* (wastage) by indulging in *Israaf*

A *nawab sahib* travelled to *Kohe Mansoor*. After reaching there, he realised that he needed a matchbox. Thus, he sent a car to get a matchbox from a place situated thirteen miles away. A thought then crossed his mind that the driver should not bring a dozen matchboxes, as this will result in *Israaf*. Hence, he sent another car to inform the first driver not to bring a dozen matchboxes, but a small box since he had a large carton of matchboxes at home.

Concealing through the medium of announcement

A *nawab sahib's* daughter reached marriageable age, but could not get married, as a suitable partner could not be found (as is the case in wealthy families). This caused a row in the family.

An announcement was then made declaring, "Nobody should relate the incident which occurred at the *nawab's* house. Whoever does so shall be deserving of punishment."

Those who heard the message asked each other, by gesturing, as to what had transpired. In reply, each one of them placed their fingers on their lips and indicated that they should remain silent and not ask any questions. We should cry over our weak intellect and reasoning!

Cushions, blankets and flowerpots in the toilet

The *nawab sahib* of Sambhal had cushions, blankets, and flowerpots in his toilet. The attendant used to fill his pipe and he would then spend several hours relieving himself.

A specific day was fixed for this ‘event.’ Once, a political leader attended a conference in his town. The *nawab sahib* requested the organiser to allow him to host the leader for a meal.
The organiser accepted and sent the *nawab* a message stating that the leader will be coming over for meals the next morning. When the *nawab* was informed of the decision, he remarked, “Tomorrow is my toilet day. How can I host the leader?”

On another occasion, the *nawab* attended a wedding function that took place over a few days. It so happened that his ‘toilet day’ fell amongst those days and his hosts could not make the necessary arrangements for him. Thus, he travelled back home on a palanquin, which was forty miles away just to relieve himself.

Using the bounties of Allah Ta`ala incorrectly

A *nawab sahib* visited a *hakeem* for a medical problem (he was unable to pass wind). Coincidentally, the *nawab* broke wind in the presence of the *hakeem*. On witnessing this, the *hakeem* told him, “You are still able to break wind.” The *nawab sahib* replied, “O *Hakeem sahib*! What has happened? This wind is only from the surface. It is not from the interior.” He had also complained of finding difficulty in passing stool. He was only able to pass stool if he applied ghee to his posterior.

NOTE: The above incidents apparently seem futile, but in them lies a great lessons to be learnt. These were the reasons for the decline of the *nawabs*. When they became unmindful, absorbed in the luxuries and comforts, showed disregard to their religious duties, utilised the bounties of Allah Ta`ala incorrectly, displayed ingratitude to the favours of Allah Ta`ala, and indulged in waste and extravagance, Allah Ta`ala snatched away His bounties from them, resulting in a demise to the chain of *nawabs*. Allah Ta`ala states in the Qur’aan Shareef:

لَئِنْ شَكَرْتُمْ لَأَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِيْ لَشَدِيْدٌ

By being grateful for the bounties of Allah Ta`ala, the bounties will increase and by showing ingratitude, these bounties will be snatched away after which a severe punishment will follow.

The need for intelligence with the zeal of obedience

The attendants of Hadhrat Moulana Abraar-ul-Haq Sahib (رحمة الله عليه) have the zeal of obedience. Whilst I was residing in Kanpur, Moulana intended posting a letter to me. He asked his *khaadim* (attendant) to post the letter via the railway post. (In this way, the post is delivered quicker).

However, the letter reached me in Kanpur a week later. The cause for the delay was that the *khaadim* sent the letter on the train that was bound for Amritsar instead of the Kanpur bound train. Hence, it only reached me after first passing through Amritsar!

(Thus, we understand that it is necessary that coupled with the zeal and enthusiasm of obedience one needs to employ some intelligence. Otherwise, there is the possibility of landing oneself into great danger through negligence.)

The letter that returned after eighteen years

Someone once informed Hadhrat Mufti Sahib رحمة الله عليه that an article appeared in the newspaper wherein a letter was returned to its sender after eighteen years because the addressee could not be located. On hearing this, Hadhrat remarked, “It is also the *kamaal* (accomplishment) of the post office employees that they could safely keep a letter for eighteen years.”

The consequence of an evil plan affecting the conspirator

A youngster once approached a stationmaster and requested him to provide him a room for the night since he had a large sum of money on him and he wished to keep it safe.

The stationmaster took him to his room and showed him a bed where he could sleep. A little while later, a sinister plot crept into his mind and he thought of a plan whereby he would steal the money. He approached the toilet cleaner and said, “Someone with a large sum of money is sleeping on my bed. If you kill him we will split the money between ourselves.”

The toilet cleaner went into the room and executed the plan. After slaying the youngster, he returned to the stationmaster to inform him of what he had done. The room was then locked so that the body could be disposed off at a suitable time. It was not very long thereafter that this youngster’s train was about to depart. Suddenly the youngster came up to the stationmaster and thanked him saying, “As soon as I lay down on your bed an eerie feeling ran through my body. Thus, I left the room and slept elsewhere.”

The stationmaster was confused as to how the youngster regained life after being killed. When he went to inspect his room, he found that the murdered person lying on his bed was his very own son. He had come to sleep on his father’s bed after the youngster had left, as a son will normally sleep on his father’s bed.

How true is the word of Allah Ta`ala:

وَلَا يَحِيْقُ الْمَكْرُ السَّيِّئُ اِلَّا بِاَهْلِهٖ *(The consequence of evil plans impact on their conspirers.)*

The troublesome tooth has remained

Once, Hafiz Muhammad Ya`qoob Sahib, the grandson of Hadhrat Gangohi رحمة الله عليه came to Saharanpur. At that time, Haji Maqbool Ahmad Sahib (the father-in-law of Hadhrat Saharanpuri) was suffering from a severe toothache. He asked Hafiz Ya`qoob Sahib to extract his tooth and he gave him strict instructions that he should not pay any attention to his screaming and wailing.

Hafiz Sahib began to extract the tooth and Haji Sahib began to cry out and scream. He pleaded to him, “It is not this tooth, it is another,” but Hafiz Sahib did not pay any heed to his wailing and screaming as was agreed upon. Hafiz Sahib proceeded and extracted the healthy

tooth leaving behind the aching tooth. Consequently, the pain did not subside at all. On the second attempt, Hafiz Sahib extracted the aching tooth.

Delhi is accustomed to being ravaged and destroyed - an interesting incident

Someone made mention of the arson committed to the shops owned by the Sikhs in Delhi. Hadhrat commented, "Delhi is accustomed to being ravaged and destroyed. How many times has it not been ruined? My *ustaaz*, Hafiz Kareem Bakhsh Sahib had related to us an incident of a person living in Delhi. After the death of his father, he went to the room wherein his father used to keep his valuables and money.

As he opened the lock, a voice from within the room spoke out and said, "Who is there?" Filled with fear and awe, he opened the chain on the door. The voice spoke out again, "Who is there?" Plucking up more courage, he opened the door. The voice warned him, "Stay outside. If you dare enter the room you will be in danger." This person spoke and said, "I am the owner of the house. I have come to fetch my money."

The voice replied, "The wealth does not belong to you."

The man said, "I am the owner of the wealth. I received it as part of the inheritance from my father's estate." The voice answered and said, "There is no doubt that you have received the wealth as inheritance, but it does not belong to you. It belongs to these particular two people. Ask them for a written consent and then only will you receive the amount stipulated for them."

This person asked for their addresses and the voice replied, "They are in the army which is stationed at this area." He travelled to the said area and enquired from the residents the whereabouts of these two men. When he met them and related the entire incident, they were most surprised at it. They said, "We do not own any wealth nor do we have any knowledge regarding this affair."

He asked them to grant him a written consent to take the wealth.

They replied, “When we do not own this money how can we grant you consent to take it.” They finally granted him a written consent after he pleaded with them. He returned home with the note and went into the room. The voice again asked the same question.
He replied, “I have brought the written consent of those two people.” The voice then told him, “Take according to the amount that they have stipulated in the note and leave the note behind.” Hence, he took the recorded amount and left the note behind in the room. When the war broke out, these two officers seized the house and when they entered this very room, to their utter amazement, they found that very same note.

Our hearts have turned black out of the grief of Hadhrat Husain رضي الله عنه

In the month of Muharram, the Shias don themselves in black garb expressing their grief and anguish over the martyrdom of Hadhrat Husain رضي الله عنه. Once, a Shia did not wear the traditional black clothing. When asked the reason for doing so, he answered, “Our hearts have now turned black out of the grief for Hadhrat Husain رضي الله عنه and this is sufficient for me. What is the need to wear black clothing now?”

Allah Ta`ala has granted this

Many Pathans from Kabul live in London. One such Pathan was informed that his wife, back home, gave birth to a baby boy. There was no limit to his happiness and joy and he invited all his friends over for meals. When they arrived, they asked him, “What is the occasion for this sudden invitation?”
He answered, “My wife has given birth to a boy.”
On hearing this they said, “It has been four years since you have last seen your wife. How could she have given birth?”
He replied, “Allah Ta`ala has granted the child.”

Where can they go? They will come back

Sayyid Poorah is a town near Gangoh and its residents are notorious for stealing livestock. Hakeem Sa`eed Ahmad's cattle were stolen on one occasion. He was the grandfather of Hakeem Mahmood Sahib (Hadhrat Mufti Sahib's doctor). When the cattle were brought to Sayyid Poorah, one of the elders asked the thieves whether they belonged to Hakeem Sa`eed Sahib.

They replied that they did not know to whom it belonged. The next morning the old man visited Hakeem Sahib on the pretext of a check up. Hakeem Sahib reported to him the case of his missing cattle.

The old man replied, "Where can they go to? They will return."

After two days, he found that his cattle were back in the pen.

Number 24

Hadhrat asked a student where he resided to which he replied, "In district 24." Hadhrat then asked, "Do you know what the reality of the number 24 is?" He replied in the negative.

Hadhrat said, "The numerical value of the word وهابي – *wahhaabi* is 24. (واو – *waw* is equivalent to 6, ه – *ha* is equal to 5, ا – *alif* is equal to 1, ب – *baa* is equal to 2 and ي – *yaa* is equal to 10.)

The Barelwis in Kanpur refer to the Deobandis as number 24. The reason for this was that a Barelwi had once called a Deobandi a *wahhaabi*. Resultantly, the Deobandi filed a case against the Barelwi for defamation of character. The Barelwi was thus charged a fine of ten rupees. Since then, whenever they see a Deobandi they refer to him as number 24 instead of using the word *wahhaabi*."

Haraam has been destined for our lot

This is the state of theft and larceny. I once met a farmer who told me, "This is my *chana* (chickpea) farm and the plot adjacent to this belongs to another farmer. Whenever I need *chana* for *holi* (where unripe *chanas* are roasted), I take them from his farm and when he needs *chana* he takes it from my farm. Both of us are aware of this

state of affairs. He and I both eat *haraam*. *Haraam* has been destined in our lot."

Place the soda water in the earthen jar

Hadhrat Thanwi رحمة الله عليه was very strict and particular as far as *khidmat* (serving) was concerned, because some people are unacquainted with the correct method of *khidmat* and instead of bringing comfort, they become a source of discomfort and pain. Once, Hadhrat had given someone a bottle of soda water and asked him to place it in an earthen jar so that it may remain cool. After some time, Hadhrat asked him to fetch the soda water. He replied, "How am I supposed to bring the water? I opened the bottle and poured its contents into the jar."

Listen, hold the stomach and bring it

Once, Hadhrat Thanwi رحمة الله عليه asked someone to fetch a long necked bottle. He instructed him as follows: پیٹ پکڑ کر لانا (Hold it by the stomach and bring it). When this person returned he was holding the bottle in one hand and his stomach with the other, instead of the stomach of the bottle.

A child slapping Hadhrat Thanwi رحمة الله عليه

Once, Hadhrat Thanwi رحمة الله عليه told a child: کان پکڑ کر منہ پر ایک چپٹ مارو (Hold the ears and slap the face.) The child caught hold of Hadhrat's ears and slapped him on his face. Hadhrat then said, "It was my mistake for not telling the child whose ears should be held and whose face should be slapped!"

Hadhrat Shaikh-ul-Hind رحمة الله عليه joking with Moulana Yahya Sahib رحمة الله عليه

Once, in the presence of Hadhrat Shaikh-ul-Hind, Moulana Yahya Sahib reprimanded his younger brother Moulana Ilyaas Sahib, saying, "Mia Ilyaas! You are a big fat donkey."

Hadhrat Shaikh-ul-Hind remarked, "There is consensus in him being fat, but there is a difference of opinion as far as being big is concerned." Saying this, Hadhrat Shaikh-ul-Hind and those around him, burst out in laughter whilst Moulana Yahya Sahib remained silent. Those present told Moulana Yahya Sahib, "Hadhrat! What is he (Shaikh-ul-Hind) saying?"

Moulana Yahya Sahib replied, "Remain silent. Silence is the only answer to the ignorant." Upon hearing this, Hadhrat Shaikh-ul-Hind said, "What other answer does the poor ignorant one have besides silence?"

الخزانة لا تفتح و الزجاجة لا تكسر

The following statement in Arabic is quite famous:

الخزانة لا تفتح و الزجاجة لا تكسر (The treasure cannot be opened and the glass cannot be broken.)

However, in this context, the statement means that the letter خ – *khaa* in the word الخزانة gets a *kasrah* instead of a *fathah*, and the letter ز – *zaa* in the word الزجاجة gets a *dhammah* instead of a *kasrah*.

The decision of the arbitrary committee

In Mewat, a man pushed a pregnant woman into a well causing her to abort her child. The case was presented before a tribunal. After much deliberation, the tribunal ruled that the man was guilty of oppression and his punishment would be to take the woman to his home and return her to her previous condition and state. This is the height of ignorance!

The ignorance of a villager

A villager was partaking of *sehri* whilst the *Fajr azaan* was being called out. People told him, "The time for *sehri* has terminated five minutes ago." He replied, "Don't worry. I will break my fast five minutes later and in this way my fast will be complete." This was due to his ignorance, since eating after *subh saadiq* invalidates the fast.

He understood اوہوں – *oho* to be ہوں ہوں – *hoo-hoo*

A father had his daughter married in Pakistan. When it was time for her to depart, she said, "I did not grant consent for the marriage." The father argued that she had indeed granted her consent. The matter was thus taken to court. When the father was asked regarding the question posed to his daughter, he said, "I asked, 'O my daughter! Can I marry you to this particular boy?' She replied, '*ho-ho*,' which meant yes, yes."

When the girl was asked as to what she said, she replied, "I said, '*oho*!' which meant Oh no!"

I have a concession

Hadhrat Qari Tayyib Sahib رحمة الله عليه was about to set out on a journey when the time for *Zuhr Salaah* had entered. Hence, he asked those present, to perform *Zuhr Salaah* in *jamaat* before departing. Amongst them was a *hakeem* (physician) who was a *musaafir* (traveller). When he was asked to join the *jamaat Salaah* he said, "I will not join the *jamaat*. I have a concession (*Qasr Salaah*). Why should I let it go to waste?"

After the others insisted on him to join the *jamaat*, he eventually joined the *jamaat*. When Qari Sahib completed the *Salaah* he announced, "I think that I forgot to make *masah* on my *mozah* (leather socks)." Thus, the *jamaat Salaah* was repeated.

The *Hakeem Sahib* then said, "Four was read in place of two and eight was now read in place of four. Who will you now get to read the *Sunnahs*?"

Have they only received the news of Hadhrat Husain's ﷺ martyrdom now?

I once received some Arab guests on the 10th of Muharram and the Shias were conducting their *maatam* (ritual of mourning the death of Hadhrat Husain ﷺ). Seeing this, they asked, "What is all this?"
When they were informed that the Shias are expressing their grief over Hadhrat Husain ﷺ, they remarked, "Have they received the news of Hadhrat Husain's martyrdom only now?"

Different categories of invitations

The Arabs have three types of invitations:
(1) *da`wat-e-arab*– Arabian invitation
(2) *da`wat-e-ashraaf* – invitation of the nobles
(3) *da`wat-e-kilaab* – invitation of dogs

<u>*Da`wat-e-arab:*</u> The host joins the guest for meals.
<u>*Da`wat-e-ashraaf:*</u> The host serves the meal to the guest and takes leave of the guest allowing the guest to eat comfortably.
<u>*Da`wat-e-kilaab:*</u> The host places the food before the guest and remains seated in front of him without joining him in the meal. Instead, he sits in anticipation of the leftover food if there is any like a dog.

Write whilst humming

Faizi wrote his *tafseer* (in Arabic), Sawaati`-ul-Ilhaam without using a letter that has a *nuqtah* (dot). His brother Abul Fadhl wrote the introduction. Once, while writing the introduction, Urfi the famous poet entered and asked, "What are you reflecting over?"
He replied, "I am writing the introduction of Sawaati`-ul-Ilhaam and I wish to write it without any letters having dots as my brother had

done. However, my father's name has to be written and his name is Mubaarak Ali, which has the letter *baa* that has a dot. Therefore, I am contemplating on how to achieve this." Urfi replied, "Write Mumaarak Ali making a humming sound."

Haalan Haajat Maakiya Neest (There is no need for fowls presently)

Faizi's father fell ill and his health deteriorated. At that time, Urfi, the poet visited him. Thinking to himself that he will not recognise him, he (Urfi) asked, "*maakiyaa neem* (Do you know us?)."

Mubaarak Ali answered: "مرغ روح از جسم عنصری ارادۂ پرواز می دارد حالا حاجت ماکیاں نیست (The soul of this fowl is intending to fly from its earthly body. Hence, there is no need for fowls presently)." In the Persian language, *maakiyaa* means fowl. Hence, Urfi's question in Persian will translate as, "We are fowls." Thus, based on this meaning, Mubaarak Ali replied saying that there was no need for fowls presently.

The leaves of a tamarind tree are green

Someone had the zeal of learning the art of poetry. He appointed a poet as his teacher and strove to learn this art. However, he could not perfect poetry. A poetry concert was organised and he was chosen to present a poem. After a lot of pondering and thinking, he eventually composed one line, which was: املی کے پتے سبز سبز – *Imlee ke patte sabbaz sabbaz* (the leaves of the tamarind tree are green), but he was unable to compose the second line.

He approached his teacher and said, "I have composed one line: املی کے پتے سبز سبز, which has the measure of *takraar* (repetition). Could you please compose the next line?" The teacher added: ابجد حطی ہوز ہوز – *abjad hutti hawwaz hawwaz* and said, "There are two measures here. One is *takraar* (repetition) and the other is *taqdeem ta'kheer* (advancing and delaying), because *hawwaz* is supposed to be brought before *hutti*."

All types of people enter this *mihraab*

The numerical value of the construction date of Jami`ah Arabiyyah Hathora's *musjid*, when added together, works out to سبحن ربي العظيم i.e. 1384. Someone then asked, "Hadhrat! Can you calculate the numerical value of the date of our *musjid?*"

Hadhrat replied, "An immoral and unchaste woman by the name of Mattu built a *musjid*. She asked a poet to calculate the date of the *musjid*, but he refused. When she insisted, he said:

زکسب خاص متو ساخت مسجد کہ محرابش دخول خاص وعام است

قلم برداشتم چوں بہر تاریخ ندا آئی کہ ایں بیت الحرام است

Mattu used special money to build a Musjid in whose mihraab all and sundry have entered.
When I raised my pen to write its date a voice called out: "This is Bait-ul-Haraam."

I do not fear Allah

A Pathan and a *Shaikh* were having a conversation. The *Shaikh* said, "There are no more saints among the Pathans." The Pathan then asked, "Then who was Moosa Khan and Isa Khan?" The *Shaikh* replied, "They were *nabis* and no *nabis* came from the Pathans."

The Pathan said, "See! There is a Pathan saint who lives on a particular mountain. Let us go and meet him." Thus, both of them set out to meet him. On reaching there, they found a saint and he indeed turned out to be Pathan. They met him and spoke to him for some time. As they were leaving, the *Shaikh* asked, "Hadhrat! How do you manage to stay far away from any civilization; all alone in the wilderness?"

The saint replied, "My *Imaan* is at stake in the town as there are too many attractions of the *dunya* over there. Here, I do not have any link with the worldly life." The *Shaikh* then asked, "Lions and other dangerous creatures roam freely over here. Aren't you afraid of them?" He replied, "Why should I be afraid of the lions etc. when I

am not even afraid of Allah?" On hearing this, the *Shaikh* told the Pathan, "Look at the pious amongst the Pathans. They do not even fear Allah!"

I have 98 rings by me

Two men were once walking on the seashore when suddenly they noticed a huge black pillar emerging from the sea. On seeing it, both of them scurried to a nearby tree and climbed to the top. The pillar gradually began to take the form of a human and came towards the shore. It had a large box in its hand, which it opened upon reaching the shore.

A beautiful girl came out of the box and this person placed his head on her thigh. It was as if he was safeguarding her in this manner. The girl gestured to both men to come to her, but they refused. She threatened to wake the person up from his sleep if they did not come. Out of fear, both the men climbed down the tree and approached the girl.

She raised his head off her thigh and placed it on the ground. She then bade the men to commit adultery with her. When they were over, she asked both of them for a token as a form of remembrance. They gave her their rings. She told them, "I had 98 rings and now I have 100. I committed adultery with that many men previously. I am a princess. This jinn has taken control over me and does not allow me to meet my relatives. He locks me in this box and keeps me at the bottom of the ocean. At times, he brings me out onto dry land for a short period and this is how he protects me."

We understand the corruption and mischievousness of the *jinnaat* from this incident. Therefore, we should adopt methods prescribed in the *Ahaadeeth* to protect ourselves from the harmful effects of jinn.

We also understand the evil and corrupt temperament of women. That is why the Qur'aan states: اِنَّ كَيۡدَكُنَّ عَظِيۡمٌ *(Verily, their evil plots are great.)* Therefore, women have to be protected to a greater extent and we also need to be cautious of their plots and plans.

A four and half year old child is a *Muhaddith* and *Faqeeh*

During the era of Khaleefah Haroon Ar-Rasheed, there lived a four and half year old child who could recite the entire Qur'aan in the seven different *qiraat* (modes of recitation), narrate *Ahaadeeth* with their chain of narrators and possessed a deep understanding of *Fiqh*. The child did not have any features of a normal child with the exception of him crying and asking for food when he was hungry.

It is through the power of Allah Ta`ala that a Pathan was born in the house of a *julaaha* (cotton weaver)

In Saharanpur, a bookbinder belonging to a family of *julaaha* (cotton weavers – considered to be of low caste) claimed to be a Pathan. He would boastfully say, "It is through the power of Allah Ta`ala that a Pathan was born in the house of a weaver."

He would tell his mother, "Why didn't you take me to Lucknow at the time of my birth so that I would gain a fine temperament like the people of Lucknow?" He was punctual in his *Salaah*. Once, he performed *Salaah* next to me whilst his trouser was below his ankles. I asked him to raise his trouser so that his ankles may be exposed, as it was *makrooh* (reprehensible) to leave the trouser in that manner. He replied, "What is *Jalaalain* (a book on *tafseer* compiled by two *Mufassireen*)? It is only the opinion of two men. What is *Hidaayah* (a classical book on the subject of *Fiqh*, compiled by a great *Aalim*.)? It is only the opinion of one man." Saying this, he began his *Salaah* with his trouser below his ankle.

Note: It is a major sin for one to wear his trouser or any garment below his ankles with pride. A severe warning has been sounded against it in the *Hadeeth*. If it is worn below the ankles without pride then too will it be *makrooh* as this is a sign of pride. (*Gunaah be Lazzat*, p. 33 with reference to Aalamgeeri)

How much of poison have you brought?

Someone asked a *Haji*, "How much did your trip cost you?" He replied, "The entire trip required a small amount which was approximately 700 rupees."

At that time, the ticket for the ship was 650 rupees. His plan was that he would only go to Makkah Mukarramah, since Hajj takes place there and not in Madinah Munawwarah. He requested that the transport fee from Jeddah to Makkah be waived off for him and likewise the fee to Arafaat. As far as the ticket for the ship was concerned, it could not be waived off.

I had seen him wearing a black *kurta* and carrying a knapsack on his shoulders. This was all that he had. In this knapsack was a jug, which he used for *wudhu* and upon entering the Haram Shareef he, would place his shoes in this bag. I asked him, "How much of poison (gold) have you brought?" He immediately understood what I meant and replied, "Nine and half *tolas*."

From now onwards we will not say it

I met two *Hajis* in Mina. One of them told me, "We used to say to each other, 'Haji Paaji (wicked).' Now see the hardships and difficulties we are undergoing. That is why a *Haji* should not be referred to as a *paaji*. From now onwards, we will not say *haji paaji*."

Continue, do not listen to them

Musallees from two different backgrounds attended the same *musjid*. Some were Deobandis whilst the rest were Barelwis. The *Imaam* was a Barelwi as well. When the month of Ramadhaan approached, the *musallees* decided to make two *khatams* of the Qur'aan during the *Taraaweeh Salaah*. A Deobandi *hafiz* would recite one *khatam* and a Barelwi *hafiz* would recite the second *khatam*.

The Deobandi *hafiz* knew his Qur'aan very well, whereas the Barelwi *hafiz* was weak. He would often find make mistakes and the

Deobandi would then correct him. On witnessing this, the *Imaam* of the *musjid* would say, "*Hoho*," indicating to him to continue and not to accept the correction of the Deobandi *hafiz*.

Go on striking the *aarsi* (stick used to prod animals)

Hadhrat Raipuri was based in Raipur whilst his *mutawassil* (associate) Shah Mas`ood used to lead the *Taraaweeh Salaah* at Baht. A relative of his frequently visited Hadhrat Raipuri. Once, Hadhrat asked him, "How does Mia Sahib (Shah Mas`ood) read?"
He replied, "Hadhrat! Mia Sahib (Shah Mas`ood) reads well, but he also allows someone from behind to correct him. It's as if he is saying: آرسی مارو جا (go on striking the *aarsi* [as the oxen are beaten])."
The listeners continue correcting him. This is referred to as: آرسی مارو جا.

O Baba! You are deceiving us

There were three types of *musallees* in a London Musjid, Deobandis, Barelwis, and Jamaat-e-Islamis. The month of Ramadhaan approached and they decided that three *khatams* of the Qur'aan would be made in the *Taraaweeh Salaah*. The entire congregation would perform the *Taraaweeh* behind the Barelwi *Imaam*, the Deobandi *Imaam,* and the Jamaat-e-Islami *Imaam*. When the Barelwi *Imaam* finished his *khatam* in ten nights, the *musallees* were deliberating whether the Deobandi *Imaam* should now lead the *Taraaweeh* or the Jamaat-e-Islami *Imaam*.
The Barelwi *Imaam* sarcastically said, "What is the need to change the *Imaam* after everybody has already united behind one *Imaam*. Thus, he (the Barelwi *Imaam*) decided to read the second and third *khatams*." The Deobandi *Imaam* was a Kabuli Pathan. He drew out his knife and said, "O Baba! You are deceiving us." On seeing this, both the Barelwi *Imaam* as well as the Jamaat-e-Islami *Imaam* fled from the *Musjid*. The Barelwi *Imaam* did not return, but the Jamaat-e-Islami *Imaam* would join the *jamaat* secretly.

و انه لا يحي شربت بنفسه (He will not live, I drank his life)

A student fell ill and visited a *hakeem*. When writing out the prescription, he wrote: دانہ الایچی شربت بنفشہ (a seed of *ilaachi* and *sharbat banafshah* [type of essence]), but he did not put the dots on the letters. Thus, it seemed as if he wrote: و انه لا يحي شربت بنفسه (He will not live; I will drink his life.). After looking at the prescription, the student became worried thinking that the *hakeem* was implying death.

Whatever you wish to show me, show me over here

There lived in Deoband a person by the name of Sufi Mahmood. He went to Thanabhawan with Moulana Taahir Sahib (brother of Qari Tayyib Sahib). When he lay down to sleep at night an attendant at the *khanqah* came to him and said, “Hadhrat! Come and see the toilets.” Sufi Mahmood replied, “O Mia! I am tired and I will not be able to go to the toilet. Whatever you wish to show me, show me over here.”

Covering a journey of 8 days in one night

It is recorded in Hayaat-ul-Hayawaan (vol. 2, p. 228), that a group of travellers were on board a ship when suddenly, a fierce storm broke out, putting the ship on the verge of wreckage. All the passengers aboard decided to take a vow with the exception of a person by the name of Abu Abdillah al-Qalaanisi.

When the other passengers insisted that he take a vow he said, “I will not eat elephants’ meat.” By the will of Allah Ta`ala, they reached the coast safely. Because of intense hunger, they killed the young offspring of an elephant and ate of it with the exception of Abu Abdillah. They fell asleep thereafter. In the meanwhile, the mother elephant came out in search of her young when she came across the group. She sniffed the mouth of each traveller and then killed whosoever ate of her young. She placed one foot on the leg of the

person and then caught the other leg with her trunk. She then tore the bodies apart.

Those who ate of the young witnessed the scene, but were unable to flee. She then came to Abu Abdillah al-Qalaanisi and sniffed him. After sniffing him, she gestured to him to sit on her back, which he did. She then walked the entire night until they reached a town just before dawn. She gestured to him to disembark and he climbed off. On seeing him, the people of the town took him to their king. He enquired about his well-being to which he related the entire ordeal. The king replied, “The elephant covered the distance of 8 days in one night.”

This has the effect of bringing the dead back to life

An Indian *ustaaz* in a Darul Uloom hit a Peshawari student. The other Peshawari students were angered, as an Indian had struck a Peshawari. They discussed the matter amongst themselves and decided they would bandage different limbs of the student and make him lie down on a bed. After doing this, they carried the bed and placed it outside *noudarah* (a historical place in Darul Uloom Deoband).

Hadhrat Moulana Ya`qoob Sahib Nanotwi passed by after finishing his lesson. He asked those around the student what had happened. They replied, “An *ustaaz* hit him so severely that he is now in the throes of death.”

Moulana had the habit of keeping a stick with him all the time. He gave this student a hard shot, which caused him to get up and run off. Moulana then chased after him and said, “This stick has the effect of bringing the dead back to life. It is like the staff of Moosa عليه السلام and Isa عليه السلام.”

Q: Were students at that time also mischievous?

A: They were mischievous, but they did not have wickedness in them.

Explaining حديد –*hadeed* as a leather shoe

Whenever any mischief was committed in Darul Uloom Deoband, Moulana Ya`qoob Sahib used to go to the entrance and hit whoever passed by with a leather sandal, whether that person was an *ustaaz* or a student. He would then say, "Allah Ta`ala has revealed 4 books; Touraat, Zaboor, Injeel and the Qur'aan. The 5th *kitaab* is *Hadeed* which is mentioned in the *aayah*: اَنْزَلْنَا الْحَدِيْدَ *(We have sent down iron)* and he would interpret it as a leather shoe."

What a pity that a Muslim did not know the *Kalimah*

The Muslims were waging *jihaad* in a certain place. A Muslim soldier attacked a Hindu and pounced on his chest. The Hindu said, "Why are you killing me? I have become a Muslim."

The Muslim soldier asked him to recite the *Kalimah*. He replied, "I don't know it. Could you please teach me?" The Muslim soldier left him and returned laughing because he himself did not know the *Kalimah*.

Complaining of drought to a *majzoob* (one absorbed in divine love)

A few people got together and complained to an *aalim* of a drought. The *aalim* suggested that they go to a certain *majzoob* and request him to make *du`aa*. The *majzoob sahib* replied, "Why isn't rain falling," and he recited: اَوْ كَجَلَيبٍ مِّنَ السَّمَآءِ. Immediately, rain began to fall whereas the correct *aayah* is: اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ.

We have reformed our heart

Someone's child fell ill. He took his child to a Qari Sahib and requested him to make *dum* (blow) on his child. However, no improvement was noticed. They then called a *mulla sahib* (elementary teacher) who lived nearby. When he came, he started to read:

قُلْ هُوَ اللّٰهُ اَحَدٌ اَللّٰهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُن لَّهٗ كُفُوًا اَحَدٌ

and then blew on the child. The child immediately showed signs of recovery and improvement. In utter amazement, the Qari Sahib watched on. On seeing his astonishment, the *mulla sahib* addressed him and said, "What are you amazed at? You have perfected your tongue whilst I have perfected my heart."

(We learn from this incident that there lies a significant effect by reciting from one's heart even though one may not be able to pronounce the letters correctly on account of some natural shortcoming.)

How well mannered is the quarrel!

Two youngsters were quarrelling in Lucknow. One said to the other, "*Janaab* (Sir)! If you do not obey me, I will speak against your honourable mother." The other replied, "If you speak against my honourable mother I will give you such a slap across your blessed cheek that they will start glowing like rose petals."

The eloquence of a female toilet cleaner

The female toilet cleaner in our *Madrasah* in Kanpur hailed from Lucknow. She had a married daughter. Some time later, she came to know that her son-in-law was having an extra marital relationship with his sister-in-law. When relating the matter she said, "Listen carefully. Allah is my witness that I had absolutely no knowledge of this discreet incident before."

Having a headache on account of writing in different languages

The incidents of those with refined temperaments are strange.
A *nawab* owned many acres of land. His servant had once brought the account for hiring the car. It was written as follows:

کرایہ آمد ورفت ریلوے اسٹیشن چار آنہ (The fee for going to and from the station is four *aanas*.)

On seeing this, the *nawab sahib* said, “Oh! In which language have you written this? This has given me a headache. کرایہ – *kiraaya* is Arabic, آمد ورفت – *aamd-o-raft* is Persian, ریلوے اسٹیشن – railway station is English and چار آنہ – *chaar aana* is Hindi. Write the entire statement in one language.” Hence, the attendant re-wrote it as follows:

بھاڑا آنا جانا اڈہ بھگ بھگ گاڑی ایک چونی (The fee for travelling on the steam train coach is one *chawanni*.)

A burning ember on the tail of the turban

A *nawab sahib* entered his court whilst tying his turban with its tail hanging loose. Suddenly, a burning ember fell on to the tail. On seeing this, an attendant stood up and with extreme caution and etiquette said, “A mean burning ember has leaped forward to devour the honourable tail of the great lord’s turban.” How could he leave out the proper protocol!

Sayyids of Balgram

The *Sayyids* in Balgram would not pay their government taxes. When this matter was taken to Aalamgeer, he said:

سادات بلگرام ذوی الاکرام والاحتشام ہم چو چوب بیت الحرام نہ سوختنی نہ فروختنی ولے واجب الاحترام لہذا برائے ایشاں معافی علی الدوام

(The *Sayyids* of Balgram are respectable people. We are like the timber of the *Ka`bah* which cannot be burnt or resold. It deserves respect. Therefore, for their sake they will be forgiven forever.)

A lazy man

A horseman passed by a lazy person who was lying down. He called out, “O horseman! Listen to me. Place this *bor* that is on my chest into my mouth.” The horseman placed the *bor* into his mouth.

The man said, "Well done, but you placed the seed on the right side of my mouth. How am I supposed to bring it to the left side?"

Another lazy person who was lying nearby said, "Do not listen to him. Do not even place anything into his mouth. He is a very lazy person. A dog had come, raised its legs, and urinated into my mouth. I asked him many times to chase it away, but he could not even do that as well."

It is like this there

Once, a villager came to me and said, "Why do the *Ulama* still eat *paan* whereas it is *haraam* to eat it?" I asked him, "And where is it stated that it is *haraam* to eat *paan*?" He replied, "It appears in Bahishti Zewar." I gave him a copy of Bahishti Zewar and asked him to locate that statement, but he was unable to do so. He then said, "Never mind, I will record the page number and volume from my personal copy and bring it to you." The next week he returned with the reference and showed the *mas'alah* to me.

The *mas'alah* recorded in the *kitaab* stated: "A woman in the state of *iddat* after the demise of her husband should not adorn herself. She should not eat *paan* and colour her mouth red."

Seeing this I told him, "Do you think that all the *Ulama* are in *iddat*?"

Negation demands forwardness

Two students came to Hadhrat after returning from home. He asked them, "Have the *Hajis* returned from Hijaaz?" They replied, "ابھی آئے نہیں – not yet."

Hadhrat then said, "The word نہیں is a symbol of negation and this requires that it be brought at the beginning of the speech. Therefore, bring it to the beginning and say, 'ابھی نہیں آئے.' In Arabic, we say ما فعل and not فعل ما."

He threw it and it was in your *Taqdeer* (destiny)

I was once out in *Tableegh jamaat*. I told someone in the area who was not performing his *Salaah*, "Brother! Perform *Salaah* and frequent the *musjid*." He replied, "If Allah has destined me to do so then I will definitely perform my *Salaah*."

I told him, "You have said a very wise thing. Tell me, imagine that you are about to be married and you have dressed up very well. At that precise moment, someone throws two or three buckets of excreta on you. You will now not be angry or displeased by this because whatever was destined for you had happened. It was in your destiny to be messed in excreta."

On hearing this, he felt ashamed and promised to perform his *Salaah* in future. I do not know whether he began performing his *Salaah* or not.

It is older than my beard

Whilst residing in Kanpur, I happened to visit a certain place. In one of the sittings, someone asked me my age. When I answered him he said, "Your beard makes you look much older." I replied, "Yes! My age is much more than my beard and this is the case with everyone."

A difference in both the interpretations

Hadhrat once asked a prominent Moulana, "Where has so and so gone to?" He replied, "He has gone for his daughter's *nikaah*."

Hadhrat then said, "Has he gone to attend her *nikaah* or has he gone to have the *nikaah* performed. There is a difference between the two phrases. A father gets his daughter's *nikaah* performed and does not attend her *nikaah*."

The prediction has occurred

Once, a *majzoob* who was a beggar knocked at the door of a woman. An attendant answered the knock and the *majzoob* asked him, "What child has the woman given birth to?" "A baby girl," he replied. The *majzoob* then told him, "This girl will enter into your marriage after

committing *zina* (adultery) one hundred times. She will then die through the bite of a spider."

On hearing this, the attendant became distressed. He began devising a plan to put an end to this matter. On one occasion, he found an opportunity and stabbed the girl in her stomach after which he fled from the home and went towards the coast. After many years, he returned to the village and requested a woman to arrange a girl for him to marry.

She replied, "I know of an adulteress who is the most beautiful girl of her time." He accepted the offer and married her. They grew very close to one another. Once, whilst speaking to one another, the husband narrated his entire life story. The wife in turn told him, "I have a very strange incident to tell. When I was an infant, someone stabbed me in my stomach. I then recovered after my stomach had been stitched." She showed him the scars of her wounds. On hearing her incident, the husband said, "Then in that case you have committed *zina* with a hundred men." She replied, "Yes, I do not know the exact number, but it would roughly work out to a hundred men."

The husband then related to her the prediction of the *majzoob* regarding her death through a spider bite. He built a fort for her protection against any spider and they began to live in it. One day, a spider appeared on the roof. She struck it and dropped it to the floor. She then trampled it with her foot, but this resulted in its poison penetrating her toe, which eventually led to her death.

Imaam Mujaahid states that the *aayah*:

أَيْنَ مَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ *(Death will reach you wherever you may be, even though you be in fortified towers)* was revealed regarding this incident.

However, majority of the *Mufassireen* have stated it was revealed with respect to the *munaafiqeen* who sat at home in hope of salvation from death on the battlefield. Hence, it is mentioned regarding the

Shuhadaa-e-Uhud: لَّوۡ كَانُوۡا عِنۡدَنَا مَامَاتُوۡا وَمَا قُتِلُوۡا *(Had they remained with us, they would not have died nor would they have been killed.)*

A group of students saved an entire village from becoming Hindus

A group of students went to a village and learnt that the Muslims living there had become renegades, and turned into Hindus. Thus, they approached the councillor and requested him to assemble the residents because they wished to address them. The councillor agreed and assembled them. The students asked them, "Were you all Muslims before becoming Hindus?"

They replied in the affirmative. The students than asked them, "How could you all have become Hindus whereas you were Muslims before? Each one of you was circumcised when you were small. So how can you all become Hindus? For one to become a Hindu, he will have to first join the severed portions back to his body."

In short, they explained to them in this manner and all of them listened to the students. They then reverted to Islam.

The effect of his nobility is still on my heart

A Lucknowi met in a car accident in London and the case appeared in court. The judge asked the accused driver, "Did you knock him with your car?" The accused replied in the negative. The Lucknowi addressed the accused and said, "Your honour! Your statement is contrary to the truth." He did not say that he lied. The person who related this incident commented, "The effect of this person's nobility is still in my heart."

The *keer* of a tanner

A tanner had visited a certain place where he was fed *keer*. He asked them the name of the dish and for the recipe. They replied that it was *keer* and they gave him the recipe. When he returned home, he asked his wife to prepare the dish. She became worried for she had never

prepared such a dish before in her life. Hence, he thought of a plan where he first ate the raw rice and drank the milk thereafter. He then opened his *lungi* and stood near the fire thinking that the *keer* would be cooked through heat of the fire.

Eating the raw rice caused him such stomach pains that he was unable to bear it. Thus, he visited a *hakeem*. After examining him, the *hakeem* asked, "What did you eat?" He replied, "I ate *keer*." The *hakeem* then said, "*Keer* is soft. Why is your stomach hardening?" The tanner answered, "Yes, *keer* is soft. However, it was cooked in a different method."

The *chorbers* of Mathra

There is a town in U.P. called Mathra. The Hindus have a sacred place here where the great pundits who are called *chorbers* live.

It is a custom amongst the Hindus that whenever someone took a vow, he also makes the intention that he will feed one, two or three *chorbers*. The *chorbers* would train themselves for this custom and rub their bodies with oil leaving it shining and glittering.

It was a standard practice that a specific amount of ghee, dough and a certain amount of sweetmeats were given to each *chorber*, and it was necessary that he ate the entire amount. If the *chorber* did not eat the entire amount, it was considered as a bad omen and ill fortune. If the *chorber* ate only one or two morsels, his host would plead and beg him to eat more. He would tell him, "If you eat one morsel you will receive one rupee. If you eat two morsels, you will receive two rupees." At times, the figure would go to fifty rupees and even up to one thousand rupees. This was their custom.

A girl was newly married to a *chorber*. Once, when he had gone to an invitation, his mother told her, "Your husband has gone to an invitation. As soon as he returns, he will need to sleep." The reason was that the *chorbers* would eat so much that they needed to visit a *hakeem* after eating. If the *hakeem* would prescribe *jawaarish kamoni* for him, the *chorber* would say, "Hakeem Sahib! There is no

place left in my stomach for the medication. Had there been more space in my stomach, I would have eaten more food."
When the mother-in-law told her that her husband would need to sleep upon his return, she exclaimed, "*Toubah*! *Toubah*! What kind of a custom do you have over here? At our place, the *chorbers* take their beds with them." (Meaning they are unable to walk an inch after eating.)

Dimleen* and *Dib`ijl

During the course of his studies, a medical student came across the word دملین – *dimleen*, but he could not fathom its meaning and became perturbed by it. When I looked at it, it turned out to be عودملین –`*oud mulayyan* whereas he read it as *dimleen*.

On another occasion, someone asked, "Hadhrat! What is the meaning of the word دِبْعِجْل – *dib`ijl*?" I replied, "I haven't come across such a word. Bring the *kitaab* to me." When the *kitaab* was brought, I noticed that it was written: في سورة هود: بِعِجْلٍ حَنِيْذ – *fee Surati Hud: be-`ijlin haneez*.

Half Muslim, half Hindu

When Ghaalib the poet was captured, he was asked, "What are you?" He replied, "I am half a Muslim and half a Hindu. I drink wine but I don't eat pork."

I shall say the second couplet

Someone was uttering the following prose repeatedly in a gathering:

محفل میلاد میں سب آرہے ہیں پھول پھول

Everyone is attending the Meelaad happily.

On hearing this, a person from the audience whose both ears were slightly cut began hopping around shouting, "*Are wah*! *Are wah*!"
On seeing this, another person from the crowd stood up and said, "I shall say the second couplet. He repeated the first couplet several times, in order to remember it, and the said:

کان کاٹے ہیں خدا نے ناک کاٹیں گے رسول

Allah has cut off the ears and the Nabi will cut off the nose."

Persian has remained only in three places

Q: My son is studying *faarsi* (Persian). I request you to make *du`aa* for him.
A: Is the Persian language still being taught? Our *ustaaz* used to mention, "Persian has remained only in three places. The first is in the *hakeem's* prescription. He will prescribe جوش دادہ – *josh daadah*, کوفتہ – *koftah*, بیختہ – *bekhtah*, شربت بنفشہ – *sharbat banafshah*, آمیختہ – *aamekhtah*, صبح وشام – *subh-o-shaam* and بنوشند – *banoshanad*.

The second is in an address in a letter. The writer usually writes:
بگرامی خدمت فلاں رسد – *ba girami khidmat-e-fala rasd*.

In addition, the third is the translation of the word إنّما – *innama* which is جزیں نیست – *juzee neest*.

Table of lies

Once, Qari Tayyib Sahib came to the Darul Iftaa and I narrated to him the table of lies. He took a liking for it and noted it down so that he could relate it to his house-folk.
It is as follows:

جھوٹ اکن جھوٹ، جھوٹ دونی مبالغہ، جھوٹ تیا بہانہ، جھوٹ چوک دھوکا، جھوٹ پنجے سفید جھوٹ، جھوٹ چھنگ تہمت، جھوٹ ستے بہتان، جھوٹ اٹھے غدر، جھوٹ نم نفاق، جھوٹ دھام کفر

One lie is a lie, two lies are an exaggeration, three lies are an excuse, four lies are a deception, five lies are a white lie, six lies are an accusation, seven lies are slander, eight lies are treachery, nine lies are hypocrisy, and ten lies are disbelief.

Pieces of مستقبل – *mustaqbil* (future)

In a poetic concert, a poet rendered some poetry, which contained the word مستقبل. On account of his stuttering, the word مستقبل was broken up. He said مس – *mus,* تق – *taq,* بل – *bil*.

Another poet stood up and rendered some poetry assessing his poem. He said:

پہلے اس نے مس کہا پھر تق پھر بل
اس طرح ظالم نے مستقبل کے ٹکڑے کردئے

He first said مس *– mus, then* تق *– taq and lastly* بل *– bil.*
In this way, the oppressor broke the word مستقبل *into pieces.*

Sending *Esaal-e-thawaab* on behalf of a non-Muslim

Q: People offer their condolences to a non-Muslim leader when he dies. I have heard that they read something as a form of *Esaal-e-thawaab*. I have been seconded to say a few words for the deceased. What must I do? I am forced by circumstances to join them in their mourning.

A: Go and continuously recite: وَسِيْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى جَهَنَّمَ زُمَرًا *(The kuffaar will be driven to Jahannum in groups.)* They will not know the translation!

بے نظیر – *Be Nazeer*

Q: Whenever I hear a lecture, I normally (praise the speaker and) say, "*Wah*! *Wah*! You have delivered a *be nazeer* (excellent and

unique) lecture." However, since Be Nazeer has taken over Pakistan I now say *be mithaal* (matchless). I refrain from using the word *be nazeer*. Why should my mind unnecessarily go towards her?

A: Did you not present yourself in the service of Honourable Be Nazeer? A few people had gone to Pakistan and attended a convention. On reaching there, they realised that Be Nazeer was delivering a speech. She stated that the first person to accept Islam was a woman followed by another woman.

Before taking control over Pakistan, she had visited India with her father. Indira used her guile and decorated the *musjid* near the Bhuto residence. She even appointed a Qari Sahib to perform the *Jumu`ah Salaah*. However, Bhuto did not turn up for the *Jumu`ah Salaah*. When the newspapers and tabloids made headlines of this incident, Bhuto replied by saying, "Since when is *Jumu`ah fardh* on a traveller?"

These are not my feet

A villager related an incident of a dairyman who bought a shoe, which was very light. In his spirit of joy, he thought of showing it to his mother-in-law. After walking some distance, he felt tired and lay down beneath a tree where he dozed off. He stretched out his feet so that those passing by may see his new shoes. Along came a guru and removing his shoes, placed them on the dairyman's feet and walked away with the new pair of shoes. The dairyman did not have the faintest idea of what had happened.

After some time elapsed, a person passed by in his ox-wagon and shouted out, "O you sleeping person! Fold your legs. Where do you think you are?" He woke up and his eyes immediately fell on his shoes. Seeing the old pair of shoes, he said, "These are not my feet. My feet were the ones that were wearing new shoes."

We must always be grateful to Allah Ta`ala for His bounties and never be boastful.

He knocked at the door

A Sikh paid a visit to Mr. Muhammad Ali Jinnah, but he arrived late at night. Hence, Jinnah Sahib requested him to sleep over, since it was late, and he accepted the offer. When he laid down to rest, he realised that he did not carry his pyjamas with him. Thus, he returned home to fetch them.

When his wife told him, “It is quite late now, sleep at home,” he replied, “I had promised him that I would sleep over. Who knows when I will ever get another opportunity like this? I have come to fetch my pyjamas and I am now going back.”

When he returned to the residence of Jinnah Sahib, he found the door was locked. He threw a tantrum and shouted, “Open the door. I had just left to fetch my pyjamas.”

The son is more miserly than the father

A youngster fell very ill and there was no hope for his recovery. The father, who was punctual in his *Salaah*, went to the *musjid* accompanied by the elder son. He made *du`aa* saying, “O Allah! If my child recovers I shall give my choicest grade cow, which produces the most amount of milk, in *sadaqah*.”

When they returned home, they found that the child had opened his eyes. However, when he went to the *musjid* for the next *Salaah*, he changed his promise and said, “O Allah! If my child recovers, I will give my medium grade cow in *sadaqah*.” Now when he returned home, he found that his son turned around and signs of life appeared in him. On his next visit to the *musjid* he said, “O Allah! I shall give that cow in *sadaqah* which does not produce any milk.” This time when he returned home, he found that his son stood up and even asked for some food.

Thereafter, when he went to the *musjid* he made this *du`aa*, “O Allah! I shall give the lost cow in *sadaqah*.” Upon hearing this, the elder son said, “Father! How do you know that the lost cow will not

return? Rather, give away in *sadaqah* that cow which has already died."

جب نہیں رہتی کوئی شی کام کی
اس کو کر دیتے ہیں اللہ نام کی

When something is of no use anymore,
it is given away in the name of Allah.

I am still looking for my shoes

A man invited his friends for meals. After laying out the *dastarkhan* (tablecloth), he sent his servant to buy *dhai* (sour milk). As the servant left, the master began to calculate his movements:

"He has now left, he is putting on his shoes, and he is now entering the first gully and now the second. There is no *dhai* available and the shopkeeper has asked him to try another shop. He has now gone to the second shop. He has left the shop, entered the second gully and now the first gully and he is now at the door." He shouted out for his attendant who replied, "Yes, my master." The master then asked, "Have you brought the *dhai*?" He replied, "Yes, I have brought it." His calculations were accurate.

Another friend invited the same group for meals. After laying the *dastarkhan*, he asked his friends not to begin eating because he sent his servant to buy *dhai*. This time he also began to calculate the movements of his attendant until he returned home. He shouted for his attendant. He replied, "Yes master." He asked, "Have you brought the *dhai*?" The attendant replied, "No, I am still looking for my shoes."

Imagine; the master had covered the entire distance whilst the attendant was still looking for his shoes. In short, it is the habit of some people to imitate any strange thing they see, whereas, they do not make an effort to understand the reality of the matter.

But he is still in *`iddat*

Hadhrat Mufti Sahib told someone, “Congratulations, your brother has been released from prison. Are all the charges against him rescinded?” He replied, “He was released on bail. The case will continue.”

Hadhrat then commented, “When Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه was released from prison, he came to the house of Moulana Abdul Lateef Sahib, the *Naazim* (administrator) of Mazaahir-ul-Uloom. They were sitting in the inner portion of the house and it was quite hot.
Moulana Madani رحمة الله عليه said, ‘We are no more in prison where we have to tolerate the heat. Let us sit outside.’ Moulana Abdul Lateef replied, ‘Yes, you are not in prison, but in *`iddat*.’ He meant that you are out on bail and the court cases will still continue.”

She did not speak

A certain person was once travelling by train. He was eating *paan* and kept spitting the remains out of the window. It so happened that a strong wind blew and carried his spit, through another window of the train, onto the cheek of a woman. She became furious and after confronting him, hurled abusive language against him. The spit was still on her face.
This person continued cutting his *paan*, preparing to eat more. When she calmed down, he addressed her saying, “Why are you so angry? If you allow me I will lick the spit from your face.”
This statement silenced her and she left.

Well, the sequence was incorrect

An English woman extended an invitation to the General of India. The General’s secretary was a Sikh. Whilst travelling, the General asked him, “I can get an offensive odour. Are you carrying any noxious item?” The Sikh replied in the negative.

After a little while, the Sikh realised that his socks were smelling, thus he changed them. However, the General still perceived a repugnant odour. He told his secretary, “I can still get an offensive smell.”
The Sikh replied, “There can be no suspicion of any bad smell now.”
The General then asked him, “And where have you kept your socks?” He replied, “They are in my pocket.”
After reaching the residence of the host, he (the Sikh) noticed that all the people were engaged in conversation. He thought to himself that if he were to remain silent, everyone would think him to be a fool. Thus, he approached the host and asked, “How many children do you have?”
She replied, “I have four children, three sons, and one daughter.”
He then asked, “Are you married?”
Everybody began to laugh at him.

The General reprimanded him saying, “You fool! When she has children, what was the need to ask about her marital status? Yes, you should have asked her about marriage first followed by how many children she has.”
The Sikh replied, “My sequence was incorrect.”

In the meantime, the woman’s daughter joined them. The Sikh asked her, “Are you married?” She replied in the negative.
He then asked, “And how many children do you have?” Everybody began to laugh at him again.
The Sikh became confused, as this time around, the sequence was correct, yet the people still laughed at him.

I played the trick

A Sikh stayed as a guest at someone’s house. At night, the host gave him a mosquito net to sleep with. The next morning the host asked him, “The mosquitoes would not have bothered you last night.”

The Sikh replied, “Mosquitoes did find their way, but I played a trick on them. When they came into the mosquito net I went out and said, ‘Who will you bite now?’”

Scientific progress

A Sikh set out from home with the intention of travelling to Delhi. He arrived at the station and purchased a ticket for the Delhi bound train. He boarded the train and seated himself on the upper bunk. The next morning the train stopped at a station whilst passengers went out to buy some refreshments. The Sikh also disembarked and took a stroll. He then crossed a bridge nearby and took some time to return. In the meanwhile, his train had left and another train had arrived and stopped at the same platform as the original train.

Least realising that this was another train; he boarded the train and sat on the upper bunk again. After the train left the station the person in the lower bunk asked him his destination, to which he replied, “I am going to Delhi.” The Sikh then asked him his destination. He replied that he was going to Bombay. On hearing this, the Sikh commented, “This is the progress of technology. The upper bunk is going to Delhi while the lower bunk is going to Bombay.”

My father is talking

A school pupil decided to abscond from school. Thus he contacted the principal and said, “My son will be absent for the day.”

The principal asked him, “Who am I speaking to?”

He replied, “My father is speaking.”

Baskar Ilaahi and Tairan Ababeel

Q: My wife has given birth to a boy. Could you please suggest a name? My name is Shams-ul-Haq (sun of the truth).

A: Keep the child’s name Qamar-ul-Haq (moon of the truth). The light of the moon is derived from the sun.

Q: If I have another son, what name should I keep?

A: Keep the name Najm-ul-Haq (star of the truth).

I visited a village where I heard someone telling a girl, “Baskar Ilaahi! Fetch the water jug.” I was later informed that the girl’s name was actually Baskar Ilaahi. The background to this was that a woman continuously gave birth to girls. When she gave birth to her fourth daughter the father said, “Baskar Ilaahi (O Allah! This is enough).” Since then she was called by this name.
I was also informed about the name of another girl who was called Tairan Abaabeel. I responded saying, “May Allah Ta`ala allow good to result and may He shower His mercy on her husband. Allah alone knows how many stones she will shower on her husband’s head.”

تَرۡمِيۡهِمۡ بِحِجَارَةٍ مِّنۡ سِجِّيۡلٍ *(They threw stones on them.)*

Q: Do names have an effect on people?
A: Yes. They do have an effect.

Intelligence of a crow

A mother crow gave birth to a nestling. When he grew up and was able to fly, she taught him the technique of flying and shared a few advices with him. She said, “Listen. The human being is your enemy. If he is approaching you whilst you are seated on a tree and he starts to bend, understand that he wants to pick up a stone to hit you. Therefore, fly off immediately.”
The young crow looked at the mother angrily and said, “O mother! What if he has already got a stone in his hand?” She replied, “You will never be stoned because you are very intelligent.”

We threw away a *dirham* and received a *dinar*

A woman was praised in the presence of Hajjaaj bin Yusuf regarding her profound intelligence and skilful poetry. Hence, Hajjaaj sent her a proposal of marriage. Her lineage was of a higher standard than that of Hajjaaj, but she consented for fear of his cruelty. Subsequently, the *nikaah* took place.

Once, she recited a couplet that meant:
How strange is the change of time that a donkey is riding a pedigree horse, yet nobody is aware of it.

Fate had it that Hajjaaj heard the couplet, causing him to fly into a fit of rage. He instructed a slave to hand over to her, her *mahr* and to inform her that he has issued a *talaaq-e-baa'in* (irrevocable divorce).When the slave informed her of the divorce, she said: كنّا فما شكرنا بنا فما شكونا – "When we were married I was never grateful and now that I am divorced there are no complaints." The slave then handed over the *mahr* to her.

When the news of her divorce reached the *khaleefah* of the time, he sent his proposal of marriage to her. She accepted the proposal on condition that Hajjaaj should lead her camel at the time of the marriage procession. The *khaleefah* agreed and if Hajjaaj dared to refuse this instruction, he would have him killed. When the day arrived for her to sit on the camel, Hajjaaj lead the camel by its reins as a camel driver would normally do. She publicly insulted him saying, "Why is this camel driver travelling so slowly?"

Whilst moving she threw down an *ashrafi* (gold coin). After covering some distance, she said, "O camel driver! A *dirham* of mine has fallen. Search for it." Hajjaaj began searching for the dirham. She told him, "Look carefully." He eventually found the *ashrafi*. Hajjaaj in surprise said, "But this is a *dinar* (gold coin)." She replied, "I threw down a dirham. Look for it." When Hajjaaj became tired he said, "There is no *dirham* over here."

She replied, "*Alhamdulillah*, we threw down a *dirham* and received a *dinar*."

The meaning of Baghdad

As long as Nosherwa remained true to his name, he ruled very oppressively and unjustly. Once, he passed by a house whilst accompanied by his minister. Two owls were seated on either side of the house and both were engaged in a conversation.

Nosherwa asked his minister to interpret the conversation. He replied, "It is not worth mentioning." After much insistence, the minister replied, "The first owl told the second owl, 'My daughter and your son are young. They should be married to each another.' The second owl replied, 'I accept the offer, but what will the *mahr* be?' The first owl replied, 'It will be 700 ruins.' The second owl answered, 'May Nosherwa remain safe and sound. I shall then receive 70 000 ruins."

Nosherwa was deeply affected by this conversation and announced that justice will prevail from that day onwards. People began to gather their reports and filed their cases. The first report stated, 'Your son destroyed the honour and nobility of my chaste wife.'

Thus, an order was issued that his son should be killed. On witnessing this, everybody retracted his or her claims. They reasoned that nobody would be safe if justice prevailed in this manner where no witnesses and evidence were required. Hence, a minister suggested that a garden be set up for the court proceedings. A judge was appointed and other necessary material was also made available for the court proceedings. The garden was later named Baagh-daad (garden of justice). The name was later shortened, and became Baghdad and it is now a city in Iraq.

You do not show any concern for us

A person went to visit his friend. When he knocked at the door, the friend instructed his attendant, "Tell him that I am not here." He had spoken so loudly that the friend heard his instructions from outside. When the attendant came to the door and told him what the master had instructed him to say, the friend left. Sometime later, this friend came to visit him. As he knocked at the door, the friend shouted from inside, "He is not here." The friend replied, "This is strange. He is speaking and saying that he is not here." The friend, who was inside, responded saying, "I believed your attendant when he said that you were not at home. So, why can't you believe me? This is indeed strange."

Sultan Mahmood's zeal for knowledge

Sultan Mahmood Ghaznawi had a great zeal for knowledge. Hence, he appointed an *aalim* to relate *Ahaadeeth* to him. However, it turned out that the *aalim* who was appointed was either a *Shaafi`ee* or he used a *kitaab* written by a *Shaafi`ee*. Hence, most of the *Ahaadeeth* were in support of the *Shaafi`ee mazhab* whereas, Sultan Mahmood was a *Hanafi*. On seeing these *Ahaadeeth*, he was perturbed and thus arranged for a debate between the *Shaafi`ee Ulama* and the *Hanafi Ulama*. It was decided that two *rakaats* of *Salaah* will be performed according to both *mazhabs* and the Sultan will then be given the option of choosing the *mazhab* of his choice. The task of displaying the *Salaah* according to both the *mazhabs* was delegated to Qaffaal Mirwazi.

He commenced with the *Hanafi* method of performing *Salaah*. He asked for a dog, which was then slaughtered. After removing its skin, he placed it over himself and used it to cover his body. For making *wudhu*, he asked for the *nabeez* of dates (a drink made of date extract) and performed *wudhu* with it, without facing the *qiblah*, without reciting *bismillah*, and without making any intention. He then stood up and said the *takbeer-e-tahreemah* in Persian followed by the *qiraat* in Persian as well. He went into *ruku* without reading any *tasbeeh* in it. *Sajdah* was made without reciting any *tasbeeh* or sitting with ease between the two *sajdahs*. After completing the second *rakaat* in a similar manner, he remained seated in the posture of *qa`dah* for the duration of *tashahhud* and he completed the *Salaah* by forcefully letting out wind. Upon completion, he exclaimed: هذه صلاة أبي حنيفة (This is the method of *Salaah* according to Imaam Abu Hanifah رحمة الله عليه.)

The reason for him adopting this procedure was that according to Imaam Abu Hanifah رحمة الله عليه the skin of an impermissible animal becomes pure by slaughtering it; *wudhu* is permissible with the *nabeez* of dates, and the recitation of *bismillah*, sequence of *wudhu* and making an intention etc. is not a prerequisite of *wudhu*. Furthermore, the *takbeer-e-tahreemah* can be said in any language

using words that indicate towards the greatness of Allah Ta`ala and the *qiraat* equivalent to the amount of one *aayah* in Persian is permissible. In addition, Surah Faatihah, the joining of another *surah*, observing *ta`deel-e-arkaan* (to come to a point of total ease), the posture of *qoumah*, and the posture of *jalsah* are not *Fardh* according to Imaam Abu Hanifah رحمة الله عليه.

Thereafter, he displayed the *Salaah* according to the *mazhab* of Imaam Shaafi`ee رحمة الله عليه. He first adorned himself in a beautiful garment, sat on a high spot facing the *qiblah* and performed *wudhu* with pure clear water. In the *wudhu*, he observed the recitation of *bismillah*, followed the sequence and adhered to other aspects of *wudhu*. Subsequently, he performed the *Salaah* with extreme diligence, reciting the *takbeer-e-tahreemah* and *qiraat* in Arabic together with meticulously fulfilling all the requirements of *Salaah*. Upon the completion of the two *rakaats*, he announced: هذه صلاة الشافعي (This is the method of *Salaah* according to Imaam Shaafi`ee رحمة الله عليه.) Sultan Mahmood consequently opted for the *mazhab* of Imaam Shaafi`ee رحمة الله عليه.

This incident has been recorded in this manner in one *kitaab*. However, I later came across the next part of the incident in another *kitaab*. A passionate Hanafi *aalim* was informed of what had transpired. Hence, he approached Sultan Mahmood and said, "The *Salaah* was not performed correctly according to the *mazhab* of Imaam Shaafi`ee رحمة الله عليه. I will display it to you."

He then asked for two containers of water and urinated in one of them. The two containers were then mixed with each other and he began performing *wudhu* with that very water, since according to Imaam Shaafi`ee رحمة الله عليه, when the amount of water reaches two *qullah* (a certain measure) it is not deemed to be impure. Seeing this, Sultan Mahmood said, "Enough, enough! I have now understood." He then reverted to the *Hanafi mazhab*.

A riddle

Hadhrat رحمة الله عليه once asked, "Which type of snake has two heads and takes them out from two holes? Whoever solves this riddle will do so on account of him being aware of love." When nobody was able to answer, Hadhrat said, "This refers to a waist belt."

The attendant of Hadhrat Saharanpuri رحمة الله عليه

An attendant of Hadhrat Saharanpuri رحمة الله عليه had a wife by the name of Rahmati who would carry out chores in Hadhrat's home. Once whilst reciting the Qur'aan he came across the verse:

عَذَابِيٓ أُصِيبُ بِهِ مَنْ أَشَآءُ ۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ *(I afflict punishment on whomsoever I wish, and My mercy encompasses all things.)*

He thereafter called his wife and said, "Look. Your name even appears in the Qur'aan."

A bug is a thief. A mosquito is a brave person

A bug is a thief. It bites a person discreetly and when it is spotted, it runs away so far that one will think that it will take its next breath in Iran. However, a mosquito is brave. It first makes a noise to warn the person that it wishes to bite him.

Memorising the Qur'aan in three days

Hishaam bin Kalbi رحمة الله عليه once stated, "I had committed such a thing to memory which nobody had achieved before. I had memorised the entire Qur'aan in a span of three days. In addition, I had forgotten something which nobody before had forgotten. When I had taken the scissors to trim my beard I cut from above my fist instead of below it." (Shaami, vol. 5, p. 261)

Allah Ta`ala had allowed this to happen so that pride may not overcome him as a result of his extra ordinary achievement.

Note: It is *Masnoon* to trim the hair of the beard that grows beyond one fist. (Shaami, vol. 6, p. 261 / Fataawa Hindiyyah, vol. 5, p. 358)

Mulla Do Piyaza debating with a Shia through gestures

During the reign of Jahangir, a few Shias from Iran had come as guests of the king. They challenged the people to a debate but nobody was prepared to go forward since they were the royal guests. Mulla Do Piyaza took up the challenge. The time for the debate was announced and it was decided that the debate would be contested through gestures.

When the time for the debate approached, Mulla Do Piyaza wore a turban that was twenty hand spans long with its tail also being twenty hand spans, carried by attendants from behind. He also carried a large four cornered boulder wrapped in a casing as this was the book *eent-ul-bahr* (stone of the ocean). If the need arose to provide any references, this book would do the job.

As he ascended the stage, he placed his shoes before him. On seeing this, the Shia asked:

Shia: Why do you show disrespect by bringing your shoes onto the royal stage?

Mulla Do Piyaza: In the era of Rasulullah ﷺ, the Shias used to steal shoes and I fear that today their progeny would do the same. That is why I have placed my shoes before me.

Shia: Since when have the Shias existed in the era of Rasulullah ﷺ?

Mulla Do Piyaza: I forgot. It was actually the Shias who lived during the *khilaafat* of Hadhrat Abu Bakr رضي الله عنه.

Shia: Shias did not exist at that time either.

Mulla Do Piyaza: Now I have remembered. They used to steal shoes in the *khilaafat* of Hadhrat Umar رضي الله عنه.

Shia: They did not even exist at that time as well.

Mulla Do Piyaza: I am mistaken. They definitely existed in the *khilaafat* of Hadhrat Uthman ؓ.

Shia: They were not in existence at that time as well.
Mulla Do Piyaza: Yes. I have now understood. What can one expect of those who follow a religion that never existed in the era of Rasulullah ﷺ or in the *khilaafat* of the first three *khulafaa*?

Thereafter the debate commenced. (It was to take place through gestures.)

The Shia showed one finger, Mulla Do Piyaza showed two fingers. The Shia then showed five fingers, Mulla Do Piyaza showed him his fist. The Shia then pulled out an egg and Mulla Do Piyaza pulled out an onion. At this point, the debate terminated.

Later, the Shia said, "It seems that Mulla Do Piyaza is an expert in debating. I showed him one finger indicating that we have to believe in one Allah. He in turn showed me two fingers implying that only believing in Allah is insufficient. One has to believe in Nabi ﷺ as well. I then showed him five fingers indicating towards *panj tan paak* – five pure nobles (Rasulullah ﷺ, Hadhrat Ali, Faatimah, Hasan and Husain ؓ). He showed me his fist replying that all five of them are together. They are not separate.
I pulled out an egg implying that this is the shape of the sky. He pulled out an onion indicating that the sky is like an onion having different levels."

When Mulla Do Piyaza was asked about the debate, he replied, "When the Shia showed me one finger I showed him two fingers because he wanted to bust one of my eyes. Thus, I told him that I would bust both his eyes. He then showed me five fingers indicating that he wanted to slap me. In return, I showed him my fist telling him

that I would punch him. When he showed me the egg I pulled out the onion because eggs cannot be eaten without onions."

At times, it happens such that the speaker intends a certain thing whereas the listener understands the total opposite.

Q: Was there really a person by the name of Mulla Do Piyaza?
A: Yes. There was a person by this name, but he was not that famous. Many fabricated incidents are attributed to those who were close to the kings.

Reason for naming Shah Jahan

Someone had once raised an objection against Shah Jahan that why was he named Shah Jahan (ruler of the world) as he was only the ruler of India. A youngster who was present replied, "I shall answer your question. The numerical value of both the words Hind (India) and *jahan* (world) are the same. Their numerical value is 59. In the word Hind, *haa* equals 5, *noon* is equivalent to 50 and *daal* equals 4. Thus, the total is 59. Similar is the word *jahan*. *Jeem* is equivalent to 3, *haa* is equivalent to 5, *alif* equals 1 and *noon* equals 50. Thus, the total adds up to 59 as well. That is why he was called Shah Jahan instead of Shah-e-Hind."

Explanation of Mulla Dwazdah (twelve)

An *ustaaz* by the name of Moulana Thaabit Ali Sahib used to lecture in Saharanpur. Whenever a student would pose a question regarding the marginal notes, he would ask the student, "Who has written the marginal notes? Is the opinion of Mulla Dwazdah unreliable?"
At the end of the marginal notes the number 12 appears. He used to refer to the number as Mulla Dwazdah.

Q: Does the number 12 denote the word 'complete'?

A: No. It is the numerical value of the word *hadd* (end). *Haa* is equivalent to eight and *daal* is equivalent to four, which adds up to 12. It means that the explanation has now reached its limit.

The word ناخدا – *na-khuda* entails *idhaafat-e-maqloob* (reversed attribution)

Those sailors who are referred to as *na-khuda* are named as such because the word entails *idhaafat-e-maqloob*. It was originally خدائے ناؤ – *khuda-e-naaw* (lord of the ship). The sequence of the spelling was changed and it thus became *na-khuda*.

The girl added another line

A girl was once taking her father's food to the woods. On the way, she heard someone reading a poem:

باغ میں پودا پودے پہ پتہ پتہ پہ قطرہ شبنم کا

The droplets of dew have settled on the leaves and plants.

When she heard this, she spontaneously replied:

ہاتھ میں ڈلیا ڈلیا پہ روٹی پہ قتلہ شلغم کا

In my hands is a piece of turnip and the bread is in the basket.

A gift equal in weight to that on which the praise is written

A *khaleefah* had once announced that whoever composes the best poem in his praise would receive gold equivalent to the weight of the paper on which the poem was written. Many poets composed poems and presented it before the *khaleefah*. However, the *khaleefah* had an excellent memory. He would memorise the poem as soon as he heard it and thereafter repeat it to the poet saying, "This is a poem that I had composed." When the famous poet Abul Abbas heard of this challenge, he composed a poem in praise of the *khaleefah* using pure nomadic words, which were uncommon and weighty on the tongue.

He then inscribed the poem on a boulder and appeared before the *khaleefah* in disguise. When he read out the poem to the *khaleefah*, the *khaleefah* was unable to memorise it. After reading out the poem Abul Abbas said, “We are villagers staying in the forest. I was unable to find a piece of paper. Therefore, I wrote the poem on this boulder.”

The *khaleefah* was forced to fulfil his promise and he gave him gold equivalent to the weight of the boulder. Thereafter, the *khaleefah* conducted an investigation as to who this poet was. When he was informed that the poet was actually the famous poet Abul Abbas who had come in disguise, he at once summoned him to his court. Upon his arrival, the *khaleefah* asked him, “Why did you deceive me?”

Abul Abbas replied, “We are poets. Our only means of earning is by composing poems in praise of the wealthy, who in turn reward us for our poetry. However, you had adopted such a method that deprived us of our earning. Thus, I was forced to adopt this approach.”

The campaign of ‘all becoming one’

After the 1947 partition, a campaign was initiated (in India) for all groups and races to be united. A friend of mine had invited a *bhangi* (toilet cleaner), a *chammaar* (tanner), and a *Brahman* (highest class of Hindus). None of them was aware that there were other guests as well. When they arrived at the appointed time, he served them tea in a clay utensil, which they shared amongst themselves.

He first handed the utensil to the *bhangi* and said, “I am a poor person and I only have one utensil. Therefore, everybody will have to take turns in drinking the tea.” The *bhangi* drank the tea without any complaint. The *chammaar* drank the tea without any complaint as well. However, when it came to the Brahman’s turn he exclaimed, “O Ram!”

My friend told him, “Enough said! You are causing friction amongst us. We will lay a complaint against you. What makes you so different from the others? Drink this tea.” He was forced to drink

from the utensil. After drinking the tea, he turned to my friend and said, "You should also drink from this utensil." My friend replied, "I am fasting and we are not allowed to eat or drink during the day whilst fasting. We are permitted to eat only at night. I shall drink from this utensil at night."

A`war* (one eyed) and *A`mash (bleary eyed) are going together

Sulaiman bin Mahran and Ebrahim Nakha`ee were famous *Muhadditheen*. Sulaiman was bleary eyed and Ebrahim was one eyed. Once, Sulaiman asked Ebrahim to accompany him to a certain place. Ebrahim Nakha`ee replied, "I will not join you." When Sulaiman asked him the reason for refusing to join him Ebrahim replied, "People will begin to say that the one eyed and the bleary eyed are travelling together."

Keep his name Sallallahu Alaihi Wasallam

Someone had named his first son Ahmad Mujtaba and his second son Muhammad Mustafa. When he had a third son someone told him, "Keep his name Ali Murtadha." On hearing this, a third person said, "Keep his name Sallallahu Alaihi Wasallam. Thus, the sequence of your sons' names would be Ahmad Mujtaba, Muhammad Mustafa, Sallallahu Alaihi Wasallam. In this way, the entire *nubuwwat* will enter your home."

The love of the *chela* (disciple) and the independence of the *guru*

A guru once asked his *chela* to fetch some water from a river. When he reached the riverbank, he found that the water at the bank was dirty and filled with debris. Thus, he decided to wade into the river and fetch clean water from the middle of the river. As he went forward, he slipped and began to drown. He screamed out to the *guru* crying for help, but to his utter disappointment, the *guru* remained seated and replied, "I will be pleased with you whether you die or

remain alive.” The remarkable thing to look at is the love of the *chela* for the *guru* and the *guru’s* independent attitude.

The inception and the meaning of the phrase ٹیڑھی کھیر (crooked *keer*)

During Ramadan of 1408, after the Taraaweeh Salaah, an *aalim* who was quite outspoken asked Hadhrat the meaning of ٹیڑھی کھیر. Hadhrat replied, “Hadhrat Thanwi رحمة الله عليه had explained its meaning during his last lecture delivered in Saharanpur in which I was present. A *Hafizjee* (a blind *hafiz*) was invited for meals by one of his students. He asked his student:

Hafizjee: What have you prepared?
Student: *Keer*.

Hafizjee: What is *keer*?
Student: It is something white in colour.

Since the Hafizjee was born blind, he asked,
Hafizjee: And what is white?
Student: It is like the colour of a crane.

Hafizjee: What is a crane?
The student formed the shaped of a crane with his hands and asked the *Hafizjee* to pass his hands over it. When he passed his hands over, he exclaimed, ‘This is a very crooked *keer*. How will it ever go down my throat?’

Hence, the phrase ٹیڑھی کھیر (crooked *keer*) was coined and it is now used to describe any difficult task.”

Conversation between an Indian and an Arab

An Indian had gone to one of the Arab countries. One day whilst sitting in a park surrounded by large mansions, he saw an Arab continuously smoking cigarettes. On seeing this, he asked the Arab, "How much money do you spend on smoking daily?"

When he heard the figure, he began calculating how much money he spent weekly, then monthly and finally annually. He then told the Arab, "You would have saved a tremendous amount of money, had you not been smoking. You would have then been able to buy these mansions around this park."

The Arab asked him, "Do you smoke?" He replied in the negative. "Then you could have owned all these buildings," said the Arab. "However, all these buildings belong to me despite me smoking in such abundance."

کھفیہ کھفیہ بات کرو (Speak softly)

A family could not pronounce the letter خ and instead said it as ک. Another family was unable to pronounce the letter ق and instead pronounced it as ک. One of them made a claim that the other could not pronounce a letter correctly and the matter was taken to court. When the first family sat down to discuss the matter, someone from the other family was sent to spy on them. As soon as they noticed the spy, one of them said, "کھفیہ کھفیہ بات کرو (Speak softly) so that the others may not hear us."

On hearing this, the judge smiled. When the spy saw the judge smiling, he said aloud, "The حکیکت (truth) has surfaced."

Explaining one's inability in a poem

Someone expressed his inability in the following poem:

شکل اول ہوں مگر کبری نہیں مجھ میں تمام

مبتدائے بے خبر ہوں حذف بے تفسیر ہوں

He inferred that he was still in his 'beginning stages.' According to academics, it is a matter of certainty that a result will sprout forth from the شکل اول – *shakl-e-awwal* (first point of an argument). This is the main point. However, I am unable to produce any results because the کبری – *kubra* (result and conclusion of two arguments) is incomplete and this is a pre-condition for the شکل اول in order to obtain a result.

Similarly, I am a مبتدا – *mubtada* (subject) without a خبر – *khabar* (predicate) and a *mubtada* without a *khabar* is incomplete. In the same manner, an abbreviated sentence is incomplete if not followed by an explanation.

I will show my friends

A certain *Muhaddith* had very untidy and poor writing skills. His friends would laugh at him and mock him because of his wretched handwriting. Once, he saw a bookstall selling handwritten manuscripts. He browsed through the books and found a book that had very untidy writing. He paid a very high price for it and decided to prove a point to his friends that there were others with poor hand writing as well. When he brought the book home, he realised that the author was none other than himself.

What takes place in a drama show?

There was a Hafiz Sahib who used to teach the Qur'aan Shareef in our *musjid*. He prevented people from attending dramas and shows. Once he said, "Do you know what happens at these shows? The drum screams out, 'Curse, curse, curse.' The fiddle then asks, 'On whom? On whom? On whom?' The singer then points to the audience and says, 'On them, on them, on them.'"

We cannot have any influence over here

It is reported regarding Hadhrat Umar ﷺ that when *Munkar* and *Nakeer* asked him in the grave, من ربك ، ما دينك (Who is your *Rabb*? What is your *Deen*?), he replied, "My *Rabb* is Allah and my *Deen* is Islam." Thereafter he asked them, "And who is your *Rabb*?"
On hearing this, one said to the other, "Let us go. This is Hadhrat Umar ﷺ. (We cannot influence him.)"

You have come now to ask me

Yazeed bin Haroon رحمة الله عليه was a famous *Muhaddith* of the past. It is reported that when *Munkar* and *Nakeer* asked him in the grave, "Who is your *Rabb*? What is your *Deen*?" he held his beard and replied, "For sixty years I was telling people that *Munkar* and *Nakeer* will ask these questions and these are the answers. Now you have come to ask me."

You have given the answer

When Hadhrat Moulana Thaabit Ali Sahib, an *ustaaz* in grammar at Madrasah Mazaahir-ul-Uloom, Saharanpur passed away, the students began discussing how he would answer *Munkar* and *Nakeer* in the grave. They said, "When *Munkar* and *Nakeer* will ask him: من ربك (Who is your *Rabb*?), he will answer by saying: من ربك. They will perhaps think that he answered incorrectly and thus ask him the reason for his mistake. In reply, he will say, 'The word من used by you was *istifhaamiyyah* (a question) and I used the word as *mousoolah* i.e. whoever is your *Rabb* is my *Rabb*."

The reason for their discussion was the great attachment and affinity Moulana had with the science of grammar.

Using a snake as a *miswaak* in a dream

Interpretation of dreams is a unique and strange science. Someone related that he had seen himself making *miswaak* with a snake. I

replied, "You will receive a lot of wealth which would be utilised in reviving the *Sunnah*. The reason being, that a snake is indicative of wealth and a *miswaak* is a *Sunnah*. Thus, you have acquired wealth and made *miswaak* with it. Through this we understand that that you will acquire wealth which will be uses to revive the *Sunnah*."

A jinn controller desiring *keree* at night

Once a person who had control over a *jinn* desired to eat *keree* at night. He instructed his *jinn* to prepare a dish of *keree*. The jinn left immediately to arrange for the *keree* and after a short while, it returned with a pot of curd. The next morning the female toilet cleaner said that she had prepared *keree* last night, but was astonished and furious because many of her pots went missing that night from the stove. It was only then that he realised that the *jinn* had brought the *keree* from the home of the female toilet cleaner. We understand that *jinnaat* steal such items and offer it to their masters and the rule regarding such items is clear and unambiguous.

A jinn feeding a student

A student whilst sleeping in the *musjid* felt someone tugging at him. Upon awakening, he found someone beside him who asked, "Do you wish to eat something?" The student replied in the affirmative. He then gave the student steaming hot *halwa*. When the student devoured the *halwa*, he asked the student, "Do you want more?"

The student again replied in the affirmative. Hence, he took the student along with him and seated him before a veil. The student noticed that there were women and children behind the veil and they were preparing the food. This person brought *keer* from inside and the student ate this as well. He asked the student if he would like more and the student again replied in the affirmative. Subsequently, he went behind the veil but never returned.

Whilst seated there, the student was overcome by sleep. After a little while, he woke up to find himself in a strange and unfamiliar place. There was no veil nor were there any women and children present.

He went back to sleep and in the morning, he realised that he was in the middle of a jungle. He stood up and returned to his *madrasah*.

It is difficult to tell students anything

It is very difficult to tell students anything nowadays, because they will reply giving their own unique answers. Once, a student came out of the kitchen carrying a *naan* in one hand and a plate of *daal* in the other. Someone had seen him carrying the food in this manner and advised him saying, “Moulana! You should cover your food when carrying it; otherwise others will cast their gazes on it.” This student became enraged at this and retorted, “Don’t you have any shame? You are looking at the food of others.”

An exciting journey of a Muslim and a Christian

A Muslim and a Christian set out on a journey. After eight days of travelling, they stopped at a certain place. The Christian told the Muslim, “Serve me with some food. It has been eight days since we have eaten.” The Muslim became worried and turned to Allah in *du`aa*, “O Allah! Do not disgrace me before this disbeliever. Please grant me some food.” Allah accepted his *du`aa* and a tray of food appeared at once. The food in it was of a very high standard. The two of them then shared the food.

They continued their journey for another eight days. On the eighth day the Muslim told the Christian, “It is now your turn to feed us,” fearing that he be asked again. The Christian leant against his stick and said a few words. To his utter amazement, two trays fully laden with food of a far better quality than the first tray appeared. The Muslim was very astonished.

When the Christian asked him to join him, he refused. The Christian told him, “Eat this food. I have two amazing things to tell you. One is this that the food was granted through your *barkat* (blessing). I made *du`aa* to Allah that if this bondsman holds some value in Your sight, then grant us some food. Secondly, I bear witness that there is no god

except Allah and Muhammad is His messenger. I have entered the fold of Islam."

From this, we understand that a new Muslim does not realise his actual rank. We also understand that at times, a person receives something because of the next person, yet that person is totally unaware of it.

A deer is given the ability of speech

An old man came to meet me and I learnt a very great lesson from him. It was his habit that whilst speaking he would say, "Listen. Only what Allah decrees will take place. How can something take place through coincidence without the decree of Allah?"

He once related to me that a hunter had trapped a deer and brought it home. The deer was granted the ability of speech and said, "It was only through the decree of Allah that you had caught me. Had Allah not decreed it as such, you would have not been able to catch me. Listen, that very same Allah who has granted you the ability to gain control over me has blessed me with two young siblings. He has also made it my responsibility to feed them. I ask you in the name of that very Allah to set me free so that I may feed my offspring and thereafter I shall return. As long as you have not slaughtered me it will remain my responsibility to feed them."

The hunter set the deer free. She fed her young offspring and returned to the hunter. (What a strange incident of realising one's responsibility.)

The students were not satisfied

A graduate of a very great institute was offered the post of teaching in a *madrasah*. Since he was a graduate of a great institute, they requested him to teach the higher *kitaabs*. He had noted the lectures of his *asaatizah* whilst in a state in-between sleep and wakefulness.

He would prepare the lesson by reading over these notes before presenting the lesson to the students. However, to his disappointment the students were unable to understand the lesson. The *ustaaz* referred to his notes again and repeated the lesson, but the students were unable to grasp the lesson. Eventually, he read the explanation directly from his notebook, but the students were still unable to understand the lesson.

Thus, he raised his book and threw it to the ground saying, “What deficiency is there on my part if your father cannot write and you cannot understand?” (We understand from this incident that a student should not rely on the *ustaaz’s* notes without the *ustaaz* proof reading it.)

The unnecessary wastage of a *nawab sahib*

A certain *nawab sahib* had employed an attendant with the sole duty of boiling milk and serving it to him before going to bed. This attendant began to cheat him by mixing half a cup of water with half a cup of milk, whilst he drank the remaining half a cup of milk.

The *nawab* sensed the cheating of his attendant and subsequently employed another attendant to oversee the ways of the first attendant. However, both of them connived against the *nawab* and the second attendant began taking a share of the milk for himself. When the *nawab* realised that the milk was now thinner than before, he said, “There is no trustworthy person left on the surface of the earth. Everybody has become frauds.”

Thus, he employed a third attendant for the sole purpose of overseeing the first two attendants. The attendants joined the third to their group and he began to receive his share of the milk. Hence, the *nawab* was now served with three parts water and one part milk. The *nawab* realised that the milk was even thinner than before. He thus employed a fourth attendant to oversee the actions of the first three attendants. When the fourth attendant joined them, he asked, “What is the matter?” They explained to him the predicament they were facing. On hearing their predicament, he responded saying, “I will

arrange it." He put the milk on the stove to boil whilst he sat with the *nawab sahib*. He started relating incidents and stories to the *nawab* until he fell asleep.
He then took the fat from the boiled milk and smeared it across the moustache of the *nawab* who was fast asleep. When the *nawab* awoke the next morning, he reprimanded this attendant saying, "You did not serve me with milk last night." He replied, "Sir! You had fallen asleep last night. I woke you up from your sleep and served you the milk. Look! The fat and cream is still on your moustache."
He produced a mirror and held it in front of the *nawab*. On seeing his moustache, the *nawab* licked it and said, "It was only last night that I had drunk milk. Otherwise, the others were serving me water daily."

A gathering of the *Shaafi`ees* and *Hanafis* regarding *Qiraat khalf-al-imaam* (reciting *Surah Faatihah* whilst following the *Imaam*)

It is recorded in Faidh-ul-Baari, the commentary of Bukhaari Shareef that the *Shaafi`ees* had organised a gathering where one person pretended to be a *mufti* whilst another posed a question to him regarding *qiraat khalf-al-imaam*, as to whether it was *Fardh*.
The self-assumed *mufti* replied, "Yes. It is *fardh*."
The questioner then enquired, "Isn't there a difference of opinion regarding this *mas'alah*?"
The *mufti* replied, "There is no difference regarding this *mas'alah*. However, there is a person by the name of Nu`maan bin Thaabit, a resident of Kufa who has opposed Rasulullah ﷺ. Nabi ﷺ has stated, 'A person has not performed *Salaah* if he has not recited *Surah Faatihah*.' Thus, we understand that it is *fardh* to recite *Surah Faatihah* in *Salaah*, whereas he says that it is not *fardh* to recite *Surah Faatihah*."

When the Hanafis heard of this gathering, they decided to organise a gathering of their own. Someone pretended to be a *mufti* and he asked the same question to which he answered, "It is not *fardh* to

recite *Surah Faatihah*." The questioner then asked, "Isn't there a difference of opinion regarding this matter?" The *mufti* replied, "There is no difference of opinion regarding this *mas'alah*, but there was a person in the past by the name of Muhammad bin Idrees (Imaam Shaafi`ee رحمة الله عليه) who went against Allah Ta`ala. Allah states in the Qur'aan-e-Kareem: فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ *(Recite what is manageable and easy from the Qur'aan.)* The *aayah* does not specify *Surah Faatihah*, whereas he has specified the recitation of *Surah Faatihah*."

The meaning of امرأة لها زوجان (A woman having two spouses)

The following statement appears in the books of *Shaafi`ee Fiqh*: امرأة لها زوجان (a woman having two spouses).

However, this is the incorrect meaning since a woman cannot have two spouses at the same time. The correct explanation is that a woman owns two spouses (male and female slave) who are married to each other.

من يرغب – *Mayyarghab* (Does anyone wish for some?)

Cucumbers in Lucknow are normally short and small. Once, slices of cucumbers were being served to some guests whilst went around saying, "من يرغب (Does anyone wish for some?)"

One of the guests had a flair for new languages. Whenever he heard a new word or phrase, he would immediately try to use it. When he heard the host saying من يرغب, he thought that this was a synonym for cucumbers in that area. Thus, indicating with his hands he began to say, "The *mayyarghabs* in our area are this big."

I am the son of the elder father

Moulana Ahmad Ali Muhaddith Saharanpuri رحمة الله عليه had two sons who were *aalims* and extremely intelligent. The name of the first son was Moulana Habeeb-ur-Rahman and the name of the second was Moulana Khaleel-ur-Rahman. Someone asked the younger of the two, “Are you elder or your brother?” He replied, “I am the son of the elder father because when my brother was born, my father was thirty and when I was born my father was thirty-five.”

A few Persian couplets

Moulana Abdul Mannaan Sahib, the special attendant of Hadhrat Raipuri رحمة الله عليه had come to meet Hadhrat رحمة الله عليه.

Hadhrat asked him, “Have you studied Persian?”
He replied, “Yes. I have studied Gulistaan.”
Hadhrat replied, “Then you will understand what I am about to say:

زید رفتہ رفتہ خوبروئے دید بر دوگو شنشستہ ہر چند طلبید ولے حجام

زید را دیدم ایستادہ قند قندی می نوشد

جامن کہ فرستادہ بودی کوچہ بود خندق نشد

Did you understand it?”
Moulana replied in the negative.
Hadhrat then explained the couplets. In the first couplet, the first word رفتہ is a verb and the second رفتہ refers to Gaya, a famous village in Bihar. دوگوش means a shop and the word حجام means ‘did not come’. Hence, the translation of the first couplet is:
Zaid went to Gaya where he saw a beautiful girl at the shop, but when he called her, she did not come.

In the second couplet, the word قند قندی means ‘a small hookah’ and the translation of this couplet is: “I saw Zaid standing and smoking the hookah.”

In the third couplet the words کوچہ بود means 'to be wet'. خندق means 'to be eaten' and خندق نشد means 'not to be eaten'. This couplet translates as: "The curd, which you sent decomposed and was not eaten."

Being able is the method of Christians

A student pointed to a *kitaab* and asked, "Will I be able to see the *kitaab*?" Hadhrat replied, "How must I know your ability? The method of saying 'being able' is the method of the Christians, as mentioned in the *aayah*: هَلۡ يَسۡتَطِيۡعُ رَبُّكَ اَنۡ يُّنَزِّلَ عَلَيۡنَا مَآىِٕدَةً مِّنَ السَّمَآءِ *(Will your Rabb be able to send a variety of food from the sky?)* You should rather say: 'May I see the *kitaab*', or 'Will you allow me to see the *kitaab*?'"

Your rain is like your godhood

Shaitaan used to frequent Fir`oun. Once, Fir`oun complained to Shaitaan of a shortfall in rain saying, "Since I am god, the entire creation is asking me why there is no rain." Shaitaan instructed his members and followers to urinate from the sky. The next day Shaitaan approached Fir`oun and asked, "Did it rain?"

Fir`oun replied, "Yes. It did rain, but the people complained that it was stinking." Shaitaan responded, "What else do you expect? Will sweet smelling rain fall whilst you are god? Your rain is like your godhood."

Arabs' money

The money of the Arabs does not agree with us because it is filled with fire. Their money is earned through petrol.

Unique characteristics of carrots, turnips and radish

A few students whilst serving Hadhrat Gangohi رحمة الله عليه enquired from him regarding the unique characteristics of certain vegetables. They first asked him about carrots.

Hadhrat replied, "It is very good. You can call it *sayyidaani* (wife of a *sayyid*), *shaikhaani* (wife of a *shaikh*), or *mughlaani* (wife of a mogul)."

They then asked him about turnips.

Hadhrat replied, "It is a weaver." (The possible reason for this is that it has a warp and a weft.)

Finally, they asked him about radishes.

Hadhrat replied, "It is a *chammaari* (wife of a tanner)." (Just as she is a servant and an assistant, a radish is an assistant because it aids in digestion, but cannot digest on its own.)

The condition of the English in just one couplet

Akbar Marhoom summarised the condition of the English in just one couplet:

بی ای ہوئے ڈپٹی بن بنے پینشن ملی اور مر گئے

(He received his B.A. degree and became an officer. He then received his pension and died.)

Instrument of *zina* (adultery) and instrument of music

In Kanpur, there was a man who loved listening to *qawwaali*. He would always carry his guitar with him like how a hunter carries his rifle. Even whilst performing *Salaah* he would place the guitar before him. Someone asked him, "Is it correct to bring a musical instrument into the *musjid*?" He counter answered by saying, "Is it correct to bring the instrument of *zina* into the *musjid*?" This person remained silent.

When he related this to me I said, "Why did you remain silent? You should have given him a bitter answer and said that it is prohibited to bring a musical instrument into the *musjid*. As far as the instrument of adultery is concerned, it is for that person who has specified that he will only commit adultery with his private organ. Now, it is prohibited for him to bring it into the *musjid*. If this is not the case, then it is an instrument of *nikaah* and not of adultery. Therefore, his analysis is incorrect."

The jinn in the house

A jinn used to stay in a person's house and it would occasionally speak. Once, this person threw the water from the hookah into the drain. The jinn spoke and said, "You threw the stinking water wherever you wish. Don't you check up to see if anyone is residing there or not?"

He replied, "Who asked these people to stay there? Filthy water will definitely go onto those who dwell in these drains."

On another occasion, this person was suffering from severe pangs of hunger whilst out on a journey. He said to himself, "The *jinn* troubles me back at home, but why doesn't it happen that he keeps me in mind when I am hungry." In the meantime, a tray filled with a steaming hot sweet dish appeared beneath the tree. When he stretched forth his hand, it stuck to the sweet dish and he was unable to pull it away. He then bent forward and placed his mouth on the sweet dish. His mouth also stuck to the sweet dish. On seeing this, the *jinn* burst out laughing and said, "You are really hungry." He was then able to free his hand and mouth.

A strange incident of the person whose ears were cut

There once lived a person whose both ears were cut. Someone once asked him, "How were your ears cut?" He replied, "Sit down and I will tell you. I was a thief and I climbed onto the upper level of a house where I saw an extremely beautiful woman adorned in elegant jewellery. As my sight fell on her, I was stunned and stood motionless. She offered me a *khajoor* (date) which I refused. She did not speak to me whilst I continued standing and watching her. She again offered me more food, which I again refused. Thereafter she offered her jewellery to me and I refused to take that as well."

"Since I refused any offering she made, she asked me, 'What do you really want? I was under the impression that you are a traveller who lost his way, but when you refused to accept the *khajoor*, I thought that you are a beggar who wants some food. However, when you

refused to accept the food I realised that you are a thief. Therefore, I removed my jewellery and presented it before you. Now that you have refused to take the jewellery as well, what is it that you want?' I replied, 'I am a thief and I initially intended to burgle your home, but now I want you.'
She replied, 'Your desire cannot be fulfilled as I am married. The only way that it could be fulfilled is if my husband divorces me or passes away and thereafter I observe *iddat*.' She continued speaking to me in this manner until her husband returned home. I thought this to be an excellent opportunity as I had my sword on me. I drew it out and attacked her husband but he dodged the strikes of my sword. This continued for two hours until I eventually tired. He then addressed me, 'Is this enough? Leave your sword aside.' Such fear overcame me that I immediately dropped my sword to the ground. I thought to myself that this person is certainly a great man since he was able to dodge my strikes for two consecutive hours. He then instructed, 'Hold your ears and squat.' He asked his wife what had transpired and she related the entire episode to him."
"Then both of them partook of meals whilst I remained squatting. After meals, he caught hold of my shoulders, carried me to the rooftop, and threw me onto the ground. When I landed on the ground, all my energy was drained from me and I was unable to get up. The next morning when they awoke, the husband came down and shook me so vigorously that all my fatigue vanished. He told me, 'Repent and promise never do such an act in the future.' I repented for my actions after which he ordered me to leave. As I began walking away, he ordered me to stop and cut off a piece from both my ears to serve as a lesson for me in the future."

You reminded me at an opportune moment

Mufti Abul Qaasim Banarsi once suggested to Hadhrat Mufti Sahib رحمة الله عليه, "Hadhrat! You are suffering from extreme weakness. Why don't you perform the *Taraaweeh Salaah* seated?" Hadhrat replied, "You have reminded me at an opportune moment.

A *nawab* was once having meals with his wife when suddenly a snake appeared causing her to scream, ‘Snake! Snake! Snake!’ The *nawab* repeated the same words and said, ‘Snake! Snake! Call a man.’ She asked, ‘Aren’t you a man?’ He replied, ‘You have reminded me at an opportune moment. Just bring me a stick.’ As soon as she brought the stick, the snake disappeared.”

Debates

There is no benefit in debates nowadays!

There is no benefit in debates nowadays. The environment has changed and worsened. Whenever I am invited for a debate, I excuse myself from it. However, if the venue has been fixed and the principal of Darul Uloom instructs me to go for the debate, then only will I attend it.

Once, a debate was organised in a certain area. Moulana Naseer Ahmad Khan Sahib, the vice principal personally came to the Darul Iftaa and requested me to participate in the debate, but I turned down the offer. Moulana Mi`raaj-ul-Haq Sahib came to me as well, and also requested me to participate in the debate. Again, I declined the request.

Thereafter, he handled the situation very wittingly. He had Moulana Fakhruddeen Sahib agree to this. Moulana then summoned me.

When I went to Moulana, I told him, “Hadhrat! The atmosphere is poisonous and one’s tongue is soiled in such debates. Through this, the audience is also affected.”

Moulana replied, “I am aware of this, but this is a matter that relates to the entire group. That is why I am asking you to go. However, you shall not go to the venue of the debate. Rather, you will remain at your residence. Moulana Irshaad Sahib will debate on our behalf. I am only telling you this so that no dispute arises in this matter. Had I been healthy and fit I would have personally attended but now, I am frail and weak.”

Q: Hadhrat, Why don’t the *Ahl-e-Kitaab* (Christians and Jews) accept Islam if the signs of Nabi ﷺ are recorded in their *kitaabs*?

A: Since we were discussing debates, I will answer you in a similar manner.

The prohibition of sinning also appears in the Qur’aan. Then why don’t the Muslims abstain from sinning? The Qur’aan contains the command of performing *Salaah* yet so many Muslims neglect their

Salaah. The Qur'aan has prohibited the consumption of wine yet many Muslims still consume wine. Speaking lies has been prohibited yet so many people speak lies. Adultery has been prohibited. Then why do people commit adultery? You have laid a claim against them. Why don't you first lay a claim against yourself and your fellow Muslims?

Consuming meat and Reincarnation

Discussion with a postmaster regarding consuming meat

Once the postman told me that the postmaster wished to meet me. Thus, I extended an invitation to him and we had the following discussion:

Postmaster: I have a question to ask. Why do Muslims eat meat?
Mufti Sahib: Is your question pertaining to beef only or all forms of meat that are permissible for Muslims to consume?

Postmaster: My question relates to all types of meat.
Mufti Sahib: Viewing it from a *tabaqaati* (grouping) perspective, it is natural for humans to eat meat. Thus, I do not see the logic behind your question. Nevertheless, let me explain it to you in more detail. There are two dimensions to the creations of Allah Ta`ala, namely the *rooh* (soul) and *jism* (body). That which has a fixed shape and form is called *jism* and that which does not have any fixed form or shape is called *rooh*.

Jism is further divided into two categories:
(a) *`ulwi* (celestial bodies) (b) *sifli* (non-celestial bodies).
The examples of celestial bodies are the sun, moon, the *`Arsh* (throne) of Allah Ta`ala, the *Kursi*, *Louh-e-Mahfoozh* etc.

The second type, *sifli* is also divided into two separate categories:
(a) *baseet* (b) *murakkab*.
Baseet is made up of four elements, which are normally referred to as the "natural elements" i.e. soil, air, water and fire.
Murakkab is subdivided into two categories as well:
(a) *murakkab taam* (b) *murakkab naaqis*.

Murakkab taam refers to those objects wherein all four natural elements are found and *murakkab naaqis* are those substances that contain some of the natural elements, like vapour, smoke, and dust etc.

Murakkab taam is categorised as follows:

(1) *Jamaadaat* (Inorganic matter): Those objects that do not have the ability to expand, but the four elements exist within them. For example, a stone. In whichever position you leave it, it will remain the same without expanding. However, it continuously derives benefit from the four elements which naturally serve as a source of nourishment for it.

(2) *Nabaataat* (Flora): They have the ability of expanding and they derive nourishment through the veins present in them. However, it cannot derive benefit from things that are at a distance nor can they save themselves from their enemies. The natural elements are the source of nourishment for these plants whilst for certain species of plants their source of nourishment is a combination of *jamaadaat* and other plants. For example, a creeper. It binds onto a tree and that becomes its source of nourishment.

(3) The third type is that of animals. Their sources of nourishment are the natural elements, *jamaadaat*, as well as plants. However, plants are source of nourishment for certain types of animals only and such an animal is able to recognise which are beneficial and which are not. Furthermore, just as some plants are the source of nourishment for other plants, some animals are also the source of nourishment for other animals. Hence, a rat is a source of nourishment for a cat and a goat is a source of nourishment for a lion etc.

(4) The fourth type is the rank of humans. The sources of nourishment for humans are the natural elements, *jamaadaat*, plants, and animals. However, just as every plant is not a source of nourishment for man, similarly not every animal is

a source of nourishment for man. In fact, man has also been taught which sources of nourishment are beneficial and which are not. A human is not a source of nourishment for another human!

After pondering over these positions and ranks, you will realise that the lower ranked species are the sources of nourishment for the higher ranked species. Thus, what objection do you have with respect to the consumption of meat?

Postmaster: My question is; why can you eat a goat but not a pig?
Mufti Sahib: Just as every plant is not the source of nourishment for animals, likewise not every animal is a source of nourishment for humans. Rather, whatever is beneficial has been permitted and what is harmful is impermissible to consume. If you deliberate over this carefully, you will understand that shamelessness and indecency is predominant in a pig. Several males will cohabit with one female in succession. There will be several males waiting in a queue, awaiting their turn, and no one gets angry with the next. On the contrary, look at a rooster. One rooster has twenty hens under his control. If another rooster tries to interfere with any one of them, the feathers of his head and mane rise and he charges at his fellow rooster to kill him. Therefore, we find immorality and indecency prevalent in those who consume pork. (Continues to next *malfooz*)

The *qurbani* of Hadhrat Shaikh-ul-Hind رحمة الله عليه

Our great elder, Hadhrat Shaikh-ul-Hind رحمة الله عليه used to personally rear a cow for *qurbani*. He would tend to it, feed it, and display a great deal of affection to it. The cow would also display affection for him. Whenever Hadhrat رحمة الله عليه would go to class, to deliver his lessons, the cow would follow him and sit outside the class. When the lesson was over and Hadhrat رحمة الله عليه would return home, the cow would follow him. Then as the days of *qurbani* drew closer, he

would lessen the fodder and start feeding it with milk and *jalebi* (a sweetmeat). A few days before *qurbani*, Hadhrat رحمة الله عليه would smear *mehndi* and adorn it. Eventually, on the day of *qurbani*, as Hadhrat رحمة الله عليه would be slaughtering the animal, he would shed a few tears thereby practising on the *aayah*:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

(You will never acquire piety until you spend of that which you love.)

Postmaster: This is not something farfetched that one will do such a thing out of his love for Allah Ta`ala.
Mufti Sahib: Another defect in a swine is that they eat filth and by consuming its meat, the ill effect will be transferred to the eater.

Postmaster: Some cows also eat filth!
Mufti Sahib: The little that it eats is removed by the grass and other fodder etc. that it consumes. Thus, the effect of the filth is not retained. However, if a cow (or animal) nourishes itself only on filth, its consumption will also be impermissible. Do you still object to eating a cow after the explanation I have given? Yet, you do not object to those who drink its urine, worship its faeces, and smear the faces of their idols with it.

Postmaster: Very well, I shall terminate the discussion at this point. It seems that you are becoming angry and upset.
Mufti Sahib: I am not angered at all. It is you who are becoming upset and angry.

Thus, the discussion ended and he walked away.

Discussion with a pundit regarding the permissibility of goats and the impermissibility of swine

Once, a pundit who occasionally paid me a visit asked the following question:

Pundit: Molwi Sahib, there is a very strange *mas'alah* in your religion.
Mufti Sahib: We are all strange and unique. Tell me, what additional thing have you discovered?

Pundit: There are two animals that are similar in shape and form, but one is *halaal* and the other is *haraam*. The goat is *halaal* and the pig is *haraam*. What is the reason for this?
Mufti Sahib: Pundit Jee! My answer will be bitter for you to swallow, so please don't become angry.

Pundit: The answer cannot be so terrible.
Mufti Sahib: The answer is such that, the hair in your nose will burn, the skin on your face to your neck will peel away and you will never ask this question ever again. However, I shall try to explain it in such a manner that will hopefully be acceptable to you. Listen carefully. Who will we refer to as a blind person? It is obvious that one who equates the goat and the pig, in respect to shape and size, is blind. (Pointing to himself) A goat has a beard whereas (pointing to the pundit) a pig does not have one. A goat eats fodder and grass whilst a pig eats faeces and filth. A goat (ewe) has two udders whilst a pig has more. A goat has horns and a pig does not. In short, both have different shapes and even the formation of their limbs is different. Nevertheless, we accept that there are some blind people (who cannot differentiate between them) and we must consider them. Very well, tell me, is your mother alive?

Pundit: Yes.
Mufti Sahib: Do you have a sister?

Pundit: Yes.
Mufti Sahib: Do you have a wife?

Pundit: Yes.

Mufti Sahib: Do you also have children?

Pundit: Yes, I have two children.
Mufti Sahib: From whom were these children born?

Pundit: What do you mean ‘from whom’?
Mufti Sahib: There are three women in your home, your mother, sister, and wife. Which of these women bore your children?

At this question, he became enraged and said,
Pundit: My children are from my wife. From whom else can they be?
Mufti Sahib: Your mother, sister, and wife are all women. Their forms and appearance are the same. Each of them has two eyes, two ears, and two feet. However, why do you then regard your wife as *halaal* (permissible) and your mother as *haraam* (unlawful)? If there is an age gap between your mother and wife then there is no real difference between your wife and sister. So why do you consider your wife as lawful and sister as unlawful?

In a fit of rage he said,
Pundit: This is the level of a Muslim’s character. You pick on at the mothers and sisters of others!
Mufti Sahib: May Allah Ta`ala forgive us. Pundit Jee, you have misunderstood me. I am not picking on your mother or sister. If this is what you have understood, then I do not blame you for becoming angry. A noble person will definitely be enraged if someone picks on his mother and sister. (You were the one who commenced by saying that both animals are the same, but Islam is a very strange religion, since it allows the consumption of one and forbids the other.)

He then started to speak in an irrational manner and I said to him,
Mufti Sahib: I had initially stated that the answer will be bitter for you to swallow but I had removed some of the bitterness.

Pundit: Why don't you say those bitter words as well!

Mufti Sahib: Must I really say it?
Pundit: Yes.

Mufti Sahib: It seems that you have acquired some level of tolerance. So listen carefully. There is no difference between the two of us. Then why do you regard your wife as lawful for yourself and not for me? Similarly, there is no difference between your brother-in-law and myself, but why is it that your sister is lawful for him and not for me. In the same vein, why do you consider your mother as lawful for your father and not for me whereas there is no difference between your father and me? In fact, if his attire is similar to the people of the past, then perhaps he might have a beard as well. In short, both of us are the same, but why is your mother lawful for him and not for me?

The pundit became incensed and blurted all the expletives he had in his vocabulary. I then said to him,
Mufti Sahib: Pundit Jee, calm down and listen to me. Becoming enraged is a sign of foolishness and ignorance. You are unacquainted with your religious books and are displaying your ignorance by becoming angry. It is stated in the book, Satyaarat Prakaash - page 129 (a Hindu holy book), that if a person has gone abroad to earn a living or to seek knowledge, it is permissible for his wife to satisfy her desires with her neighbour.

I opened the book and showed the quoted text to him.

Mufti Sahib: Have I spoken ill against you? If you happen to go abroad and your wife has the need to fulfil her lust, then in the light of your holy book, it will be permissible for her to satisfy herself with your neighbour.

The pundit stood up and began walking away.

Mufti Sahib: Pundit Jee, forgive me but this is the answer that is given to a swine.
Pundit: Now you are calling me a swine.

Mufti Sahib: I have been saying this for a very long time, but what can I do if nobody is willing to accept it?

Discussion with a pundit regarding reincarnation

I was travelling in a car with a pundit and another person. During the journey, the pundit began explaining, to this person, the Hindu belief of reincarnation. I decided to join in and said, "Nobody returns after he dies." The pundit presented his proof, but I disproved him and broke down his argument. Hence, he began speaking in Sanskrit and read a prayer. I said to him, "I don't think that you have come across the principle: ثبوت شيئ لشيئ فرع ثبوت المثبت له (Establishing a fact through a fact is indirectly establishing the original fact)."

This silenced him and I also remained quiet. After some time elapsed, he began discussing the topic again. "Don't you understand?" I asked. "I have already told you: ثبوت شيئ لشيئ فرع ثبوت المثبت له (Establishing a fact through a fact is indirectly establishing the original fact.) Catch hold of a dog and ask it, 'What were you in your first life? Were you a pundit? What wrong did you do?' The pundit realised that I was inferring him to be a dog. Thus, he remained silent.

Consuming meat

Moulana Thanaa'ullah Amritsari Sahib رحمة الله عليه used to strike his hand on his chest and say, "I am the lion of Punjab." He once had a debate with a pundit on the topic of consuming meat. The audience comprised of both males and females and the females were seated on

the upper level. The pundit was fat and hefty in stature. He commenced by saying, "A person's lustful passions and anger are ignited by eating meat and this leads him to commit sins. Therefore, sins are committed mostly by Muslims whilst Hindus are pure and chaste."

When it was Moulana's رحمة الله عليه turn to speak, he started by asking, "Do you know who you are challenging? You are speaking to the lion; the Lion of Punjab," striking his hand on his chest. He went on to say, "Lustful passions are not ignited by meat only. Observe a lion. It eats meat and drinks blood. This is its source of nourishment (Moulana رحمة الله عليه at this point struck his hand on his chest). However, it only cohabits once a year. Conversely, (pointing to the pundit), a donkey only eats grass and leaves. It does not venture near meat at all. However, as soon as it awakes, it jumps immediately upon a mare to fulfil its desires. Once it finishes with the first it jumps onto another." Saying this, Moulana رحمة الله عليه pointed to the upper level where the Hindu women were seated. The entire audience burst out in laughter. Seeing this, the females began sneaking out quietly. Moulana رحمة الله عليه addressed them, "O mares! Where are you all going? You are the ones who bring light into the programme. The youngsters seated here are not interested in listening to the pundit or me. They are here only to ogle you. If you go away they will also leave; for you are the real reason why they are remaining behind!"

Refuting reincarnation

Once, a Hindu went around claiming that a young girl, who was reincarnated, was narrating incidents concerning her first life. I refuted his claim and the following discussion ensued:

Mufti Sahib: This is incorrect. Nobody returns after death.
Hindu: How is it possible for her to narrate such facts? Furthermore, she even revealed the location of a treasure that she had buried and when that place was dugout, we found the treasure!

Mufti Sahib: Are you using a young immature girl to establish your religion? Is this correct? In addition, did you return the treasure to her?
Hindu: Returning the treasure to her is a separate matter.

Mufti Sahib: What is the ruling according to your religion? Do you have to return it or not?

He had no reply and remained silent. After a few moments of silence he said,
Hindu: Well then, I have further proof. Two oxen spoke to one another. The first said to the second, "Tomorrow, we are going to be punished." Twenty-four hours later, the ox died.
Mufti Sahib: Are you now using an ox to establish your religion? Tell me! Did the ox speak in human language or in animal language? If it communicated in its own language, how did you manage to understand it? Moreover, if it spoke in human language, certainly there would have been a huge uproar in the community, which we did not even hear about!

Hindu: This girl even knows certain portions of the Qur'aan. She must have learnt it in her first life!
Mufti Sahib: Proving reincarnation through such a fact is incorrect according to your own books. It is stated in the Hindu book, Satyaarat Prakaash, that only if an individual had practised upon the correct religion in their first life, will they be reincarnated otherwise, they will not be reborn! Now, according to your claim, this girl was a human and a Muslim in her first life and she has now returned as a human in her second life. Hence, we can conclude that the religion of Islam is true. It is further written, in your holy book, that one does not remember anything from the past life, whereas she remembers the Qur'aan from her first life. Thus, your religion is incorrect. Therefore, you all should accept the truth and become Muslims. On hearing this, they all got up and walked away.

Some of my friends then asked me, “How was it possible for her to know the *aayaat* of the Qur’aan Shareef?” I replied, “The mind of an infant is extremely impressionable. It appears that she might have heard the recitation of the Qur’aan Shareef from a Muslim and memorised a few *aayaat*.”

Upon investigation, it was revealed that she would frequent the home of a Muslim family where the recitation of Qur’aan would take place daily. In this way, she managed to memorise a few *aayaat*. It is also reported by the Hindus, that the body of Shaitaan enters the body of a human.

Refuting *Ghair Muqallidiyyat* (the abandoning of *taqleed*)

Definition of *taqleed* and its importance

Q: What is *taqleed* and is it necessary?

A: *Taqleed* means that a non-*mujtahid* follows the verdict of a *mujtahid* in *fiqhi* (juristic) related issues without seeking a proof for it whilst having the total reliance that the *mujtahid* does have the proof for it. Basically, this is what *taqleed* means.

For example, a person asks you a question concerning a *musallee* who forgot two sit after the second *rakaat,* in a four *rakaat Salaah*, and only realised his mistake after the fourth *rakaat*. Thus, he performed *sajdah-e-sahw* at the end of his *Salaah*. Will such a *Salaah* be valid? You answer him by saying that the *Salaah* is valid. This person then accepts your verdict without asking for proof. Instead, he has absolute certainty that you do have the proof for it. This is termed as *taqleed*. The responsibility of a person who does not know a *mas'alah* is that he should enquire from someone who does know it. The reason for this is that he will be able to practise on what he is shown. The Qur'aan Shareef says:

فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ

(Then ask the people of learning if you do not know.)

This means that if you do not know something, then ask from those who do know. Furthermore, the benefit of enquiring is that you will be able to practise on it. Allah Ta`ala says in the Qur'aan Shareef:

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآىِٕفَةٌ لِّيَتَفَقَّهُوْا فِى الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْٓا اِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ

(Why does a small group from every large group not proceed to attain a deep understanding of Deen so that they may warn their people when they return so that they may take heed.)

In every large group there should be a small group who acquire the proper understanding of Deen so that, when their people return from an expedition, they can impart the injunctions of Allah Ta`ala. The benefit of them teaching others is that they will eagerly accept it. This in essence, is the meaning of *taqleed*.

Why make *taqleed* of the four *Imaams*?

Allah Ta`ala states in the Qur'aan Shareef:

وَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّ

(And follow the path of the one who turns towards Me.)

Following a path requires knowledge of the path. Hence, what is the correct path? It is the *mazaahib* of the *a'immah-e-arba`ah* (the four famous *Imaams* of *fiqh*). There were many *Imaams* amongst the *Sahaabah*, *Taabi`een*, *tab`-e-taabi`een*, but none of their *mazhabs* were collated and systemised as is the case of the four *Imaams*. *Masaa'il* in these four *mazhabs* range from *Kitaab-ut-Tahaarah* (chapters on purification) to *Kitaab-ul-Faraa'idh* (chapters on inheritance). This type of system was not found in the *mazhabs* of the other *Imaams*. Hence, we are left with no choice, but to follow one of the four *mazhabs*.

An important point to note is that one is allowed to follow only one mazhab from the four. If we were allowed to follow all the *mazhabs*, *Deen* would be reduced to the status of play and amusement. For example, if a person wanted to know the ruling of a particular *mas'alah*, he would enquire about it from the first *mazhab* but if he felt the verdict burdensome, he would then enquire the ruling from the next *mazhab*. Thus, one will just be following his own *nafs* (desires) which could possibly lead to *talfeeq*. To clarify further; a person vomited after making *wudhu*. He is advised to repeat his *wudhu* as vomiting nullifies the *wudhu* according to Imaam Abu Hanifah رحمة الله عليه. However, he retorts saying that according to Imaam Shaafi`ee رحمة الله عليه the *wudhu* is not nullified and he is following this

mazhab. He later goes and touches his wife. When he is told to repeat his *wudhu*, since touching the wife nullifies *wudhu* according to Imaam Shaafi`ee رحمة الله عليه, he replies that he is now following the *mazhab* of Imaam Abu Hanifah رحمة الله عليه in this particular *mas'alah*. Thus if he performs *Salaah*, it will not be valid according to both *Imaams*. This is the meaning of *talfeeq*. It is like a patient who goes from one doctor to another taking the medication of both. It will only cause his health to worsen and deteriorate. It is necessary that he follow the advice of one doctor only.

Taqleed is not *bid`at* (an innovation)

Q: Is *taqleed* not a form of *bid`at* since it is something that is introduced into *Deen*? Similarly, *bay`at* (the oath of allegiance) will fall in the same category. Nabi ﷺ did not initiate the Sahaabah ﵃ for *bay`at* as is practised amongst the four *silsilahs* (groups of *tasawwuf*). The reason for asking these questions is the warning in the *Hadeeth*, which says that, the outcome of *bid`at* is *Jahannum*: كل بدعة ضلالة وكل ضلالة في النار (Every innovation is misguidance and misguidance leads one to *Jahannum*.)

A: If someone is suffering with a fever and he visits a doctor who prescribes medication for the patient, will you say that this is also a *bid`at* since this is an innovatory practice? Never! Similarly, understand these concepts in the same light. Allah Ta`ala states in the Qur'aan Shareef:

يَاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ يُبَايِعْنَكَ عَلٰٓى اَنْ لَّا يُشْرِكْنَ بِاللّٰهِ شَيْئًا وَّ لَا يَسْرِقْنَ وَ لَا يَزْنِيْنَ وَ لَا يَقْتُلْنَ اَوْلَادَهُنَّ وَ لَا يَاْتِيْنَ بِبُهْتَانٍ يَّفْتَرِيْنَهٗ بَيْنَ اَيْدِيْهِنَّ وَ اَرْجُلِهِنَّ وَ لَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ فَبَايِعْهُنَّ وَ اسْتَغْفِرْ لَهُنَّ اللّٰهَ

(O Nabi ﷺ! Accept the pledge of allegiance from the believing women, and seek forgiveness on their behalf when they come to you to pledge that they shall not ascribe any partner with Allah, that they will not steal, commit adultery, kill their children and nor will they

come forth with slander, which they fabricate before their hands and feet, and that they will not disobey you in any good.)

This is typically what takes place when the *mashaayikh* initiate *bay`at*. As far as labelling anything that was introduced after the era of Nabi ﷺ as *bid`at* is incorrect. If someone were to say that you and your forefathers are all *bid`atis* since none of you were alive in the era of Nabi ﷺ, will you accept it?

Taqleed is found completely in the *Ghair Muqallideen*

The *ghair muqallideen* speak out against *taqleed* and even regard it as *shirk*, but they unwittingly practice upon *taqleed* to a very high degree. The extent of their *taqleed* is such that when Allamah Shoukaani (a famous Arab *ghair muqallid* scholar) wrote a *tafseer* of the Qur'aan, Fath-ul-Qadeer, Nawab Siddeeq Hasan Khan (a renowned Indian *ghair muqallid* scholar) wrote his *tafseer* and called it Fath-ul-Bayaan, which is adapted from Fath-ul-Qadeer. Allamah Shoukaani then wrote a book, Irshaad-ul-Fuhool fee `Ilm-il-Usool and Nawab Siddeeq Hasan followed suit and wrote Husool-ul-Ma'mool fee `Ilm-il-Usool which is a condensed version of the former. Thus, *taqleed* is found in them as well!

In the discussion regarding *khula`* (dissolution of marriage at the insistence of the wife), Allamah Shoukaani was of the view that it is regarded as *faskh* (cancellation of the marriage) and not *talaaq* (divorce). Nawab Siddeeq Hasan expressed the same view. However, when Allamah Shoukaani changed his view and stated that *khula`* is *talaaq* and not *faskh*, Nawab Siddeeq followed suit. Thereafter, Allamah Shoukaani reviewed his stance and stated that *khula`* is like a *khunthaa mushkil* (hermaphrodite). Hence, it is neither *talaaq* nor *faskh*, but something in-between. Subsequently, Nawab Siddeeq Hasan changed his view and stated the same. Is this not *taqleed*? Nawab Siddeeq Hasan is echoing the rulings of Allamah Shoukaani after approximately one hundred years had elapsed. Alternatively,

should we say that after the Hanafis rebuffed his explanations, he now seeks the help of Allamah Shoukaani?
A poet says:

زمرہ رائے در افتاد بارباب سنن
شیخ سنت مددے قاضی شوکاں مددے

You will not find any Hanafi getting perturbed during a debate and call out to Imaam Abu Hanifah رحمة الله عليه for help.

I happened to meet a *ghair muqallid* and had the following discussion with him. He said, "Don't present to me the statements of men but present a *Saheeh, marfoo`, muttasil Hadeeth*." "Could you kindly define a *Saheeh, marfoo`, muttasil Hadeeth*," I asked, "Without presenting the statements of men. Instead present to me a *Saheeh, marfoo`, muttasil Hadeeth*."
He then asked, "Did Nabi ﷺ say that Imaam Abu Hanifah رحمة الله عليه should be regarded as a great *Imaam*?" I replied, "Did Nabi ﷺ say that Imaam Bukhaari رحمة الله عليه should be regarded as a great *Imaam*?" He was immediately silenced upon hearing this.

Discussion with a *ghair muqallid* regarding *Taraaweeh*

Q: A pamphlet containing *masaa'il* of fasting has been published by a *ghair muqallid*. It is written therein that the *du`aa*: بصوم غد نويت is not proven from the *Hadeeth*.
A: Is it proven in any *hadeeth* that one should be a *ghair muqallid*?

During *i`tikaaf* in South Africa, three *ghair muqallids* approached me. One of them had a very long beard, longer than a fist; the second had a very short beard whilst the third had shaved his beard. They asked me the proof for performing twenty *rakaats* in *Taraaweeh*.
I replied, "Was *Tahajjud Fardh* or not? It was *Fardh*. Allah Ta`ala says in the Qur'aan Shareef:

يٰۤاَيُّهَا الْمُزَّمِّلُ ۝١ قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۝٢ نِّصْفَهٗۤ

(O the one wrapped in a shawl. Stand up for the entire night except for a little while; either half the night or slightly less.)
Furthermore, Nabi ﷺ did not perform it alone. The Sahaabah رضي الله عنهم used to also read with Nabi ﷺ. Allah Ta`ala says:

اِنَّ رَبَّكَ يَعْلَمُ اَنَّكَ تَقُوْمُ اَدْنٰى مِنْ ثُلُثَيِ الَّيْلِ وَ نِصْفَهٗ وَ ثُلُثَهٗ وَ طَآئِفَةٌ مِّنَ الَّذِيْنَ مَعَكَ

(Verily your Rabb knows that you and a group of those with you stand close to two-thirds of the night, or half the night or a third of the night.)
"First tell me," I said. "Was *Qiyaam-ul-Layl Fardh* or not? The topic of *Taraaweeh* we will discuss thereafter." Those poor fellows were uneducated in *Deen*; they were mere *Huffaaz*. The discussion then proceeded as follows:
Mufti Sahib: Well, tell me, how many *rakaats* of *Taraaweeh* have been proven from the *Hadeeth*?
Ghair Muqallid: Eight *rakaats* are proven from the *Hadeeth*.

Mufti Sahib: Was it established for the entire month or for only three nights?
Ghair Muqallid: It is established for three nights.

Mufti Sahib: On those three nights, did Nabi ﷺ perform *Qiyaam-ul-Layl*, which was *Fardh*, apart from the eight *rakaats*?

They remained silent. They could not answer me.

Mufti Sahib: Performance of *Taraaweeh Salaah* has been established, irrespective of whether it was established by Nabi ﷺ, Hadhrat Umar رضي الله عنه or any of the other *khulafaa*. However, where is it proven that one can cut or shave the beard?

Hearing this, the person with the big beard became emotional and shouted out, "I have repeatedly told them, but they do not seem to listen to me. One hundred and twenty-four thousand *Sahaabah* رضي الله عنهم had beards."

Mufti Sahib: Clarify your understanding of keeping a beard.
Ghair Muqallid: What do you mean?

Mufti Sahib: Amongst the one hundred and twenty-four thousand *Sahaabah* were women and children. Did they all have beards? Furthermore, there were also Sahaabah ﷺ who passed away in their infancy. Did they also have beards?
It is stated in Al-Bahr-ur-Raa'iq (vol. 2, p. 66) that Imaam Abu Yusuf رحمة الله عليه asked Imaam Abu Hanifah رحمة الله عليه regarding *Taraaweeh* being established from Rasulullah ﷺ. Imaam Abu Hanifah رحمة الله عليه replied that it was established from the action of Umar رضي الله عنه. When Imaam Abu Yusuf رحمة الله عليه asked him whether Umar رضي الله عنه had any proof for his action, Imaam Abu Hanifah رحمة الله عليه replied that he definitely had a proof – لأن عمر كان متبعا لا مبتدعا – for Umar رضي الله عنه emulated and did not innovate.

The *aathaar* (statements and actions) of the *Sahaabah* رضي الله عنهم are insufficient proof according to the *ghair muqallideen*. Hence, they argue that the issuing of three *talaaqs* was considered as one *talaaq* in the time of Nabi ﷺ, and it was only during the *khilaafat* of Umar رضي الله عنه that three *talaaqs* were regarded as three separate *talaaqs*. Hadhrat Umar رضي الله عنه had no right to change the ruling. Now look at their baseless reasoning! In one instance, they say that Umar رضي الله عنه had no right to change and alter the laws of *Shari`ah* whereas in the situation concerning the beard, they accept his ruling wholeheartedly!

I then told them, "As long as the principles of the debate are not set out, the discussion will be fruitless. Firstly, decide whether the *aathaar* of the *Sahaabah* رضي الله عنهم are regarded as *shar`ee* proof or not. If they are regarded as *shar`ee* proof, then to what extent will you consider them to be a source of proof? If the rules of the debate are laid out clearly, the debate can commence and end within a few minutes.

Was Imaam Abu Hanifah رحمة الله عليه weak and unreliable?

On one occasion, a *ghair muqallid* had the following conversation with me:

Ghair Muqallid: Imaam Abu Hanifah was *dha`eef* (weak).
Mufti Sahib: Did you wrestle and fight him? After all, all humans are weak. Allah Ta`ala declares in the Qur'aan Shareef:

وَخُلِقَ الْإِنْسَانُ ضَعِيْفًا

(Man has been created weak.)

Ghair Muqallid: I meant that he had a weak memory.
Mufti Sahib: That is incorrect.

Ghair Muqallid: Hafiz Zahabi رحمة الله عليه has stated this in Meezaan-ul-I`tidaal.
Mufti Sahib: Hafiz Zahabi رحمة الله عليه did not state this in his *kitaab*. Instead, an Indian *ghair muqallid* wrote this out of jealousy on the footnote of his *kitaab* and it was printed in this manner. Thus, when the Arabs copied the Indian print, they thought the footnote was part of the *kitaab* and felt that the scribe had mistakenly omitted it. Hence, they placed it within the original text and reprinted it as part of the *kitaab*.

Ghair Muqallid: It is possible that the opposite scenario might have taken place.
Mufti Sahib: The opposite could not have happened. A *ghair muqallid* would not find the need of removing something from the text and placing it as a footnote. Yes, a *muqallid* would remove it from the *kitaab*. He will not even put it in the footnote. Apart from this, I have proof to support my claim that it was not Hafiz Zahabi's رحمة الله عليه statement.

Firstly, Hafiz Zahabi رحمة الله عليه has written in the introduction of the *kitaab* that he will not discuss the reports of the reliable *Imaams*, like the *a'immah-e-arba`ah*.

Secondly, the commentary of Meezaan-ul-I`tidaal is Lisaan-ul-Meezaan and this statement conveniently does not appear therein.

Thirdly, Hafiz Zahabi has also compiled the book Tazkirat-ul-Huffaaz wherein he has counted Imaam Abu Hanifah رحمة الله عليه to be from the *Huffaaz* (plural of Hafiz) of *Hadeeth* and in the terminology of the *Muhadditheen*, a *Hafiz* refers to an individual who has memorised one hundred thousand *Ahaadeeth* with their chains of narrators.

A discussion in South Africa

I once attended a programme in South Africa, which comprised of people from different backgrounds. Some of them were from the *Ahl-e-hadeeth* (those who claim to follow the *Hadeeth*), some were *munkireen-e-hadeeth* (rejecters of the *Hadeeth*) whilst others were professionals such as doctors, engineers etc. I was asked to conduct a programme, but it was not going to be a lecture; rather a question and answer session. Hence, someone forwarded the following question:

"When the Qur'aan is sufficient for one's guidance, what is the need for the *Hadeeth*?"

I replied, "When Allah Ta`ala is present and sufficient for guiding people then what was the need for a *rasul*. Hence, just as there is the need for a *rasul* despite the omnipresence of Allah Ta`ala, similarly there is a need for the *Hadeeth* in the presence of the Qur'aan. If the purpose of the Qur'aan is هُدًى لِّلنَّاسِ *(guidance for mankind)*, then the purpose of the *Hadeeth* is: وَ اَنْزَلْنَآ اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ *(And we revealed to you the Zikr (Qur'aan) so that you may explain to mankind what has been revealed to them.)*

Tell me! The Qur'aan says: وَاَقِيْمُوا الصَّلٰوةَ *(Establish Salaah)*. Now, how did we come to know that *Maghrib* has three *rakaats*, *Esha* has

four *rakaats*, *Fajr* has two *rakaats*, etc.? All these facts appear in the *Hadeeth*. Similarly, the Qur'aan commands: وَاٰتُوا الزَّكٰوةَ *(Discharge Zakaat)*. Now, how did we learn about the various *Nisaabs* (minimum amounts) of *Zakaat* for animals, cash etc.; that 2.5 percent has to be discharged provided you possessed the wealth for an entire year etc.? These details do not appear in the Qur'aan, but appear in the *Hadeeth*. In fact, if you study this matter a bit further, you will realise that it will be impossible to practise on the Qur'aan without the aid of the *Hadeeth*. Likewise, one will not be able to believe in the Qur'aan and in Nabi ﷺ being the *rasul* (messenger) of Allah Ta`ala without the *Hadeeth*, for these beliefs are understood through the *Hadeeth*. Rejecting the *Hadeeth* ultimately results in one rejecting the Qur'aan and Rasulullah ﷺ."

Hearing my answer, he then retorted, "Well, if it is necessary for the *Hadeeth* to coexist with the Qur'aan, then why is there the great misfortune of *Fiqh* (jurisprudence)?"

I replied, "*Fiqh* is not a calamity. It is a *ni`mat* (bounty), for the meaning of *Fiqh* is 'the proper understanding of *Deen*.' Whoever is bestowed with it has indeed been granted a great fortune. Allah Ta`ala says in the Qur'aan-e-Kareem:

وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا

(Whoever has been bestowed with hikmah (understanding of Deen) then indeed, he has been granted immense good.)

Furthermore, Nabi ﷺ has also mentioned:

من يرد الله به خيرا يفقه في الدين

(Whomsoever Allah wishes good for, He grants him the proper understanding of Deen.)

Only a foolish person or one devoid of sound reasoning can claim that *Fiqh* is a misfortune. If one carefully ponders over this, it will become manifest that, it is impossible to practise on the *Hadeeth* without *Fiqh*. For example, if a person reaches the *musjid*, whilst the *Imaam* is in *ruku*, what should he do? If you say that he should not

join the *Imaam* then this contradicts the *Hadeeth* which says that one should join the *Imaam* in whichever posture he finds him in. If you say that he should join him in *ruku*, then what is your opinion regarding the recitation of *Surah Faatihah*? If you say that he should recite *Surah Faatihah*, then this contradicts the *Hadeeth* which prohibits one from reciting anything during *ruku* and *sajdah*. And if you say that he should not recite *Surah Faatihah*, it opposes the *Hadeeth*: لا صلاة لمن لم يقرأ بفاتحة الكتاب (There is no *Salaah* for the one who does not recite *Surah Faatihah*.). If you say that he will not attain the *rakaat* despite him getting the *ruku* with the *Imaam*, it contradicts the *Hadeeth*: من أدرك ركوعا فقد أدرك ركعة (Whoever gets the *ruku* has got the *rakaat*.)." [1]

Musaafahah (handshaking) with one hand

During my stay in Kanpur, the *Tableeghi jamaat* visited Qunooj and went to a *musjid* frequented by *ghair muqallids*. Whilst we were seated in the *musjid*, a person entered and made *musaafahah* with the entire *jamaat* using just one hand whilst the other was kept behind his back. When he came to meet me, I bent forward and looked towards his other hand. Seeing this, the rest of the *jamaat* began laughing and asked me the reason for doing this. I replied, "I was just looking to see what was in the other hand."

Debate with the *Ghair Muqallideen* in Qunooj

I once had a debate with a group of *ghair muqallids* in Qunooj. However, before the debate began, I insisted on laying down a certain condition. When they asked me what the condition was, I replied that that we should stipulate the basis for reaching our deductions. They said that our deductions should be based on *Ahaadeeth* which are *Saheeh*, *sareeh*, *marfoo`*, *ghair mansookh* and *ghair muta`aaridh*. The deductions should not be based on statements of men. In turn, I told them, "Could you please define a

[1] It is only through *fiqh* that one easily reconciles between these *ahaadeeth*.

Hadeeth that is *Saheeh*, *sareeh*, *marfoo`*, *ghair mansookh* and *ghair muta`aaridh*. However, the definition should be presented using a *Hadeeth* that is *Saheeh*, *sareeh*, *marfoo`*, *ghair mansookh* and *ghair muta`aaridh*," and not the statement of a man. Upon hearing this, the debate ended before it could even commence!

A debate with a *ghair muqallid* at the Maqaam-e-Ebrahim

Once, a *ghair muqallid* met me at the Maqaam-e-Ebrahim and said,

Ghair Muqallid: I have heard that you issue *fatwas*. My advice to you is that you should never issue a *fatwa* contrary to the Qur'aan and *Hadeeth*.

Mufti Sahib: If your advice is in the general sense, then I am grateful to you and *Jazaakallah* (may Allah reward you.). However, if you have come across any of my *fatwas* that has contradicted the Qur'aan or *Hadeeth* then please bring it to my attention. If I have erred, I shall retract my statement.

Ghair Muqallid: I have not across any such *fatwa*. Nevertheless, I have just heard that you issue *fatwas*. Thus, I am advising you accordingly.

Mufti Sahib: Well, kindly listen to what I have to say. When a query is presented before me, I search for the answer in the Qur'aan Shareef. If I find the answer in the Qur'aan, I do not refer to any other *kitaab*. For example, someone asked me regarding the validity of issuing three *talaaqs* (in one sitting). When I perused through the Qur'aan Shareef I found the following *aayah*: اَلطَّلَاقُ مَرَّتٰنِ *(The divorce is twice)*. After a few verses, Allah Ta`ala further says:

فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْۢ بَعْدُ حَتّٰى تَنْكِحَ زَوْجًا غَيْرَه

(Then if he divorces her she will not be halaal for him until she marries another husband.)

We understand from here that three *talaaqs* are valid, irrespective of whether they are issued in one sitting or separate sittings. The

Qur'aan Shareef does not give any further detail on this matter. Thus, such a woman no longer remains *halaal* and lawful for her husband unless she undergoes the process of *halaalah*. Therefore, in accordance to these verses, I issued the verdict.

If after searching within the Qur'aan Shareef I do not find a solution to my problem, I then refer to the *Hadeeth*. If the answer is found therein, then there is no need to investigate the matter elsewhere. For example, the question regarding recitation whilst following the *Imaam* in *Salaah* was also posed to me. When I searched the Qur'aan Shareef I could not find the answer for it. Hence, I referred to the *Hadeeth* and I came across a narration in Saheeh Muslim where Nabi ﷺ has mentioned: إذا قرأ فأنصتوا *(When the Imaam is engaged in Qiraat then remain silent.)*. This *Hadeeth* is *Saheeh*, *sareeh* (clear) and *ghair mansookh* (unabrogated). We clearly understand from this *Hadeeth*, that it is impermissible for one to engage in any recitation whilst the *Imaam* is reciting the *qiraat*. Accordingly, I issued the *fatwa* based upon this *Hadeeth*. If I do not find a solution in the Qur'aan or *Hadeeth*, I adopt the view of Imaam Abu Hanifah رحمة الله عليه. Hearing this last statement of mine, the *ghair muqallid* said:

Ghair Muqallid: It is impossible that you will not find a solution in the *Hadeeth*. If you cannot find the answer in your books, then search for it in other books.
Mufti Sahib: What are the other books you are referring to? Must I search in the books of the Yahood and Nasaara?

Ghair Muqallid: No. Search in Bukhaari, Tirmizi, etc.
Mufti Sahib: Why do you refer to them as other books? We study and teach these *kitaabs* in our *madrasahs* on a daily basis. It appears in the *Hadeeth* that when Nabi ﷺ dispatched Mu`aaz ؓ as the *qadhi* and governor of Yemen, he asked him, "بم تقضي (How will you pass

judgement?)” Hadhrat Mu`aaz رضي الله عنه replied, “According to the Qur’aan.”
“What if you cannot find a solution in the Qur’aan?” asked Rasulullah ﷺ. Hadhrat Mu`aaz رضي الله عنه replied, “I will then pass judgement according to your *Sunnah*.” “And what if you still do not find a solution?” asked Rasulullah ﷺ.
“أجتهد برأيي (I shall employ my own reasoning),” replied Hadhrat Mu`aaz رضي الله عنه. Hearing this, Nabi ﷺ expressed his pleasure and expressed his gratitude to Allah Ta`ala.
We learn from this that it is not a foregone conclusion that one will find the solution to every problem in the Qur’aan and *Hadeeth*. Hence, there is a need for making *ijtihaad* (employing one’s reasoning). However, I am not a *mujtahid* nor do I have the qualifications of becoming one. Thus, I choose the verdict of Imaam Abu Hanifah رحمة الله عليه.

Ghair Muqallid: I promise you that as long as you stay here, I shall furnish a *Hadeeth* for any answer you require.
Mufti Sahib: If you will be able to present to me a *Hadeeth* that is (*Saheeh*, *ghair mansookh* for every *mas’alah* that I ask, I will repent for being a follower of the *Hanafi mazhab* and I shall abandon making *taqleed* of Imaam Abu Hanifah رحمة الله عليه. My question is, do you have any *Hadeeth* regarding clearing facial hair and the hair on the chest and calves?
He became embarrassed and asked,

Ghair Muqallid: Do wish to examine me?
Mufti Sahib: Yes. I am testing you. Do you think that I will so easily abandon following the *Hanafi mazhab*? I will have to thoroughly interrogate you.

He became enraged at this and started moving away. I said to him, “Forgive me, but you had just taken an oath earlier that you will present a *Hadeeth* for every *mas’alah* that I ask. So please fulfil your

promise and don't break it. This is a sign of a *munaafiq* (hypocrite). It is reported in the *Hadeeth* regarding the signs of a *munaafiq*: إذا وعد أخلف (He breaks his promises)."

This did not deter him and he continued to move further away. "At least make *musaafahah* with both hands before you depart," I requested. I extended both my hands and he stretched forth one hand and made *musaafahah*.

A debate with the *Ghair Muqallideen* in Mewat

I went to Mewat to attend a *Tableeghi Ijtima* and a group of *ghair muqallideen* were present at the *Ijtimaa*. They requested to have a debate with me. I replied, "I have not come here to debate and there is no benefit in it." They replied, "You either debate with us or stop following the *Hanafi mazhab*."

I thought to myself that I would not be able to extricate myself from this situation, hence I agreed to debate with them. The topic chosen was *Raf`-ul-Yadain* (raising the hands in *Salaah* when going into *ruku* etc.). The speaker on behalf of the *ghair muqallideen* quoted a few *Sahaabah* ﷺ who have reported the action of *raf`-ul-yadain*. In conclusion he said that *Raf`-ul-Yadain* was established from seventy Sahaabah ﷺ.

It was now my turn to speak and I said, "We have not come to debate and there is no benefit in it. Yes, if you get involved in the work of *Tableegh* you will gain benefit from it. Nabi ﷺ had come to this world and conveyed the message of Islam to the masses. He taught them about Imaan. Tell me, how many Sahaabah ﷺ accepted Islam and brought Imaan at the hands of Nabi ﷺ?" The entire crowd spontaneously replied, "One hundred and twenty-four thousand."

I then told them, "You have all heard that there were one hundred and twenty-four thousand Sahaabah in total and according to the previous speaker, *Raf`-ul-Yadain* is established from seventy Sahaabah ﷺ only! Hence, the rest of the Sahaabah ﷺ did not practise

it. Thus, whoever wishes he may follow the seventy Sahaabah ﵃ and whoever wishes he may follow the rest of the Sahaabah ﵃. Nevertheless, the difference is based upon which method is preferable and which is not."

Hadhrat Saharanpuri رحمة الله عليه and making *musaafahah* with one hand

In reply to a person's question, Hadhrat رحمة الله عليه said that making *musaafahah* with one hand or with both hands is correct. Both views are mentioned in Al-Koukab-ud-Durri (vol. 2, p. 141). The second view also appears in Saheeh Bukhaari (vol. 2, p. 926).

Once, a *ghair muqallid* made *musaafahah* with Hadhrat Saharanpuri رحمة الله عليه using one hand only. Hadhrat رحمة الله عليه stretched forth both his hands and said with a smile, "This is how *musaafahah* should be made." The *ghair muqallid* replied, "The words of the *Hadeeth* state كَفِّيْ بَيْنَ كَفَّيْه (My [the Sahaabi] palm was between both his [Nabi ﷺ] palms.)." Hadhrat رحمة الله عليه responded, "It is evident as to whether Nabi ﷺ stretched forth both his hands or one; he stretched forth both his hands. Hence, are we following the *Sunnah* or are you?"

The incident of *ta'weel* (interpretation)

There is a Mufti is Saudi Arabia who was born blind. He has an excellent memory and has memorised many *Ahaadeeth*. However, he is a *ghair muqallid*. Once, in one of his gatherings, he began commenting on the *muqallideen* and said, "You do not make *ta'weel* in the statements of the *Imaam*, but you make *ta'weel* in the *Nass* (the *aayaat* of the Qur'aan Shareef and the *Ahaadeeth*). This is incorrect. If the view of the Imaam contradicts the *Nass* then practise upon the *Nass* and abandon the view of the *Imaam*."
It so transpired that a *muqallid* entered the gathering and said, "Hadhrat! What can we do? At times we are left with no choice but to make *ta'weel* of the *Nass*." "This is the problem," retorted the

Mufti. “It is a foolish action. The statement of the *Imaam* should be interpreted, not the *Nass*. The *Nass* should be kept as it is.” “Hadhrat!” continued the *muqallid*, “But what can we do when we are forced to interpret the *Nass*?” The Mufti replied, “This is incorrect.” Subsequently, the *muqallid* said, “Then tell me, with respect to the following *aayah* of the Qur’aan:

وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِى الْاٰخِرَةِ اَعْمٰى *(Whoever is blind in this world will be blind in the hereafter)*, what will you do if *ta’weel* is not made of this *aayah*?” The Mufti remained silent!

Q: Did you meet the Mufti?
A: No.

Q: The loophole that Allah Ta`ala had explained to Hadhrat Ayyoob عليه السلام (for the oath he took of striking his wife), was it due to any particular reason?
A: We also prohibit loopholes without there being a genuine reason or cause.

Q: Perhaps this view is held only by the *Hanafis*.
A: That is why I attributed it to myself and not to anyone else.

The harm of abandoning *taqleed*

Once, a person wrote a letter to me stating that he had issued three *talaaqs* in succession to his wife. He wished to know whether he would become a *kaafir* if he took her back into his *nikaah* without going through the process of *halaalah* as this was permissible according to Imaam Shaafi`ee رحمة الله عليه. In reply I stated that there is no such view of Imaam Shaafi`ee رحمة الله عليه since he also opines that after three *talaaqs* the wife has to go through the process of *halaalah* in order for her to return to the first husband.
It is the *Ahl-e-Hadeeth* who believe that the wife can return to her husband if he issues three *talaaqs* in one sitting. However, that

person who is prepared to forsake the *Mazhab* of Imaam Abu Hanifah رحمة الله عليه just for the sake of enjoying one organ of a woman, it is very likely that he will exceed all bounds of reasoning. Hence, Moulana Muhammad Husain Sahib, a *ghair muqallid* scholar, has stated in his book, Ishaa`at-us-Sunnah, that after twenty-five years of experience he has realised that those who abandon *taqleed* without possessing sound knowledge and reasoning, eventually leave the fold of Islam; some convert to Christianity whilst others turn to atheism.

Definition of *Taqleed* and the ease and comfort therein

Once whilst discussing the topic of *taqleed*, Hadhrat رحمة الله عليه asked a student, "What is *taqleed*?" The student replied, "For a person bound by the *Shari`ah* to accept the view of a *mujtahid* without asking the proof for it." Hadhrat رحمة الله عليه then said, "A *mujtahid* is also *mukallaf* (responsible in *Shari`ah*). Hence, *taqleed* could be explained as accepting the view of a *mujtahid* in *far`ee masaa'il* without asking him the proof for it, but having the confidence that he certainly has it."

Hadhrat رحمة الله عليه then asked the student, "Is there ease and comfort in abiding to *taqleed* or in abandoning *taqleed*?" Hadhrat رحمة الله عليه himself gave the answer saying, "Comfort lies in abiding to *taqleed*. The similitude is that of a sick person who wishes to cure himself. He can choose one of two methods. The first approach is that he could refer to a doctor or a *hakeem* and accept their diagnosis and treatment without asking them the proof for their diagnosis. The other approach would be to personally study a medical textbook and try to diagnose the sickness and seek the appropriate medication. If he finds the appropriate medication, he would go to a pharmacy, purchase the medication, and read the information provided to determine how to take it.

It is self evident that the first method is much easier and in it lies ease and comfort. *Taqleed* could be likened to the first approach. Another example of *taqleed* is that of a traveller who comes to a train station

and upon finding various trains waiting at different platforms, he does not know which train he needs to board. Now, there can be one of two ways to solve the problem. The first way is to ask a porter or someone familiar with the place and accept his word. The other would be to purchase a chart with the schedules of the various trains. If he is literate, he will have to study it by himself, otherwise he will need to ask someone else to examine it for him and direct him to the correct platform. It is clear that ease and comfort is found in the first way and not the second. View *taqleed* and the abandoning of *taqleed* in the same light. In abandoning *taqleed* one places himself in difficulty and discomfort."

Interesting dialogue with a *ghair muqallid* regarding *Qiraat Khalf-al-Imaam* (Reciting *Qiraat* whilst the *Imaam* is reciting in *Salaah*)

Whilst conducting the Bukhaari Shareef lesson in Kanpur, a follower of the *Ahl-e-hadeeth* approached Hadhrat Mufti Sahib رحمة الله عليه and asked,

Ahl-e-Hadeeth: What is your opinion regarding *Qiraat Khalf-al-Imaam*?

The lesson was dealing with another subject matter, but he posed this question and sat down.

Mufti Sahib: I will have to first understand the stance of the questioner to correctly answer the question.

Ahl-e-Hadeeth: I am from the *Ahl-e-Hadeeth*.

Mufti Sahib: Now ask your question.

Ahl-e-Hadeeth: What is your opinion regarding *Qiraat Khalf-al-Imaam*?

Mufti Sahib: I am disturbed by your question.

Ahl-e-Hadeeth: Can a person be disturbed by a question?

Mufti Sahib: Of course. Some questions are such that we have been advised not to ask them by the Qur'aan Shareef itself. Allah Ta`ala says: يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنْ اَشْيَآءَ اِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ *(O you who believe! Do not ask of such things that if explained to you will upset you.)*

Ahl-e-Hadeeth: Why are your disturbed?
Mufti Sahib: The reason is that you have asked me for my opinion. Will you follow my opinion? You should have rather asked me what does the *Hadeeth* say regarding this matter.

Ahl-e-Hadeeth: Yes, that was what I meant.
Mufti Sahib: *Alhamdulillah*. You have confessed that my thought is in conformity to the *Hadeeth.* Whatever I say is based on the *Hadeeth*. Now listen, the compulsion of *Qiraat Khalf-al-Imaam* is not proven from the *Hadeeth*.

Ahl-e-Hadeeth: What is the proof for it not being established in the *Hadeeth*?
Mufti Sahib: I have been discomforted again by your question for it appears in the *Hadeeth*: البينة على المدعي و اليمين على من أنكر (The proof is the responsibility of the claimant and the oath is the responsibility of the defendant.). Hafiz Ibn-us-Salaah has stated in his Muqaddamah that this *Hadeeth* is *mash-hoor*. Hence, it is the responsibility of the claimant to present a proof and I am not the claimant. Therefore, to seek a proof from me is against the *Hadeeth* which is something farfetched for the *Ahl-e-hadeeth*. Nevertheless, I will still inform you. To establish the *fardhiyyat* (compulsion) of any action, one requires a *Nass-e-Qat`ee* (conclusive text of the Qur'aan or *Hadeeth*), and in this case there is no relevant *Nass-e-Qat`ee*.

Ahl-e-Hadeeth: Let me give you the proof. It has been narrated:

لا صلاة لمن لم يقرأ بفاتحة الكتاب (The *Salaah* of the one who does not recite *Surah Faatihah* is not valid.).

Mufti Sahib: In which *Para* does this *aayah* appear, or is this a *Surah* itself? This is a *khabar-e-waahid*. You have not understood the meaning of *Nass-e-Qat`ee*. *Toubah*! *Toubah*! However, since you have cited this *Hadeeth* as a proof, explain to me how you prove your claim from it. I have been waiting for a very long time for some understanding and intelligent *Ahl-e-Hadeeth* individual who will be able to explain to me how the *fardhiyyat* of *Qiraat Khalf-al-Imaam* is established through this *Hadeeth*. Hadhrat `Ubaadah bin Saamit ﷺ has reported that once after completing the *Salaah*, Nabi ﷺ addressed the Sahaabah ﷺ: لعلكم تقرؤون خلف إمامكم (It seems that some of you are reciting behind the *imaam*.). We understand from this, that Nabi ﷺ had not instructed the Sahaabah ﷺ to do this, nor was it the general practice of the Sahaabah ﷺ. Otherwise, it would have been pointless to ask this question. Had Nabi ﷺ instructed the Sahaabah ﷺ to practise *Qiraat Khalf-al-Imaam*, they would have answered that they were instructed to do so by him. Furthermore, Nabi ﷺ never asked them regarding the recitation of *tasbeehaat* and *at-tahiyyaat* etc., since it was recited by everyone. In short, some Sahaabah ﷺ replied that they were reciting whilst following the *imaam*. Nabi ﷺ then advised them: لا تفعلوا إلا بفاتحة الكتاب فإنه لا صلاة لمن لم يقرأ بها (Only recite *Surah Faatihah*, for the *Salaah* of the one who does not recite it is not accepted.).

Ahl-e-Hadeeth: Now, don’t you see for yourself!

Mufti Sahib: Yes. I will explain it to you. The word لا تفعلوا is making *nahy* of (preventing) an action. It means that you should not recite anything and the word إلا (except for) is excluding something. *Nahy* demands *hurmat* (prohibition) and the exclusion seeks to enforce and establish something. Further, that which both are referring to has to be different. As mentioned, the exclusion applies to *Surah Faatihah*. So tell me, what does the *nahy* apply to?

Ahl-e-Hadeeth: The *nahy* will apply to a *Surah* and whatever is in the Qur'aan besides *Surah Faatihah*.
Mufti Sahib: Ok, we will now make *i`tibaar*. Do you know what is *i`tibaar*?

Ahl-e Hadeeth: Yes, I do. It is to accept and acknowledge the word of someone.
Mufti Sahib: That is incorrect. *I`tibaar* is a terminology of the *Muhadditheen*. The meaning of *i`tibaar* is to holistically study the wording of a particular *Hadeeth*, after searching for the various texts and wordings it has been reported with, and then find its correct ruling and judgement. When we make *i`tibaar* of this *Hadeeth*, we find opposing words. In one *Hadeeth*, the words: لا صلاة لمن لم يقرأ بفاتحة الكتاب فصاعدا (There is no *Salaah* for the one who does not recite *Surah Faatihah* or more) appear. In another, the words: فما زاد (or extra) appear, whilst in yet another narration the words: وما تيسر (and what is easy) have been reported. In another *Hadeeth* the words: و سورة معها (and a *Surah* with it) are mentioned. Furthermore, there is also a *Hadeeth* with the words: و آيتين معها (and two *aayaat* with it). (Refer to Bazl-ul-Majhood and Ma`aarif-us-Sunan.) Now keeping all these narrations before us, explain to me what will the prohibition apply to? The prohibition and exclusion are applying to the same article. What is your answer to this? If you have an objection to the chain of narration for any of these *Ahaadeeth*, I can show it to you directly from the *kitaab*.
Let us leave these discussions for people with a higher level of understanding. I wish to ask you that if you have to enter the *musjid* whilst the *Imaam* is in the *ruku* of the first *rakaat*, will you join the *Imaam* or not? If you do not join the *Imaam* then you will be going against the *Hadeeth* which says that one should join the *Imaam* in whichever posture he finds him in. (Musannaf Abdur Razzaaq) Hence, you will be leaving out the said *Hadeeth*. If you join the *Imaam* and recite *Surah Faatihah* in *ruku* then you will be

contradicting the *Hadeeth* that prevents one from reciting any Qur'aan in *ruku*. (Sunan Nasaai) Hence, you will be leaving out that *Hadeeth*. Furthermore, if you don't consider yourself to have got the *rakaat*, as is the practice of some *Ahl-e-Hadeeth*, and stand up after the *salaam* of the *Imaam* to complete the *rakaat*, then you will be going against the *Hadeeth* which says that the one who joins the *Imaam* in Ruku has got the *rakaat*. (Bazl-ul-Majhood) Therefore, you will be abandoning the *Hadeeth* and you will be contradicting all the other *Ahaadeeth*, yet you claim to be from the *Ahl-e-Hadeeth*! On which *Hadeeth* are you practising?

Ahl-e-Hadeeth: You have trapped me. How can I escape?
Mufti Sahib: After being entrapped in your home, you ask the one who has surrounded you for the way out! How foolish can you be?

Ahl-e-Hadeeth: Well, if you were faced with such a situation what would you have done?
Mufti Sahib: The entire treasure of *Hadeeth* has been depleted. If I answer your question, will you practise upon it?

The *Ahl-e-Hadeeth* remained silent. Hadhrat رحمة الله عليه then said,
Mufti Sahib: Do you promise to *make taqleed of (follow)* me?
Ahl-e-Hadeeth: Don't entrap me in these logical arguments.

Mufti Sahib: You are now trapped in such a quandary that you have no exit.
Ahl-e-Hadeeth: What will you do in such a situation?

Mufti Sahib: In such a situation, we will go up to Imaam Abu Hanifah رحمة الله عليه and ask him, "We are in a dilemma. Please show us the way out." So Imaam Abu Hanifah رحمة الله عليه will reply, "O my son, if you find the *Imaam* in *ruku* then join him in that posture so that you will be able to practise on the *Hadeeth* that instructs us to join the *Imaam* in whichever condition we find him in. Do not contradict

and oppose the *Hadeeth*, for this is a serious offence. And listen, o my son! When you go into *ruku* do not recite *Surah Faatihah*. Instead, engage in *tasbeeh* so that you will be able to practise on the *Hadeeth* that prevents us from making *qiraat* (recitation) in *ruku*. Don't oppose the *Hadeeth* since this is an evil action. Pay attention, o my son! Consider having got the *rakaat* in order to practise upon the *Hadeeth* which says that the one who joins the *Imaam* in *ruku* has indeed got the *rakaat*. Don't ever abandon the *Hadeeth*, as this is a crime."

We will then ask Imaam Abu Hanifah رحمة الله عليه, "What about the *Hadeeth* which says: لا صلاة لمن لم يقرأ بفاتحة الكتاب, this has not been explained?" Imaam Abu Hanifah رحمة الله عليه will reply, "O my son, that is in respect to the *Imaam* and the *munfarid*, for their *Salaah* cannot take place without *Surah Faatihah*. As for the *muqtadee*, the *Hadeeth*: إذا قرأ فأنصتوا (When the *Imaam* recites then remain silent. – Saheeh Muslim) will apply. Likewise, the *Hadeeth*: من كان له إمام فقراءة الإمام له قراءة (Whoever is following an *Imaam*, the *qiraat* of the *Imaam* is his *qiraat*. – Bazl-ul-Majhood with reference to Daaraqutni, Ibn Maajah and Tabraani) will also be applicable to him. Similarly the *Hadeeth*: الإمام ضامن (The *Imaam* is responsible. – Tirmizi) will also apply to the *muqtadee*. After all, what is the responsibility of the *Imaam*?

Ahl-e-Hadeeth: The narrator of this *Hadeeth* is a *kazzaab* (liar).

Mufti Sahib: The *Hadeeth*: إذا قرأ فأنصتوا is recorded in Saheeh Muslim and you are saying that there is a problem with its *sanad* (chain of narration). Okay, which narrator is a *kazzaab* so that I may make a note of it and research it? If this narrator appears in a narration which you use as a proof for any of your claims, I will take you to task for it.

Ahl-e-Hadeeth: There is no problem in this *Hadeeth*. The problem is with the *Hadeeth* which says: من كان له إمام فقراءة الإمام له قراءة, since one of its narrators is a *kazzaab*.

Mufti Sahib: Which narrator is a *kazzaab*?
Ahl-e-Hadeeth: Jaabir Ju`fi.

Mufti Sahib: Who said that he is a *kazzaab*?
Ahl-e-Hadeeth: Imaam Abu Hanifah (رحمة الله عليه).

Mufti Sahib: *Subhaanallah*! Approximately 1300 years have passed and we have been continuously told that Imaam Abu Hanifah رحمة الله عليه did not know *Hadeeth*. However, today I am overjoyed to hear from your mouth that Imaam Abu Hanifah رحمة الله عليه was well versed in *Hadeeth*. I have also learnt from you, that Imaam Abu Hanifah رحمة الله عليه has written a *kitaab* in the science of *Hadeeth* dealing with the narrators of *Hadeeth* and you have made *taqleed* of (followed) Imaam Abu Hanifah رحمة الله عليه by regarding Jaabir Ju`fi as a *kazzaab*. Please tell me the name of this *kitaab*.

The *Ahl-e-Hadeeth* was silent and as the *Asr azaan* had just completed, he stood up and began walking away.

Mufti Sahib: At least perform one *Asr Salaah* behind the *Ahnaaf*. If you wish, you may also make *qiraat* behind the *Imaam*.
Ahl-e-Hadeeth: I have to rush as I have some important work to do.

Mufti Sahib: Well then, kindly listen to one *Hadeeth* before departing. It appears in the *Sihaah Sittah* that when the *azaan* is called out, Shaitaan flees whilst passing wind because everything that hears the *azaan*, whether they are the rocks or stones, will bear testimony on the Day of *Qiyaamah* in favour of the *mu'azzin*. Hence, he flees in order that he is not enlisted among those who will bear

testimony on behalf of the *mu'azzin*. In another *Hadeeth*, Nabi ﷺ has mentioned: من تشبه بقوم فهو منهم (Whoever imitates a people is counted from amongst them.) So, if you have to leave now, you are imitating Shaitaan. Imaam Maalik رحمة الله عليه has mentioned that when placing water into the nostrils during *wudhu*, one should use his hand to clean them and not merely blow out the water since by doing so he will be imitating a donkey. Therefore, you should also refrain from imitating Shaitaan.

Upon hearing this, he got up and walked away without saying a word.

The Saheehain (Saheeh Bukhaari and Saheeh Muslim) do not contain any narration of Imaam Abu Hanifah رحمة الله عليه

A person once told me that since Saheehain did not record any narration of Imaam Abu Hanifah رحمة الله عليه this proves that Imaam Sahib رحمة الله عليه was weak in the science of *Hadeeth*.

I replied, "Imaam Shaafi`ee رحمة الله عليه was also a great *Muhaddith* and Saheehain have not recorded or narrated any of his narrations as well! Similarly, Imaam Ahmad bin Hambal رحمة الله عليه was the *ustaaz* of Imaam Bukhaari رحمة الله عليه and he remained in his company for a long period. However, there is only one narration of Imaam Ahmad رحمة الله عليه, that appears in Saheeh Bukhaari and the reason for including that narration was to explain the view of Imaam Ahmad رحمة الله عليه. The narration appears in باب كم غزى النبي صلى الله عليه وسلم (Chapter regarding the number of battles Nabi ﷺ fought), vol. 2, p. 642: شهران لا ينقصان شهرا عيد. After narrating this *Hadeeth*, Imaam Bukhaari رحمة الله عليه states:

قال أحمد بن حنبل إن نقص رمضان تم ذو الحجة وإن نقص ذو الحجة تم رمضان.

We thus realise that the absence of a narration of Imaam Abu Hanifah رحمة الله عليه in Saheeh Bukhaari in no way indicates any sign of weakness in the field of *Hadeeth*. Otherwise, one will have to admit that Imaam Shaafi`ee رحمة الله عليه Imaam Ahmad رحمة الله عليه were also weak in the field of *Hadeeth* which you are not prepared to do."

Qiraat Khalf-al-Imaam (Reciting *qiraat* whilst following the *Imaam* in *Salaah*)

Once, a group of people wished to discuss the *mas'alah* of *Qiraat Khalf-al-Imaam* with Imaam Abu Hanifah رحمة الله عليه. Several of them began speaking at the same time. Imaam Abu Hanifah رحمة الله عليه told them, "We will not be able to discuss the issue in this manner. Appoint one person from amongst you to speak on behalf of the group." They agreed to his request and appointed one person to be their spokesperson.

Imaam Abu Hanifah رحمة الله عليه then addressed them and said, "The *mas'alah* has been solved! Just as you had appointed one person to speak on your behalf, we also appoint the *Imaam* to recite the *qiraat* on our behalf. He presents the case to Allah Ta`ala on the congregation's behalf and his *qiraat* suffices for the entire congregation. Therefore, the *muqtadees* are not required to recite any *qiraat*. This appears in the *Hadeeth* as well: من كان له إمام فقراءة الإمام له قرائة (Whoever is following an *Imaam*, the *qiraat* of the *Imaam* will be his *qiraat*.)" (Bazl-ul-Majhood, vol. 2, p. 53/ Seerat-un-Nu`maan, p. 6)

Aameen must be said softly

The statement of Hadhrat Gangohi رحمة الله عليه has been quoted in the marginal notes of Qudoori that the meaning of آمين – *Aameen* is استجب (answer the *du`aa*), and since this is a *du`aa*, the etiquette of a *du`aa* is that it should be made softly. (Allah Ta`ala states in the Qur'aan-e-Kareem: اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً – *Call unto your Rabb with humility and softly*.) Therefore, *Aameen* must also be said softly.

Great luminaries and scholars were *muqallids* (followed an *Imaam* in *Fiqh*)

Hafiz Ibn Qayyim رحمة الله عليه has written in I`laam-ul-Muwaqqi`een that great luminaries had made *taqleed* as well.

He has ripped up the roots of my *mazhab*

A *ghair muqallid* used to live with Hadhrat Thanwi رحمة الله عليه. Though he had not formally taken *bay`at* with Hadhrat رحمة الله عليه, he had great faith in him. Once some people had come to take *bay`at* at the hands of Hadhrat Moulana رحمة الله عليه and he joined them and also took *bay`at*. The thought then occurred to him that this is not permissible according to their principles – اتخاذ الشيخ للهداية ضلالة. Thus, he asked Hadhrat رحمة الله عليه, "I have now taken *bay`at* whereas I am from the *Ahl-e-Hadeeth*. Should I abandon my ways, since there can be no benefit if the approach of the *Shaikh* and *mureed* are different?"

Hadhrat Thanwi رحمة الله عليه replied, "Practise on whatever is correctly proven from the Qur'aan and *Hadeeth* with truthfulness. However, refrain from two things; firstly do not speak ill of the *Imaams* and secondly, do not entertain evil thoughts of others." He responded, "Hadhrat, you have slashed the roots of our system. It is based entirely on these two aspects."

The *Ghair Muqallideen* are destitute

The *Ghair Muqallideen* are destitute. They cannot furnish any proofs for their claims. They do not accept Imaam Bukhaari's رحمة الله عليه view with regards to three *talaaqs*, since Imaam Bukhaari رحمة الله عليه is of the view that three *talaaqs* issued at once are valid. In relation to this *mas'alah*, Imaam Bukhaari رحمة الله عليه has reported the *Hadeeth* narrated by Uwaimir Ajlaani, but they do not want to accept it. Similarly, in the *mas'alah* relating to the *muqtadee* reciting *Surah Faatihah* whilst following the *Imaam*, they do not accept the view of Ibn Taymiyyah whereas they follow him in many other rulings.

Performing the *Sajdah-e-Tilaawat* in congregation

I used to read from a book to the *musallees* after the *Asr Salaah*. On one occasion, I came across an *aayah* of *Sajdah*. Thus, I informed them that a *sajdah* was *waajib* on us and it would be better and more rewarding if it was performed in *jamaat* (congregation). I was the *Imaam* and the audience were the *muqtadees*.

Thereafter, a blind *ghair muqallid* asked, “Mufti Sahib, where is it proven that *Sajdah-e-Tilaawat* can be performed in *jamaat*?” I replied, “This appears in Durre Mukhtaar.”

“Oh!” he exclaimed. “You do not have *Imaan* in Allah Ta`ala and His *Rasul* ﷺ, but you have *Imaan* in Durre Mukhtaar.” I thus realised that this person was a *ghair muqallid*.

Hence, I asked him, “What is your name?” He answered accordingly. “What is your father’s name?” I asked. He told me his father’s name. I then enquired, “And how do you know that this is your father’s name?” He replied, “My mother told me.” In response I told him, “Well, then you also do not have *Imaan* in Allah Ta`ala and His *Rasul* ﷺ. You have *Imaan* in your mother, for your father’s name does not appear anywhere in the Qur’aan and *Hadeeth*.” He remained silent and left the gathering.

Discussion with a *ghair muqallid* regarding the four *Mazaahib*

An old man, using a walking stick, once approached me. I was informed that he was a *ghair muqallid* and his intention was to influence my opinion regarding the four *Mazhabs*. As he came near, he said,

Old Man: I wish to say something, so please don’t get offended.

Mufti Sahib: What do you mean, “Don’t get offended?” Do I look like a wall that will remain silent no matter what you say to it? You wish to silence me whilst you have the free reign to speak as you wish. Yes, if you are not offensive in your speech then there is no reason to become angry. However, if you exceed the limits, I will definitely become upset.

Old Man: Is it not true that these four *Mazaahib* only originated after the fourth century?
Mufti Sahib: You used the word **THESE**. 'These' is a word used to indicate towards something seen or perceived. Can you see the four *Mazaahib*? Is it an object that has been kept aside which you can perceive?

Old Man: I mean 'these very'.
Mufti Sahib: I am asking you about this very word 'these'. Perhaps you feel ashamed or embarrassed to take the names of the four *Imaams*. What stops you from saying, 'the *Mazhabs* of Imaam Abu Hanifah رحمة الله عليه, Imaam Maalik رحمة الله عليه, Imaam Shaafi`ee رحمة الله عليه, Imaam Ahmad bin Hambal رحمة الله عليه'.

Old Man: This is what I said.
Mufti Sahib: Then how dare you say that the four *Mazhabs* only came about after the fourth century. Where did you get this information? Perhaps you read a book of a *ghair muqallid* and wholeheartedly accepted whatever he wrote. Now this is the type of 'blind following' which we condemn! Your statement 'these four *Mazaahib* only came about after the fourth century' is the *sughra*. If we assume it to be correct, then the conclusion will be that whatever came after the fourth century is false, rejected and worthy of hellfire.

Old Man: Don't take offence to what I am saying. A fact is a fact. You've got to accept it as it is.
Mufti Sahib: Fair enough. Tell me, when were you born? Was it before or after the fourth century? And what about your father and grandfather? When were they born? What about Ibn Taymiyyah رحمة الله عليه, Ibn Qayyim رحمة الله عليه, Mia Nazeer Husain and Nawab Siddeeq Hasan Bhopali? When were they born? According to your 'fourth generation reasoning', they are false, rejected and worthy of hellfire.

Having heard this, the old man stood up in frustration and started leaving.

"Look!" I said. "Don't take offence. A fact is a fact. You've got to say it as it is. And for your information, the four *Mazaahib* did not come about after the fourth century. Imaam Abu Hanifah رحمة الله عليه was born in the year 80 Hijri. Imaam Maalik رحمة الله عليه was born in the year 95 Hijri. Imaam Shaafi`ee رحمة الله عليه was born in the year 150 Hijri and Imaam Ahmad رحمة الله عليه was born in the year 164 Hijri. Hence, even you with your fourth century theory have confirmed that 'these' four *Mazaahib* are authentic and not baseless."

I have understood his motive

Once some people told me, "We wish that our meat be *halaal* and that our *Salaah* be correct." I immediately understood that they were taking me to the abattoir. I was informed that the animals are manually slaughtered. Upon arrival, I asked a slaughterer whether he recites *Bismillah* when slaughtering. He was angered by the question and his entire attitude changed. He replied, "I do not read just once, I recite *Bismillah* seven times." On enquiry from another slaughterer, he replied that he recites *Bismillah* on slaughtering the first animal only and continues slaughtering the rest without reciting *Bismillah*.

I told my hosts (Egyptian graduates), "The *Nass-e-Qat`ee* (absolute and explicit verse of the Qur'aan) has the following instruction:

وَلَا تَأْكُلُوْا مِمَّا لَمْ يُذْكَرِ اسْمُ اللهِ عَلَيْهِ وَ اِنَّهٗ لَفِسْقٌ *(Do not eat that on which the name of Allah was not mentioned and this is a sin.)* There is no need for further proof after having this *Nass-e-Qat`ee* before us. As far as the question of the validity of *Salaah* is concerned, then Imaam Muslim رحمة الله عليه has recorded a *Hadeeth* in Saheeh Muslim (vol. 1, p. 174), where Nabi ﷺ: إذا قرأ فأنصتوا (When the *Imaam* recites then remain silent.) Imaam Muslim رحمة الله عليه comments further by saying: هذا صحيح عندي (This is authentic according to me.). We learn from this *Hadeeth* that the *muqtadee* (one following the *Imaam*) should remain silent

and if he does recite *Faatihah* behind the *imaam*, then a deficiency will arise in this *waajib* action of his *Salaah*. Therefore, he is not permitted to recite whilst following the *Imaam*.

As for the *Hadeeth*: لا صلاة لمن لم يقرأ بفاتحة الكتاب (There is no *Salaah* for the one who does not recite *Surah Faatihah*), this is with respect to the *Imaam* and *munfarid* (*musallee* performing alone) and not the *muqtadee*. In Sunan Tirmizi (vol. 1, p. 71), Imaam Ahmad bin Hambal رحمة الله عليه has explained the *Hadeeth* as follows: قول النبي صلى الله عليه و سلم لا صلاة لمن لم يقرأ بفاتحة الكتاب إذا كان وحدة (The statement of Nabi ﷺ: 'There is no *Salaah* for one who does not recite *Surah Faatihah*,' is with respect to that person performing *Salaah* alone.)"

This method is not beneficial

Once, after performing *Esha Salaah* in the Haram Shareef, a person approached me and asked, "What is a *heelah* (loophole)?" I replied, "You may refer to it as *heelah* or *makhraj*. It means 'an exit and a path of safety from a predicament'. Allah Ta`ala mentions in *Surah Talaaq*: وَ مَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا *(Whoever fears Allah, He makes a makhraj – exit for him [from any predicament]).* The proof for its admissibility is the verse where Allah Ta`ala addresses Hadhrat Ayyoob عليه السلام: وَ خُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ *(Take a bunch of straws and strike with it.)* If you wish to hear a more detailed explanation, come to my hotel and we can sit and discuss it at length. It is incorrect to confront me outside the *musjid*, to discuss a *mas'alah*. This is not beneficial. Nevertheless, that *heelah* which does not result in infringing on the rights of others or contravening any law of the *Shari`ah* will be permissible."

Refutation of *Bid`at*

The *Shar`ee* status of customary *Meelaad* celebrations

Q: Can a gathering be organised to commemorate the birth of Nabi ﷺ?

A: Discussing any aspect pertaining to the blessed life of Nabi ﷺ, whether it is his noble birth, his breastfeeding, his weaning, his infancy, his youth or old age, the animal whose milk he drank, the camel he rode, the weapons he used for *jihaad* etc., is a means of one's success and good fortune. Those who study or teach *Hadeeth* are also included in this category, as well as those who are engaged in any work related to *Ahaadeeth*. Each one of these is referred to as *Meelaad*.

However, it should be borne in mind that the present customary practice of *Meelaad*, wherein a special gathering is held to discuss the blessed birth and life of Nabi ﷺ, was not conducted by Nabi ﷺ himself nor by Hadhrat Abu Bakr, Umar, Uthman, Abdullah bin Mas`ood or Abdullah bin Zubair رضي الله عنهم. In short, none of the *Sahaabah* رضي الله عنهم held such gatherings. Thereafter, we observe that none of the *taabi`een* conducted such programmes either, whether it was Hasan Basri, Muhammad bin Sireen or Mak-hool Shaami رحمهم الله. Succeeding them were the *A'immah-e-Mujtahideen*, like Imaam Abu Hanifah, Imaam Maalik, Imaam Shaafi`ee, Imaam Ahmad bin Hambal رحمهم الله and neither of them as well conducted such programmes. In fact, even the *mashaayikh* of the four *silsilahs* of *Tasawwuf* did not organise such gatherings.

The very first person to initiate such a programme was the ruler of Irabl whose name was Zafar or Muzaffar. He had organised it with great pomp and show. Lavish arrangements were even made for the lighting and fragrance. This incident had taken place in the year 601 A.H. or 602 A.H.; meaning that for six hundred years, this practice was unheard of and was non-existent. Allamah Ibnul Haaj has severely criticised such a practice in his book, 'Al-Madkhal' wherein

he dedicated twenty-three pages to elucidate the ills and harms of such gatherings.

What happens in a *Meelaad* celebration?

Q. What happens in a *Meelaad* programme?

A. (1) Fabricated narrations are reported. Reporting such narrations is *haraam* unless one intends refuting them.

(2) They sing in chorus and many a times a drum is beaten, music is sung, and musical instruments are used.

(3) People in the neighbourhood, not participating, have difficulty in falling asleep (due to the excessive noise).

(4) The participants are engrossed in the programme to such an extent that it goes on into the early hours of the morning. They then return home to sleep, invariably missing their *Fajr Salaah*. Therefore, on account of these evils prevalent in the present customary *Meelaad* programmes, it will be prohibited.

Nevertheless, in whichever manner one wishes to discuss and speak about the nobility of Nabi ﷺ, one will be allowed to do so. A Bukhaari Shareef lesson is also regarded as such a gathering. What I have mentioned regarding the evils of such programmes is just an observation from one angle.

Furthermore, in the *Meelaad* programme, they practise *Qiyaam* (stand up when reading/singing the praise of Nabi ﷺ). Many people believe that Nabi ﷺ is born precisely at that time. In some places, a woman sits behind a curtain with a child in her lap. When mention is made about the *mubaarak* birth of Nabi ﷺ she pinches the child causing it to cry. Upon hearing the child's sobbing, the audience stand and begin singing '*Ya Nabi Salaam `alaika, Ya Habeeb Salaam `alaika*'.

In some places, a child is placed in a cradle and people begin reciting *Durood* on the child. In other places, pieces of cloth are stained with blood and are hung up as is witnessed at the time of childbirth. These are just some of the evil practices that are found in *Meelaad* celebrations. If these very same actions were done regarding one's

own father, will anybody ever tolerate it? How could this then be done with respect to Nabi ﷺ?

Many people also believe that the *rooh* (soul) of Nabi ﷺ presents itself at the *Meelaad* celebrations. The appearing of the *rooh* could either be proven by a *Hadeeth* or by someone seeing the *rooh*. As of yet, nobody has provided such a *Hadeeth* wherein Nabi ﷺ has stated that he visits such places where *Meelaad* is celebrated. As far as seeing the *rooh* is concerned, this is inconclusive; it cannot be verified nor is it definite.

The correct approach would be to study and inspect the manner in which the *Sahaabah* رضي الله عنهم conducted themselves before Nabi ﷺ during his earthly life. Did they stand up when they saw Nabi ﷺ? In this regard, three *Ahaadeeth* are reported in Mishkaat Shareef. In the first *Hadeeth*, Hadhrat Abu Umaamah رضي الله عنه reported that once Nabi ﷺ came متكئا على عصا (leaning on a stick). On seeing him, we stood up out of respect. However, Nabi ﷺ prevented us from doing so. When Nabi ﷺ forbade the *Sahaabah* رضي الله عنهم from standing up before him during his lifetime, do you think he will ever be pleased if someone stands up, out of respect, for him after so many centuries?

In the second *Hadeeth*, Hadhrat Anas رضي الله عنه says:

لم يكن شخص أحب إليهم من النبي وكانوا إذا رأوه لا يقومون لما يعلمون من كراهته ذلك

There wasn't anybody more beloved to the Sahaabah رضي الله عنهم *than Nabi* ﷺ. *However, when they would see him they would not stand up for they knew his dislike for this.*

Thus, how can it ever be appropriate for any person to do something which Nabi ﷺ himself disliked, albeit it may be done on account of one's intense love?

Nabi ﷺ has mentioned, "I was born on a Monday." Isn't this also speaking about the birth of Nabi ﷺ? However, Nabi ﷺ did not stand and utter this statement, nor did the *Sahaabah* ﷺ stand up when narrating this *Hadeeth*. Even the *muhadditheen* did not stand when reporting this *Hadeeth*. When this *Hadeeth* is read in the Bukhaari Shareef lesson, neither does the *ustaaz* nor the student stand. Those

who support the *Meelaad* gatherings do not even stand themselves upon reading or hearing this *Hadeeth*.
The third *Hadeeth* is a narration of Hadhrat Mu`aawiyah ﷺ who reports that Nabi ﷺ said, "Whoever desires that people stand up to him should prepare his abode in *Jahannum*."

Nowadays the attendees of *Meelaad* have confined the entire *Shari`ah* to *Meelaad*

Nowadays, *Meelaad* has been afforded a unique position. Once, a *Meelaad* celebration was organised near the *madrasah* in Kanpur. One of the attendees stood up and proclaimed, "*Sunni* brothers! If you love Nabi ﷺ then there is no need for you to perform *namaaz* and observe fast. You may drink wine, make *gheebat* (backbite), steal and commit all types of evil. You will not be taken to task for such actions. One who has the love of Nabi ﷺ will enter directly into *Jannah*. Conversely, he who does not love Nabi ﷺ will not be forgiven irrespective of how much *namaaz* he reads, how many fasts he keeps or how many times he recites the Qur'aan. And the greatest sign of one's love for Nabi ﷺ is *Meelaad Shareef* and *qiyaam*."

It is as though he regarded the *Meelaad Shareef* as the crux of *Shari`ah*. It is on account of such aspects that *Meelaad Shareef* has been condemned. Nevertheless, as I had previously mentioned, nobody says that speaking about Nabi ﷺ is prohibited. In fact, one should speak about Nabi ﷺ, which is the true fortune of a believer. However, as a result of the current practices, Allamah Shaami رحمة الله عليه has written that to take a vow to practise upon such celebrations is forbidden.

The basis for the difference in standing during the *Meelaad*

Hadhrat Moulana Nanotwi رحمة الله عليه has mentioned that standing during the *Meelaad* ceremony is not such an evil practice but nor is it as meritorious as people consider it to be. Rather it is *mustahsan*

(recommended). The difference in opinion arises due to a principle difference between Imaam Abu Hanifah رحمة الله عليه and Imaam Shaafi`ee رحمة الله عليه. According to Imaam Shaafi`ee رحمة الله عليه; if an evil element enters a *mustahab* (preferable) act, the act still remains *mustahab*, but it is necessary to weed out that evil element. On the other hand, Imaam Abu Hanifah رحمة الله عليه is of the opinion that such a *mustahab* act no longer remains *mustahab*.
Hadhrat Haji Imdaadullah Muhaajir-e-Makki رحمة الله عليه preferred the view of Imaam Shaafi`ee رحمة الله عليه, whilst Hadhrat Moulana Gangohi رحمة الله عليه preferred the view of Imaam Abu Hanifah رحمة الله عليه.

Q: What is the proof for practicing upon *qiyaam*?
A: This is a natural reaction. When a person sees an honourable personality, he automatically stands up out of respect for him. Nabi's ﷺ dislike for this practice is a separate matter.

Debate with the Barelwis

Once I had a debate with the Barelwis. Unfortunately, they cannot present any proofs but speak with emotions. Their representative, in the debate, was totally helpless, and in utter bewilderment began uttering foolish statements. Eventually, addressing the Deobandis he said, "What is the difference between you and pigs?" I stood up, and by way of gesture, measured the distance between both the stages and replied, "The difference between us and pigs is twelve to fourteen hand spans."
Hearing this, he flew into a fit of rage and his anger exceeded all limits. He began insulting the Deobandis saying, "The Deobandis are illegitimate and born through fornication. You are accursed," etc. etc.

I replied, "We follow the way of Nabi ﷺ, for he would not swear and insult anyone. It appears in the *Hadeeth*:

لم يكن فاحشا ولا متفحشا ولا صخابا في الأسواق

Nabi ﷺ was not offensive nor would he shout and scream in the marketplace.

Yes, the way of the *mushrikeen* (polytheists) is to swear and insult all and sundry. Today, their progeny and followers do the same. So, you may continue insulting us whilst we will not reciprocate. Insulting and swearing is also the trait of the *munaafiqeen* (hypocrites). Nabi ﷺ has said:

إذا خاصم فجر

When he [munaafiq] quarrels, he becomes abusive.

Hence, those who follow them will swear and you may continue doing so. Furthermore, an ill-mannered person swears and has foul speech. We have respectable and honourable tongues. Those who are deprived of it will swear and insult others. So you may go on swearing. Be rest assured that we will not swear at you.

In the past, when the tribal leaders were the rulers, a tanner would be beaten with shoes if he ever erred or faltered and in retaliation, he would swear the leader. We have the shoes of academic proofs. The one on whose head it falls will resort to swearing. We will not follow suit. We will not say that Ala Hadhrat Ahmad Radha Khan was *mal`oon* (accursed), illegitimate, etc."

This caused him to become even more enraged and he said, "You are a genuine *kaafir*."

I told him, "What else does my friend have with him besides *kufr*? A container will only bring forth that which is contained within it –

كل إناء يترشح بما فيه.

Nabi ﷺ came to this world with the treasure of *Imaan* and 124 00 *Sahaabah* ﷺ were blessed and honoured with it. On the other hand, Ala Hadhrat came with the treasure of *kufr*; that so and so is a *kaafir* and so and so is a *kaafir*. You may count and see whether the number of people labelled as *kaafirs* has reached 124 000 or not."

Placing flowers over the grave is not established

I once visited the grave of a *buzurg* (pious person). A man sitting outside the graveyard selling flowers asked me to purchase some as well as I entered the graveyard. I hurriedly moved on, but on my return, this person began rebuking me for not purchasing the flowers.

I told him, “Placing flowers on the grave is not a proven practice. Had it been established I would have taken the flowers.” He said, “It appears in the *Hadeeth* that Nabi ﷺ once took a fresh branch of a date palm, broke it into two, and then placed them on two graves.”

I replied, “Yes, this does appear in the *Hadeeth*. However, the *Hadeeth* also says that the inmates of both the graves were being punished. (One was not cautious with regards to urine drops and the other would carry tales.) Nabi ﷺ had placed a fresh branch hoping that through its *tasbeeh*, the punishment in the grave would be lightened. (Since all creatures are engaged in *tasbeeh* as Allah Ta`ala says in the Qur’aan-e-Kareem: وَ اِنْ مِّنْ شَیْءٍ اِلَّا یُسَبِّحُ بِحَمْدِهٖ *[There is no creature except that it glorifies Allah]*. Hence, your belief is that this *buzurg* is being punished and that is why you are placing flowers over his grave. My belief however is that he is in *Jannah*, *insha-Allah*.”

The reason for the *Bid`atis* causing havoc

Q: Why do the *bid`atis* cause so much havoc and dissent?

A: Why shouldn’t these helpless people cause havoc after Paalan Haqqaani had gone around delivering his dynamic lectures resulting in their *madrasahs* and *khanqahs* becoming deserted? Concurrently, we also have the *tableegh jamaat* striving and taking people out for a *chillah* (forty days). Even the grandson of Ala Hadhrat Ahmad Radha Khan went out in *jamaat*. He even visited Nizaamuddeen. Hence, the carpet is being pulled from beneath their feet.

The *fataawa* of Moulana Ahmad Radha Khan fall back on him

In the book *'Al-Koukab-ush-Shihaabiyyah fee Takfeeri Abil Wahhaabiyyah'*, Moulana Ahmad Radha Khan has declared Moulana Isma`eel Shaheed رحمة الله عليه as *'Abul Wahhaabiyyah'* (the father of the *Wahhaabis*) and on various occasions, he has declared him as a *kaafir*. He has written to this extent that whoever doubts in his *kufr* is himself a *kaafir*; his *nikaah* has terminated and his children are illegitimate.

However, towards the end of his book, he writes that the cautious *Ulama* have not made *takfeer* of him (regarded him as a *kaafir*) and I also do not make *takfeer* of him.

On account of this statement, his *fataawa* that appear in the beginning and middle of the book regarding *kufr*, the termination of such a person's marriage etc. fall back on him.

Why do you ask about his *nikaah*?

Someone came to visit me travelling on a rickshaw. En route, he passed by the Barelwi leader, Moulana Ghulaam Mustafa who greeted him.

He replied, "I am a Deobandi." The *moulana* told him, "You can be a Deobandi at home." Hence, this person told the *Moulana*, "Your *nikaah* has now broken. Renew your *nikaah*."

When he related his encounter to me, I told him, "You are a fool. There is no question regarding his *nikaah*. He had divorced his wife thrice and he still lives with her."

Step down

A Barelwi once stood up to deliver a lecture. As he completed the *khutbah* (preliminary Arabic address) someone from the audience stood up and said,

Musallee: Please step down. We do not want to listen to your lecture.

Barelwi: *Muhtaram* (honourable sir)! What is the matter?

Musallee: You have addressed me as '*Muhtaram*' whereas I am a Deobandi. Whoever addresses a Deobandi with the title '*Muhtaram'* becomes a *kaafir* (disbeliever). Therefore, you have now become a *kaafir* according to the *fatwa* of your Ala Hadhrat. So please step down.

Radhakhani: Moulana! What is the problem?

Musallee: Now you have addressed me as 'Moulana' whereas I am a Deobandi and whoever calls a Deobandi 'Moulana' becomes a *kaafir*. So step down. If the one who commits a *bid`at* is a called a *bid`ati*, then what will you call a person who commits a *haraam* act? You should know better.

The history of *Ta`ziyah* and the *fatwa* of Moulana Ahmad Radha Khan

Hafiz Muhammad Tayyib Sahib once asked, "What is the history of the *Ta`ziyah* practices and what are the basis for conducting them?"

Hadhrat Mufti Sahib replied, "It is commonly known that the king would annually visit Najaf Ashraf (name of a place) to wail and cry in order to fulfil his emotions and desire for mourning. On account of this, the affairs of the kingdom were being neglected. Realising this, his ministers and advisors suggested that they would arrange for a *Ta`ziyah* to be constructed and hence there would be no need for him to leave the city. Consequently, the *Ta`ziyah* was made and the king would offer his condolences and express his grief to the *Ta`ziyah*.

Moulana Ahmad Radha Khan has stated, regarding this *Ta`ziyah,* that the person who planted the bamboo, the one who irrigated it, the manufacturer of the chopper used to cut it; are all *kaafirs*. In short, all those who contributed to this ceremony were *kaafirs*. He was so rigid and firm that nobody was spared.

Barelwis accusing Moulana Thanwi رحمة الله عليه of being a C.I.D. agent

I once had a debate with the Barelwis. Their spokesperson said that we (the Barelwis) had shot the English in their chest and removed them from India whilst Darul Uloom Deoband is Pakistan's base. After the 1947 partition the very first thing that took place was that Darul Uloom was searched. Moulana Thanwi was a spy for the English and he would receive 100 Rupees monthly for this service.

I replied, "If you wish to disgrace someone then the best tactic is to say that he is the spy of the enemy. Only a person who works for them will know the reality of the matter. It is possible that Moulana Ahmad Radha Khan received the 100 Rupees from the English in total secrecy and thereafter passed it over to Moulana Thanwi رحمة الله عليه due to the fear of being rebuked by his followers. Hence, we can deduce that he was also a spy.
Furthermore, you claim that you had shot the English in their chest and expelled them from India. However, during the English rule, Moulana Ahmad Radha had confirmed that India was Darul Islam and that the English were ظل الله في الأرض (The successors of Allah Ta`ala on earth). Now, you claim to have shot those people whom your Ala Hadhrat regarded as ظل الله في الأرض. How happy and pleased won't he be in his grave when he is informed that his followers are shooting the ظل الله في الأرض and have expelled them from India?"

An objection against not reading اَلصَّلاةُ وَالسَّلامُ عَلَيْكَ يا رَسُوْلَ الله in the *khutbah*

I once delivered a lecture to an audience consisting of *bid`atis* and other orators. When I recited the *khutbah* (before the lecture), I did not recite اَلصَّلاةُ وَالسَّلامُ عَلَيْكَ يا رَسُوْلَ الله. Since I had not recited it, the *imaam* of the *musjid* instructed an individual to ask me, during the course of

the lecture, whether one is allowed to read اَلصَّلاۃُ وَالسَّلامُ عَلَيْكَ يا رَسُوْلَ الله. If I was a Deobandi, I will say that it is impermissible and if I was one of them then I will ratify its permissibility. Hence, this person stood up during the lecture to ask his question. Some of the *musallees* told him to remain seated and not to ask any question during the lecture. I advised them not to stop him as he might be in a hurry and needs to ask an important *mas'alah*. He then asked me, "Is it permissible for one to recite اَلصَّلاۃُ وَالسَّلامُ عَلَيْكَ يا رَسُوْلَ الله?"

I replied, "Listen. If you are practising on all the *Sunnahs* of Nabi ﷺ and the level of your love for Nabi ﷺ is so intense that all the barriers between you and Nabi ﷺ are removed and you are able to see the *Roudha-e-Aqdas*, then you can recite اَلصَّلاۃُ وَالسَّلامُ عَلَيْكَ يا رَسُوْلَ الله. However, if you are unable to see the *Roudha-e-Aqdas*, this shows that your love for Nabi ﷺ is deficient. Therefore, follow the original *Sunnah* and endeavour to instil the love of Nabi ﷺ within your heart by reciting اللهم صل على سيدنا محمد. . . abundantly.

Also, make a concerted effort to visit Madinah Tayyibah and when you present yourself before the *Roudha-e-Aqdas* then with extreme respect and dignity recite اَلصَّلاۃُ وَالسَّلامُ عَلَيْكَ يا رَسُوْلَ الله in a low voice. Do not recite it in a loud tone, nor should you scream and shout out اَلصَّلاۃُ وَالسَّلامُ عَلَيْكَ يا رَسُوْلَ الله from afar. It is highly disrespectful to address your elders in this manner. This is the habit of farmers and ignorant people as they call out to one another on their fields.

Allah Ta`ala has mentioned in the the Qur'aan-e-Kareem:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْٓا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ

(O you who believe! Do not raise your voices over the voice of the Nabi (ﷺ) *and do not address him in pitched tones as you would address one another, lest your actions are destroyed without you even knowing it.)*

As for those who scream and talk, the Qur'aan declares them as fools:

اِنَّ الَّذِيْنَ يُنَادُوْنَكَ مِنْ وَّرَآءِ الْحُجُرٰتِ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ

(Indeed those who call you from outside your quarters, most amongst them cannot understand.)

Therefore, recite *salaam* in a soft voice."

Answering the proof used to prove the *Qiyaam* in a *Meelaad*

Someone once asked me, "Allah Ta`ala states in the Qur'aan-e-Paak: الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ *(Those who remember Allah whilst standing, sitting and when on their sides.)* Why do you people then prohibit people from making *zikr* whilst standing?"

I replied, "If this is the case, then just as you make *zikr* whilst standing, then at times also make it whilst lying down, since the *aayah* also mentions making *zikr* whilst lying down. As for us, we do not prohibit anyone making *zikr* whether he is standing, sitting or in any other posture." Hearing this, he remained silent.

You have hit the target

Once, whilst speaking to a Radhakhani, I told him, "Ala Hadhrat Molwi Ahmad Radha Khan has written that when he went into the grave to bury his *peer-bhai* (both having the same *shaikh*) he perceived the very same fragrance that he had perceived on his visit to the *Roudha-e-Aqdas*. Now I ask you, where did this fragrance emanate from?"

He replied, "Nabi ﷺ comes to the grave of a believer. Hence, it was the fragrance of Nabi ﷺ." "Is this your belief?" I asked. He replied, "Yes, this is the belief of the Sunnis." I then told him, "Then this should be found in the Qur'aan or in the books that deal with *Aqaa'id*, like Sharh-ul-Aqaa'id, Sharh-ul-Maqaasid, Sharh-ul-Mawaaqif, Sharhu Fiqh-il-Akbar etc." This poor soul became silent

and did not reply. Perhaps he had never even heard the names of these *kitaabs* before.
"What will you say," I continued, "Regarding a person who believes that it is not proven from any *Saheeh Hadeeth* that Nabi ﷺ comes to the grave of a believer?" Hearing this, he uttered every derogatory word he had in his dictionary. He is a *kaafir*, *murtad*, *zindeeq*, *mal`oon*, *mardood*, *jahannumi* etc. I then produced the statement of Ala Hadhrat wherein he states that the appearance of Nabi ﷺ in the grave of a *mu'min* is not proven through any *shar`ee* proof.

Finally, I told him, "You have hit the target by declaring him as a *kaafir*, *murtad* etc."

The Barelwis swearing their God

Moulana Ahmad Radha Khan has written: "There is no difference between a tanner, a Hindu pundit, and a Deobandi *aalim*; one law applies to them all. In addition, the Deobandis regard such things (he enlisted the various things) as their gods." He thereafter quoted a whole list of derogatory remarks (against the God of the Deobandis).
On the other hand, in the book, `Ajaa'ibu Ahl-is-Sunnah, Molwi Hashmat Ali has written that our God is the same as the God of the Deobandis. Hence, it is established that we both have the same God. Subsequently, they have sworn their own God.

Declaring some of the Barelwis as *kaafirs* (disbelievers)

Moulana Ashraf Ali Thanwi رحمة الله عليه had mentioned: "Our *Akaabir* had not declared him (Molwi Ahmad Radha Khan) as a *kaafir*. However, Moulana Murtadha Hasan Chaandpoori رحمة الله عليه has declared him as a *kaafir*. The reason being that our *Akaabir* where not furnished with the same proofs that the Moulana was presented with."

Using the title '*Hadhrat Moulana*' for a Deobandi

Once, a Barelwi addressed me as 'Hadhrat Moulana' and wanted to tell me something. I said to him, "Moulana Ahmad Radha Khan has written in Fataawa Ridhwiyyah that it is *haraam* to call a Deobandi, 'Moulana'. You have committed a *haraam* act by calling me 'Hadhrat Moulana'. Whoever commits a *bid`at* (innovation) is called a 'بدعتی – *bid`ati*' (innovator) and a 'یاء نسبتی – *yaa-e-nisbati*' (a *yaa* denoting alignment and affiliation has been added to the word 'بدعت – *bid`at*').

Now that you have committed a *haraam* deed, what will we call you if we attach a *yaa-e-nisbati* to the word *haraam* (i.e. *haraami*)? You decide on it and advise me further."

Objection presented to Moulana Ahmad Ali Sahib رحمة الله عليه regarding a statement of Moulana Isma`eel Shaheed رحمة الله عليه

A person pointed out to Moulana Ahmad Ali Sahib Muhaddith Saharanpuri رحمة الله عليه that Moulana Isma`eel Shaheed رحمة الله عليه had mentioned such a statement in his book on account of which there was no way he could escape from *kufr* (disbelief). Moulana Isma`eel رحمة الله عليه had written: "اللہ چاہیں تو محمد صلی اللہ علیہ وسلم جیسے سینکڑوں بناڈالے." (Had Allah Ta`ala wished, He could have created many individuals like Muhammad ﷺ.) In this statement, he has used the word بناڈالے which explicitly infers the insignificance of Nabi ﷺ.

Moulana Ahmad Ali Sahib رحمة الله عليه replied, "The word بناڈالے refers to the triviality of the action and not the triviality of the *maf`ool* (the subject)." However, this person refused to accept his explanation and told Moulana رحمة الله عليه that he was merely making excuses on behalf of Moulana Isma`eel Shaheed رحمة الله عليه.

After a few days had elapsed, this very same person came to Moulana and asked, “You have published many books of *Hadeeth* and *tafseer*. All the necessary equipment is at your disposal since you have a scribe, a printing press, and all the other requirements. Why don’t you also publish Tafseer-e-Baydhaawi.” (The words uttered by him were: لہذا تفسیر بیضاوی بھی چھپواڈالئے.)

Moulana responded by saying, “This was the very same word (ڈالے) which you had claimed a few days ago was the reason for the *kufr* of Moulana Isma`eel Shaheed رحمة الله عليه. Now you have degraded Tafseer-e-Baydhaawi by using the same word (ڈالے). Also, the Qur’aan is a portion of the *tafseer* and by degrading the *tafseer* you have degraded the Qur’aan.” This person realised his folly and accepted the initial explanation that Moulana had presented.

Declaring the Deobandis as *kaafirs*

The general public, who align themselves to the Barelwis, do not brand the Deobandis as ‘*kaafirs*’. It is only the leaders and influential people from amongst them who utter these words. In my opinion, they do not say it from their hearts but rather, they feel compelled to do so for their very mission is dependent upon it.

During my journey for *Hajj*, a Barelwi had accompanied me. We performed all the rituals together and he would desist from calling us *kaafirs*. On one occasion, I pointed out to him, in Musjid-un-Nabawi, that those seated in the first and second *saff*, engaged in *tilaawat* etc., were all Deobandis. Seeing this he began to cry and said, “Our leaders have kept us in the dark.”

He implied that the Deobandis were on the right path but their leaders declared them as *kaafirs* for their own nefarious aims. Thus, the general public had created an aversion and dislike for them.

Who did the *Imaam* of the Haram declare as a *kaafir*?

Whilst travelling on a train, someone told me that the *imaam* of the *Haram* had issued a verdict of *kufr* against Moulana Ashraf Ali Thanwi رحمة الله عليه. The following conversation then ensued:

Mufti Sahib: This is incorrect.
Passenger: But it is published and printed.

Mufti Sahib: It was published incorrectly. After all, why did he issue the verdict of *kufr* whereas he had not even met Moulana Thanwi رحمة الله عليه or read any of his books?
Passenger: His book was shown to the *imaam*.

Mufti Sahib: His books are in Urdu and the *imaam* does not understand Urdu. So how could he have read them?
Passenger: The book was translated into Arabic and then shown to the *imaam*.

Mufti Sahib: Yes, the translation contained *kufr* and we also accept it as *kufr*. It was the translator whom the *imaam* declared as a *kaafir*, who was none other than Moulana Ahmad Radha Khan.
Passenger: This is a very strange indeed. The topic revolved around the *kufr* of Moulana Thanwi and now it has fallen on Moulana Ahmad Radha Khan.

Mufti Sahib: Yes, brother. The *Hadeeth* states that when a person who is not worthy of being called a *kaafir* is called a *kaafir*, then the *kufr* falls on to the person who uttered the statement. This is like a person throwing a ball against a wall. If the wall has the ability of catching the ball, the ball will stick to it; otherwise, it will rebound on to the person who threw it. Similar is the case of Moulana Ahmad Khan. He wished to place the pail of *kufr* on the head of Moulana Thanwi رحمة الله عليه but Allah Ta`ala had safeguarded and protected him. Hence, it fell on to Moulana Ahmad Radha Khan.
Passenger: Explain to me the reality of the matter.

Mufti Sahib: Moulana Thanwi had compiled the book, 'Hifz-ul-Imaan' wherein he had presented a question and gave the reply to it as well. The question was, 'Zaid believes Nabi ﷺ to have the knowledge of the unseen. Is this belief correct?' Moulana replied by saying that Zaid could be referring to all the matters of the unseen or just some of them. If he refers to all the matters of the unseen, then he has equated Nabi ﷺ to Allah Ta`ala since, this is a unique quality of Allah Ta`ala. However, if he referred to some of the matters pertaining to the unseen, then how can this be a distinctive feature of Nabi ﷺ, for a layman also has some knowledge of the unseen. Even an infant has knowledge of the unseen to a certain degree.

This feature is not found in humans only, but animals also have knowledge of the unseen to a certain degree. Thus, he has actually belittled Nabi ﷺ by equating him to a normal person.

The crux of the matter is that, in one situation one is getting involved in *shirk* whilst in the other situation one is belittling Nabi ﷺ. Therefore, it will be incorrect for Zaid to entertain such a belief.

Moulana Ahmad Radha Khan had fabricated this statement and informed the *imaam* of the *Haram* that Moulana Thanwi رحمة الله عليه believes that Nabi ﷺ is equivalent to donkeys and horses. Hence, the *imaam* declared the person who said this as a *kaafir*. Moreover, it was Moulana Ahmad Radha Khan who said these words and not Moulana Thanwi رحمة الله عليه.

Passenger: You have opened out to me a very huge door of knowledge.

Meeting Moulana Abdul Qadir Tarablisi and his encounter with Moulana Ahmad Radha Khan

When I visited Madinah Munawwarah for the first time in 1363 A.H. a Bukhaari introduced me to Moulana Abdul Qadir Tarablisi. Moulana enquired from me, "Does the differences between Moulana Ahmad Radha Khan and the *Ulama* of Deoband still exist?" I asked him, "Where is Tarablis and where is India? They are worlds apart.

How do you know about the differences between the *Ulama* of Deoband and Moulana Ahmad Radha Khan?"

He replied, "It has been some time since Moulana Ahmad Radha Khan had come and presented to me some documents in Urdu which he had attributed to the *Ulama* of Deoband. He asked me for my *fatwa* regarding the statements contained therein. I excused myself saying that I will be unable to do so, since I do not understand Urdu. He replied that he would translate them for me. I again told him that since he is the claimant, his translation would not be acceptable.
Upon hearing this, he convinced one of my students to translate the documents. When expressing my view, I laid down certain clauses, one of which was that if these are the verbatim statements of the *Ulama* of Deoband and these are their direct meanings and intentions, then only would such statements be regarded as *kufr* (disbelief). Thereafter, his book, 'Husaam-ul-Haramain' was published. However, when I studied my *fatwa* I found that it had been distorted and altered. I thus realised that this man is a dishonest person."

Saving yourself from the clutches of the opposition in a debate

Hafiz Muhammad Tayyib Sahib asked, "Hadhrat! What is the solution to save oneself from these people (Barelwis) when debating with them, for at times they cause you to stumble in your arguments?"
Hadhrat replied that the cause for this is that they become the questioners and we become the answerers. Reverse the roles and they will stumble so severely that they will not be able to extricate themselves from it.

Q: What explanation should be given when questioned with respect to Nabi ﷺ having complete and absolute *`ilm-e-ghaib* (knowledge of the unseen)?

A: Ask them when was Nabi ﷺ granted *`ilm-e-ghaib*. Was he granted it before birth, exactly at the time of birth or after birth? Was it before maturity or after? Was he granted it on the day he was blessed with *nubuwwat* or was it after that or at the time of death? If they say that he was granted *`ilm-e-ghaib* at the time of death, then despite there being no benefit in this, tell them that their claim was *iejaab-e-kulli* (holistic claim) which can be dismissed through a *salb-e-juz'ee* (specific case of contradiction).

For example, it appears in Bukhaari Shareef that when Nabi ﷺ will be at the *Houdh-e-Kouthar*, a group of people will appear before him. However, they will suddenly be driven away. Nabi ﷺ will call out that they are his followers and should be allowed to come to him. Allah Ta`ala will reply saying: إنك لا تدري ما أحدثوا بعدك (You do not know what they had innovated after you.) Hearing this, Nabi ﷺ will say, "May such people be distanced, who brought about innovations in *Deen* after me." We conclude from this *Hadeeth* that Nabi ﷺ was not blessed with absolute knowledge of the unseen. Otherwise, he would definitely have knowledge of their innovations.

Likewise, in Bukhaari Shareef it appears in the *Hadeeth* discussing *shafaa`ah* (intercession) that some people will request the various *Ambiyaa* عليهم السلام to intercede on their behalf, but they will refuse. Eventually, they will approach Nabi ﷺ who will fall into *sajdah* before Allah Ta`ala. Allah Ta`ala will then announce to Nabi ﷺ: اشفع تشفع (Intercede and your intercession will be accepted.). Nabi ﷺ then explained (in the same *Hadeeth*) that I will raise my head (after hearing this announcement), فأَحْمَدُ ربِّيْ بِتَحْمِيْد يُعَلِّمُنِي (I shall then praise Allah with such praises which He will inspire me with.). In another *Hadeeth*, the words appear as follows: ثم يفتح الله علي من محامده و حسن الثناء عليه شيئا لم يفتحه على أحد قبلي (Allah Ta`ala will then endow me with such words of praise to glorify and praise Him, which were not granted to anyone before me.). From this *Hadeeth* as well, we understand that

absolute knowledge of the unseen has been clearly negated, otherwise, what is the meaning that such knowledge will only be endowed at that time?

A discussion regarding *`ilm-e-ghaib*

I once had a discussion with the Barelwis regarding this topic (*`ilm-e-ghaib*). In support of their view, they quoted the *aayah*:

وَلَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ *(If I had knowledge of the unseen I would have acquired much good.)* They presented their argument in this manner that Allah Ta`ala had restricted *`ilm-e-ghaib* to the one acquiring 'plenty of good'. Thus, if it can be established that Nabi ﷺ had acquired 'plenty of good' then this will prove that he had *`ilm-e-ghaib*.

However, we find that acquiring 'plenty of good' has been established as Allah Ta`ala states in the Qur'aan:

وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا *(And whoever has been blessed with wisdom has indeed been granted plenty of good.)* It is a matter of certainty that Nabi ﷺ was granted wisdom which is deduced from the *aayah*: وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ *(And he [Nabi ﷺ] teaches them the book [Qur'aan] and wisdom.)* Furthermore, Allah Ta`ala states:

اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ *(Indeed We have granted you Al-Kouthar.)* One of the meanings of '*Kouthar*' is 'plenty of good'. Therefore, acquiring 'plenty of good' has been established from both these *aayaat*. Subsequently, this proves emphatically that Nabi ﷺ had *`ilm-e-ghaib*.

I responded by saying that if this is your methodology of proving *`ilm-e-ghaib* for Nabi ﷺ then you will be prompted to believe in multiple gods. The reason being that Allah Ta`ala states in the Qur'aan: لَوْ كَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا *(Had there been another deity other than Allah then it will result in corruption.)*. This *aayah* shows that corruption is a result of the existence of multiple gods, and

corruption and chaos is established as Allah Ta`ala states in another verse: ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ *(Corruption has appeared on the earth and sea.)*. Thus, the presence of multiple gods has been established. You do not ascribe to this view, but you still accept your point of deduction.

Your methodology is nevertheless invalid since the *mantiqiyyeen* (theorists) have declared that in any conditional clause, the establishment of the result does not necessarily prove the presence of the proviso.

When will a debate be beneficial?

Q: The students wish to study the manner of debating. Could you refer us to some literature on Barelwiyat etc.?

A: A debate will prove beneficial if both parties are composed and calm. However, if we are calm and they are abusive then what benefit can be acquired? They can only debate if there is vulgarity in their answers.

Your mother's second husband's name

Once whilst travelling on a train, someone asked me:

Passenger: Where are you going?

Mufti Sahib: I am travelling to Kanpur.

Passenger: Where about in Kanpur are you going to?

Mufti Sahib: I am going to Madrasah Jaami`-ul-Uloom, Patkaapur, Jaami` Musjid.

Passenger: Oh, is it the *madrasah* of Ashraf Ali Kaafir?

Mufti Sahib: Who is Ashraf Ali Kaafir? I do not know such a person. Perhaps he is your mother's second husband. If it's not your mother's second husband, then perhaps it is Ala Hadhrat Moulana Ahmad Radha Khan Sahib's wife's second husband. I do not know.

Do tell me. It is *haraam* to conceal your knowledge. However, I do know Hadhrat Moulana Ashraf Ali Sahib Thanwi رحمة الله عليه.

Upon hearing this, he remained silent for the rest of the journey and did not utter a word.

You are ruined

Once I happened to travel in the same coach as a *shaikh* who was accompanied by some of his *mureeds*. Whilst performing my *Salaah*, I overheard the following conversation, "He seems to be a Wahhaabi. Can't you see how his moustache is cut and the length of his *kurta*? It is so low. Can't you see his trouser is above his ankles?"

Someone then asked him, "What harm has he caused you that you speak rudely of him?" He replied, "They disrespect Rasulullah ﷺ. They are like this and like that."
This person then enquired, "What will you do if they answer you?"
He replied, "Their mouths are permanently sealed. How can they answer? Even their elders cannot answer us."

My *namaaz* was disturbed by his speech and I remained silent listening to him. As I finished my *namaaz* I came up to him and made *salaam*. Instead of replying, he said, "It seems to me that you are a Wahhaabi." In reply, I said, "Are you a Radha'ee (Radhakhani)?" He answered, "I am not a *radha'ee*, I am a *lihaaf*."

I then told him, "In that case you have destroyed yourself. You will have to undergo different types of treatment. At times, you will be placed under the buttocks or you will be tucked under the arms. Sometimes, you will have to come into the hands of children and get messed with their urine and faeces whilst on other occasions, you will end up in the hands of a menstruating woman whose blood will fall on you. There will be times when spouses will copulate over you

and drops of semen will drip on you. Hence, you are ruined and destroyed."

Hearing this, he became infuriated and angrily said, "Enough, enough! Occupy yourself with your work." I told him, "You should not become angry in front of everyone and especially in front of your *mureeds*." He became silent and didn't utter a word.

The person who had initially stopped him now asked him, "You told me that his mouth is sealed. Why don't you answer him now?" However, he still remained silent. In the interim, the train halted at a station. This person together with his *mureeds* stood up to move to another coach. I stretched out my hand indicating to him whilst reciting لا حول و لا قوة إلا بالله since Shaitaan normally flees when this *aayah* is recited.

Al-Junnah li-Ahl-is-Sunnah, Hadiyyat-ul-Muftari and Maqaami`-ul-Hadeed

'Al-Junnah li-Ahl-is-Sunnah', is a book compiled by Moulana Abdul Ghani Shahjahanpuri. It is an excellent book on this topic (Barelwiyat). He has furnished satisfying answers to the objections normally raised by the Barelwis. He also published another book entitled, 'Hadiyyat-ul-Muftari' in refutation of Qaadiyaanism. In answer to the book, 'Al-Misbaah-ul-Jadeed' by the Barelwis, Moulana has authored 'Maqaami`-ul-Hadeed' which is an outstanding piece of literature. In reply, they published 'Al-`Azaab-ush-Shadeed'.

Objection of the Barelwis against Haji Imdaadullah Sahib رحمة الله عليه

Once in a debate with the Barelwis, their speaker made the following objection:

Barelwi: Imdaadullah Jee Thanwi wrote that he had seen a dream wherein Nabi ﷺ asked his sister-in-law, who was preparing some

food, to move away. He had told her that he will cook the meals for the guests since *Ulama* will be coming, and from amongst the *Ulama* the first to take *bay`at* will be Moulana Rasheed Ahmad Gangohi. Don't these Wahhaabis feel ashamed that they make Nabi ﷺ their cook?

Mufti Sahib: The manner in which you uttered the words 'Imdaadullah Thanwi' was incorrect. Be cautious in your speech. Your only support for practising on *qiyaam* in the *Meelaad* is Haji Imdaadullah Sahib رحمة الله عليه. If you continue referring to him in this manner, this support will be lost as well. Secondly, it was not Haji Sahib who had seen the dream, but his sister-in-law and the interpretation of the dream was that many *Ulama* would turn to him. Thirdly, this was merely a dream. It is narrated in Bukhaari Shareef, vol. 2, p. 1006: رفع القلم عن ثلاث ، عن نائم حتى يستيقظ (Three groups of people are excused. A sleeping person until he awakens, . . .) A sleeping person is not responsible for what he does. Allah Ta`ala treats such a person as free from obligations, yet you are placing restrictions on him. This goes against the *Hadeeth*.

Furthermore, Haji Imdaadullah Sahib رحمة الله عليه did not use the word 'cook'. You were the one who used it, but you lay the blame on Haji Sahib's head. Is this justice? Not every person who prepares a meal is called a cook. If on some occasion, a father prepares a meal for his son, will the son call him a cook, and do you call your mother, who is always preparing your meals, a cook? It appears in the *Hadeeth* that Allah Ta`ala will prepare bread by himself. The *Hadeeth* says: تكون الأرض يوم القيامة خبزة واحدة يتكفأها الجبّار بيده (On the Day of *Qiyaamah*, the earth will be bread which Allah will wrap with His own hands.) Will you people now call Allah Ta`ala your cook?

Moulana Ahmad Radha Khan disgracing Hadhrat `Aaishah رضي الله عنها

Whilst having a debate with the Barelwis, one of them said,

Barelwi: Thanwi Sahib has written, 'I had seen in a dream that Hadhrat `Aaishah رضي الله عنها had come to my home. I thought that I will meet a young girl.' Don't these Wahhaabis have any shame? They regard Umm-ul-Mu'mineen as their partner.
Mufti Sahib: Hadhrat Thanwi رحمة الله عليه did not say that she was his partner. Rather, you put these words in his mouth. Even if today, someone sees a dream wherein the daughter of Hadhrat Aqdas Moulana Ashraf Ali Sahib Thanwi رحمة الله عليه comes to his home or the daughter of the Barelwis' Khan Sahib and he says that a pious woman came, nobody will regard that as an insult. Yes, if anyone has caused any insult then it is Khan Sahib himself. He has written such a poem regarding Hadhrat `Aaishah رضي الله عنها which no noble person will be able to recite.

Hearing this, the Barelwi became angry and said,
Barelwi: You are lying. You are wrong. Khan Sahib did not write such poetry. His poetry (Hadaa'iq-e-Bakhshish) has been published in two volumes. Both are in my possession and the mention of Hadhrat `Aaishah رضي الله عنها does not feature in any part of the book.
Mufti Sahib:

مچھلی سمجھ رہی ہے کہ لقمہ تر ملا صیاد مطمئن ہے کہ کانٹا نگل گئی

The fish thinks that it has got a fresh morsel but the fisherman is quite content that the hook has been swallowed.

The hook has now been swallowed. I want to see whether it can be removed. You have stated that there are two volumes. Actually, there are three volumes, not two. Where have you hidden the third volume?

Barelwi: That was an error of the compiler. He had made it into three volumes. Furthermore, that poem is not regarding Hadhrat `Aaishah رضي الله عنها.

Mufti Sahib: It is good that you have confessed that there is a third volume. Very well, then explain to me, regarding whom was the poem written?

Barelwi: It was in relation to a *mushrikah* (idol worshipper).
Mufti Sahib: Oh, was it written regarding a *mushrikah*? Then why is it titled very boldly as "قصیدہ نعتیہ مبارکہ حضرت عائشۃ کی شان میں" (A blessed poem in praise of `Aaishah رضي الله عنها)? Who is this *mushrikah* in whose praise Khan Sahib has written a poem? What relationship does he have with her? In the beginning he has quoted the verse:

اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيْرًا

(Allah wishes to remove the filth from you, o people of the house, and he wishes to purify you.)

Who was the *mushrikah* regarding whom the *aayah* of purifying was revealed? Whereas the Qur'aan declares:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ

(O you who believe, indeed the mushrikeen are impure.)

It appears in the *Hadeeth*: إذا مدح الفاسق غضب الرّب تعالى واهتزّ له العرش (When a flagrant sinner is praised Allah Ta`ala becomes angered and His *`Arsh* shudders.) The *`Arsh* actually shudders at the praise of a flagrant sinner. How it must have shuddered when Khan Sahib composed the poetry in praise of the *mushrikah*! Tell me, what is the name of this *mushrikah*? Don't chew your words. You claim to be an ardent follower of Khan Sahib.

نکیرین آکے جو پوچھیں گے تو کس کا ہے
ادب سے سر جھکا کر لونگا نام احمد رضا خاں کا

When the Munkar and Nakeer appear asking who has said this
I will lower my head with respect and take the name of Ahmad Radha Khan

If Ahmad Radha Khan was present, he would take a shoe full of filth and stuff it into your mouth as you have disgraced him in this world? Which *mushrikah* did he have relationship with? Did he ever write a poem in praise of a *mushrikah*?

This person was perplexed and in a state of bewilderment and remained silent for a few moments. After some time he said,
Barelwi: He had made *toubah* for this. This was published in a certain magazine on a certain date. Is his *toubah* not accepted according to the Wahhaabis, whereas the *toubah* of a *murtad* (renegade) is even accepted?
Mufti Sahib: Now look at the tricks you are conjuring. Initially, you totally denied that such a poem was written and that there was no third part of the book. After much persistence you accepted that there was a third part, but explained that it was an error of the compiler. Then you claimed that the poem was written in praise of a *mushrikah*. Now you are saying that he had made *toubah*. Why was there a need for this? Was the *mushrikah* disgraced in any way that he had to make *toubah* for it? Then his *toubah* was of such a nature that it was done after suffering the consequences of his actions. He had to be dismissed from his post of *imaamat*, a case needed to be brought up against him and the public needed to disgrace him. It was only then that *toubah* was made. Can you call this *toubah*? The *toubah* made prior to the court case will be accepted. It cannot be accepted after that. Furthermore, Khan Sahib's *toubah* was only announced several years after his death, whereas the *Hadeeth* says: إذا مات الإنسان انقطع عمله (Actions terminate with death.) However, in this case the announcement of his *toubah* appears many years after his death; all the way from *Barzakh*.

Khan Sahib first wrote the poem and then he makes *toubah*. O beloved of Khan Sahib! This is like the case of a person who fornicates, the witnesses all testify against him and now his son, grandson, student, *mureed* and *shaikh* all say that our *shaikh* has

erred. He had fornicated and we are now repenting on his behalf. Whereas the Qur'aan mentions: وَلَا تَزِرُوَازِرَةٌ وِّزْرَ اُخْرٰى *(No soul shall carry the burden of another.)* There is no way that *toubah* and forgiveness can be sought after death. Moreover, forgiveness needs to be sought from the one who was harmed and offended. In this case, it was `Aaishah رضي الله عنها who was insulted, but forgiveness is being sought from the court. The court has no right of decreeing forgiveness. This is the right of `Aaishah Siddeeqah رضي الله عنها. A great misfortune has now beset you.

The prostitutes were the first to certify Moulana Ahmad Radha Khan Sahib

A graduate of Deoband had settled in Lucknow. He wrote a letter stating: "I am presently reading the Fataawa of Moulana Ahmad Radha Khan Sahib and he has presented his *sanad* (certificate) therein. Can you present to me your *sanad*?"

In reply, I stated: "Why are you envious of him? The first to give a certificate to him were the prostitutes. When he was a four and a half years of age, he was once standing at the door of his home, wearing just a *kurta* that reached till his knees, when a few prostitutes passed that way. He immediately lifted his *kurta* and covered his eyes. They shouted out to him saying, 'O young lad! You have exposed your private area to cover your eyes.' He replied, 'When the eyes are polluted the heart gets affected and when the heart is polluted this causes evil actions to be produced.' Hearing this answer of Khan Sahib they exclaimed, 'What a scholarly answer he has given!'"

The level of Moulana Ahmad Radha Khan Sahib's *taqwa* (piety)

Once during a debate with a Barelwi, he said, "Who can have *taqwa* to the level of Moulana Ahmad Radha Khan Sahib?"

I replied, "Yes, at the age of four and a half he did not cast his gaze at *na-mahram* women (as mentioned in the previous incident). At

that time, he was not required to. The question that arises is; when he was required to lower his gaze, did he do so or not?
Moulana Ahmad Radha Khan had mentioned on one occasion, 'The condition of man is like that of an infant. If the infant is weaned, it abandons breastfeeding, but if it is not weaned it will continue breastfeeding. Consequently, a woman once visited her relatives with her twenty-year-old daughter who would still suckle on her even at this age. Whilst at their relative's home, the daughter demanded that she be breastfed, but the mother refused. She then pushed her mother on the floor, lifted her dress and began suckling on her.' Khan Sahib then said, 'I had witnessed this with my own eyes.'
Khan Sahib looked at a twenty-year-old girl, the dress being raised, the breast of the woman in her daughter's mouth and the daughter drinking from the breast. Tell me, which one of these actions is not contrary to *Taqwa*? Furthermore, we do not know how many other *na-mahram* women may have been present as well."

The condition of Moulana Ahmad Radha Khan Sahib in the light of his own *fatwa*

Once, a Barelwi visited me accompanied by some of his followers. As he approached my room, he said,
Barelwi: I have come to debate with you.
Mufti Sahib: Muhtaram! Assalaamu Alaikum. Welcome, come in.

Barelwi: I have come to debate with you.
Mufti Sahib: Haven't you studied the preconditions of a debate? One of them is that the level of knowledge of both parties should be equal and how can we ever be equal to you. I am still on earth and you are high above in the skies. However, I am prepared to derive some benefit from you for I am of the view that even if a gem is mixed with filth, I will strive to acquire it. Shaikh Sa`di has stated that even if words of advice have been inscribed on a wall, accept that as well.

Barelwi: You may call this discussion by whatever name you wish, but you will not escape me today.
Mufti Sahib: This statement is out of context because one is worried of escaping only if he is in a foreign land. However, I am seated at my home. Nevertheless, before we commence, we need to lay down certain rules and conditions to govern our discussion. Otherwise, we will continue talking until *Qiyaamah* and no resolution will be reached. Therefore, let us lay down a few rules of engagement.

Barelwi: What are the rules?
Mufti Sahib: Our views will not be accepted if they are not supported by any proof.

Barelwi: Very well.
Mufti Sahib: What will be the sources of our proofs?

Barelwi: It shall be the Qur'aan and *Hadeeth*.
Mufti Sahib: *Alhamdulillah*. Now, I will definitely be victorious. Furthermore, the *aayaat* and *Ahaadeeth* that I quote, which you are aware of, you should not demand that I show the text to you nor should I do the same.

Barelwi: I accept this.
Mufti Sahib: The Qur'aan Shareef consists of thirty *paras*, and *Alhamdulillah*, I am a *hafiz*. However, the treasure of *Hadeeth* is very vast. Some *kitaabs* have been published whilst others have not yet been published. Therefore, the correct approach would be that the sources for the *Ahaadeeth* should be from the *Sihaah Sittah* (the famous six compilations of *Hadeeth*) which students study in the *madaaris*. This does not mean that other *Ahaadeeth* are not acceptable, rather it is for the sake of simplicity. It should not be such that you quote a *Hadeeth* and reference it to a manuscript that is found only in one of the libraries of Germany.

Barelwi: I accept this.
Mufti Sahib: When presenting a *Hadeeth*, do not quote it from a magazine or an Urdu book. Quote it from its original source.

Barelwi: Are Urdu books and magazines not acceptable to you?
Mufti Sahib: Whether they are acceptable or not, is not the issue. What is the need to quote from an Urdu book when we have the original source?

He was not prepared to accept this condition. Thus, I approached him from another angle. “Listen,” I said. “Either you accept this condition or you will leave me having an evil opinion of yourself; that your information of *Ahaadeeth* is limited to magazines and *kitaabs*. This implies that you have not studied Saheeh Bukhaari or any other *kitaabs* of the *Sihaah Sittah*. This evil opinion will not only be entertained by me, but by your followers as well. They will feel that our Hadhrat’s knowledge is confined to a few Urdu *kitaabs*. They may pass on this information to other people and this can become so detrimental to you, that you will not be able to atone for it for the rest of your life.”

I then addressed his followers and requested, “Kindly appeal to him to accept my condition.”
They told him, “Hadhratjee! Accept his condition. What harm is there in doing so? The matter seems to be quite simple.” Nevertheless, after some deliberation he finally acceded to my condition. I thanked his followers for convincing him and then thanked him for accepting the condition. I then said,

Mufti Sahib: However, there is still one more aspect outstanding, which is preventing the discussion from going forward. If we differ regarding the meaning of an *aayah* or *Hadeeth*, who will we appoint as a judge to decide between the two of us?

He has to be an individual who is acceptable to both of us and also possess three characteristics: (1) *`Ilm* (knowledge) (2) Understanding (3) Piety. You have the choice of choosing whomsoever you wish. However, he should possess the three characteristics that have been outlined.
Barelwi: I will choose Ala Hadhrat Moulana Ahmad Radha Khan.

Mufti Sahib: Very well. I agree to this.

I did not point out to him that he had already passed away and thus cannot be the judge because I knew that this would be the first stumbling block.

Mufti Sahib: Ala Hadhrat has stated in a certain book that Gangohi is a *kaafir*, Nanotwi is a *kaafir*, Thanwi is a *kaafir* and whoever does not accept them to be *kaafirs* will also be a *kaafir*. Whoever doubts in such a person's *kufr* will also be a *kaafir*. His *nikaah* is annulled and the children born, without him renewing his *nikaah*, are illegitimate.
Barelwi: This is also my belief.

I immediately drew out a *kitaab* and placed it before him. I then asked him,
Mufti Sahib: Is this not the *kitaab* of Ala Hadhrat's father?
Barelwi: Yes, it is his *kitaab*.

Mufti Sahib: Isn't it published in Bareli?
Barelwi: Yes.

Mufti Sahib: Look! Ala Hadhrat's father has stated in this *kitaab* that Hadhrat Gangohi رحمة الله عليه is an adherent of the *Sunnah* and a great *Aalim* and *Muhaddith*. Now tell me, in the light of Ala Hadhrat's statement how will you explain this?

He remained silent. I then continued, “I will explain it to you. Listen carefully. Ala Hadhrat’s father never considered Hadhrat Gangohi رحمة الله عليه to be a *kaafir*. Hence, according to the view of Ala Hadhrat, his father is a *kaafir*. Thus his *nikaah* will be annulled and Ala Hadhrat who was born from such a relationship is illegitimate.”

Hearing this, he forcefully flung the *kitaab* to the ground. I told him, “Don’t do that. This *kitaab* contains *Durood* upon Nabi ﷺ. There are things within it that deserve to be respected, not disrespected. You have not answered me by flinging the *kitaab* on to the ground.”

By now, his tongue was completely locked. Let alone speaking, he was unable to even move. Eventually, he forced himself to stand up. I then said, “The statement that you had initially uttered was inapt. However, it perfectly applies to you now. Thus, I will repeat them. ‘You can never escape from me.’”

He still remained silent and began moving away. “Will you listen to just one more point?” I asked. “Make an announcement amongst all the followers of Ala Hadhrat that your *Imaan* is dependent on this fact that you believe Ala Hadhrat to be a *kaafir*, an irreligious person, and a renegade. Otherwise, you will become a *kaafir*, an irreligious person and a renegade.”

Why don’t you issue a verdict of *kufr* against Mustafa Kamaal Pasha?

I once received a letter stating: “Mustafa Kamaal Pasha is an atheist. He denies the existence of a god. Why don’t you issue a verdict of *kufr* against him? He raises his clenched fist to the sky.”

In reply, I wrote: “I have not met Mustafa Kamaal Pasha nor have I met anyone who knows him intimately. I have not even come across any book wherein his beliefs are explained. Thus, how can I pass a verdict of *kufr* against him? In so far as him raising and showing his

fist to the sky, this proves that he actually believes in a god and does not deny it. If he did not believe in a god, why did he raise his fist to the sky? Furthermore, it could have been that this action of his may have meant something else."

They cause such confusion

Once in a debate, a Barelwi presented a quotation of 'Baraaheen-e-Qaati`ah' that stated that the *Ambiyaa* عليهم السلام are alive in their graves and they are *aalim-ul-ghaib* (have the knowledge of the unseen). He then said, "Why do you (the Deobandis) deny the fact that Nabi ﷺ is *aalim-ul-ghaib*. Why is this so?"

I replied, "Your statement is incorrect. Don't you have any place to drown yourself and die instead of creating this type of confusion? The quotation of 'Baraaheen-e-Qaati`ah' states that the *Ambiyaa* عليهم السلام are alive in their graves and اللہ کی اجازت سے عالم غیب میں جاتے ہیں (with the permission of Allah Ta`ala they venture into the *aalam-e-ghaib* [world of the unseen)."

They had changed the word میں – *me* (in) into ہیں – *he* (are) and the word عالَم – *aalam* (world) into عالِم – *aalim* (knower). This is the nature of their distortions.

Objection of the Barelwis against the use of the words اللہ میاں – *Allah Mia* in Fataawa Rasheediyah

During a debate with the Barelwis, they objected by saying,

Barelwi: In many places across Fataawa Rasheediyah the words *Allah Mia* appears. It is impermissible to refer to Allah as اللہ میاں – *Allah Mia*.

Mufti Sahib: Why is it impermissible?

Barelwi: Moulana Ahmad Radha Khan has written that to use the word *Mia* for Allah Ta`ala is disrespectful and a form of disgrace, since the word *Mia* has three meanings. The first meaning is 'husband.' It is incorrect to assume this meaning in such a context as Allah Ta`ala cannot be the husband of anyone. The second meaning is 'an agent who arranges for an illicit relationship between two people for which he charges a fee'. This meaning will also be incorrect. The third meaning is 'lord'. This meaning will be correct. However, since the first two meanings are contrary to the majesty of Allah Ta`ala, it will be incorrect to use such an ambiguous word. It is similar to the *aayah*: يَآيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا *(O you who believe! Do not say 'Raa`ina'.)* The Sahaabah would intend one meaning of رَاعِنَا i.e. show us some consideration; which was correct, whilst the Jews would imply another meaning i.e. our shepherd, which was incorrect. Allah Ta`ala had thus prohibited the usage of such a word due to its ambiguous meaning. Therefore, it is incorrect to say *Allah Mia* and it appears time and again in Fataawa Rasheediyah.

Mufti Sahib: Ala Hadhrat Ahmad Radha Khan Sahib had written a bequest to his two sons and addressed them as بڑے میاں – *bare mia* and چھوٹے میاں – *chote mia*. He addressed the elder son as *bare mia* and the younger son as *chote mia*. We already know that *mia* has three meanings. The first meaning is 'husband' but this cannot be the meaning since Khan Sahib is a male and his sons are also males and two males cannot marry each another. It is stated in the Qur'aan Shareef: نِسَآؤُكُمْ حَرْثٌ لَّكُمْ *(Your wives are your tilling fields.)* and it is obvious that a male cannot be the tilling field for another male. Hence, this meaning cannot be intended. Likewise, Allah Ta`ala states: فَانْكِحُوْا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ *(Marry those women who are pure for you.)* Men have been commanded to marry women. Men have not been commanded to marry men. And if we assume that Khan Sahib is the wife and his sons are the husbands then this implies that their

mother becomes their wife as well which is extremely despicable to even consider.
It is well known to the common masses and it also appears in the Qur'aan: حُرِّمَتْ عَلَيْكُمْ اُمَّهٰتُكُمْ *(Your mothers have been made haraam upon you.)* Therefore, it will be incorrect to assume that Khan Sahib was the wife and the sons were the husbands. Furthermore, one woman cannot have two husbands at the same time. This is impermissible.
The other meaning of *mia* is 'lord'. This meaning is also inappropriate, for it will mean that Khan Sahib is the slave and the sons are his lords and masters. The question will then be asked that how did the father come into the ownership of the sons? Did they purchase the slave from the market, received him as inheritance or was it through *jihaad*. Finally, what will be the position of this jointly owned slave? Therefore, this meaning cannot be intended as well.
Undoubtedly, the third meaning i.e. 'agent' will have to be taken into account. This shows us the source of the income for the home. The elder agent and the younger agent would both work according to the guidelines set out by their father.

On another occasion, one of my friends told me to ask someone to bring several dictionaries so that we could search for the meaning of the word '*mia*'. I replied, "You may continue searching for the meaning of '*mia'* but you will never find it."

Discussion regarding *tousee`-e-qudrat* (expanse of power) the *`ilm* (knowledge) of Nabi ﷺ

Once during my stay in Kanpur, I was accosted by a Barelwi accompanied by some of his followers. No sooner did he arrive he said,
Barelwi: Can your god speak lies?
Mufti Sahib: Brother! It is not an act of nobility to distort a person's statement. The truth of the matter is this that, Moulana Rasheed

Ahmad Gangohi رحمة الله عليه has stated in Fataawa Rasheediyah (vol. 1, p. 10) that the person whose name Allah Ta`ala has taken and said that he is a *Jahannumi* (dweller of *Jahannum*), (like Abu Lahab) will not be sent to *Jannah*. However, if He wishes to send them to *Jannah* then nobody can prevent Him from doing so. He is All-Powerful. This is what he has stated, whereas you have distorted it and said that Allah Ta`ala can speak a lie.

Barelwi: I just want yes or no as an answer. Can Allah Ta`ala speak a lie or not?
Mufti Sahib: There are certain aspects, which are true and valid, but uttering such statements will be disrespectful. For example, everybody knows that Allah Ta`ala is the creator of all the *Ambiyaa* عليهم السلام, the *malaa'ikah* (angels), all the animals and also the dogs and swine. However, the *Ulama* have stated that one should not say that Allah Ta`ala is *Khaaliq-ul-qiradah wal-khanaazeer* (creator of swine and dogs) as this is disrespectful.

Barelwi: There seems to be a bone stuck in your throat which is preventing you from saying yes or no?
Mufti Sahib: It seems that sweet and palatable medication does not agree with your temperament. You require some fresh tripe which has not been cleaned. Tell me, Allah Ta`ala has blessed you with a mouth that has teeth. The teeth are sharp and have the ability to bite and chew. Allah Ta`ala has also blessed you with a tongue, throat and saliva. If a spoonful of egg *halwa* (confectionary) is placed into your mouth, you will be able to eat it. If a spoonful of *gaajar halwa* (carrot confectionary) is placed into your mouth, you will be able to eat it as well. But if a spoonful of cat's faeces is placed into your mouth will you be able to eat it? You will not eat it. I will explain the same *mas'alah* and offer you the same advice. However, my only question is, will you be able to eat it or not? It is not plausible that if the cat's faeces are placed into your mouth, it will turn into a stone and your teeth will lose its sharpness, your saliva will dry out and

your throat will be blocked. So tell me, will you be able to eat it or not?
He began to change the topic and digress from the discussion. I told him, “After all, why is the spoonful of faeces stuck in your mouth? Either spit it out or swallow it.”

Barelwi: You people say that *Shaitaan* has more knowledge than Nabi ﷺ.
Mufti Sahib: We will discuss this matter later as to who has more knowledge than whom. We were still discussing whether the spoonful of faeces would be able to go down your throat or not. It seems that this is the first time a spoonful of faeces has been placed in your mouth and it is so delicious that you want to savour the taste. That is why you have brought up another topic so that you may keep it longer in your mouth. But why have you asked this question? Did I ever say that *Shaitaan* has more knowledge than Nabi ﷺ? Did you read this in any of my *fataawa*? If you haven’t, then what right have you to attribute something unfounded to myself? It is my belief that Allah Ta`ala has bestowed Nabi ﷺ with so much of knowledge, of Himself and the hereafter, that the knowledge of all the *jinn*, humans and *malaa’ikah* put together in comparison to the knowledge of Nabi ﷺ is like a drop in an ocean. It is also my belief that Allah Ta`ala’s knowledge is far greater than the knowledge of Nabi ﷺ for which no comparison can be made. However, the knowledge that I am referring to pertains to all those aspects that conform to the status of *nubuwwat*. As far as the knowledge of unrelated topics is concerned, then it will make no difference to the glory of Nabi ﷺ if another individual has more information or not.

Barelwi: See, this is what you people conceal. A person who has more knowledge will obviously be superior.
Mufti Sahib: Do you mean more knowledge of anything and everything?

Barelwi: Yes. Knowledge is knowledge.
Mufti Sahib: The cobbler seated on the roadside is able to mend a shoe in a far more professional way than a king. Does this mean that he is superior? A thief is able to slit his victim's pocket with such precision that even the greatest of scholars cannot comprehend. Does this in any way make him superior to the scholars?

Barlewi: What is the need to even ask these things?
Mufti Sahib: It is possible that the cobblers and thieves in Bareli are superior to Ala Hadhrat! Okay, tell me. Do you or the pig know better as far as the taste of human faeces is concerned? Perhaps you cannot answer since the spoonful of cat's faeces is still in your mouth. I suggest you forward the question to Khan Sahib. If Ala Hadhrat knows the answer then we will say he is superior to the swine and if the swine knows better, then we can conclude that the swine is superior to Ala Hadhrat.

He became enraged at this and said,
Barelwi: Don't you have any shame by uttering such statements?
Mufti Sahib: Well, when you enquired about Allah Ta`ala speaking lies; did you not feel ashamed? You become very ashamed if some faeces enter Khan Sahib's mouth.

Barelwi: Why do you people say that Nabi ﷺ does not appear in the *Meelaad* gatherings?
Mufti Sahib: We will discuss this matter later as well. First tell me, if a swine and Ahmad Radha Khan were standing in a line, who will have more knowledge? First, solve this question, that what is the taste of human faeces? It seems that just as it is the first time you have tasted the cat's faeces; it is also the first time for Khan Sahib to taste human faeces, which is in his mouth. Thus, you have forwarded another question.

The facts have also been distorted regarding the *Meelaad* gathering. The actual question should be that; why do you people stand up during the *Meelaad* programme? Your answer will be that Nabi ﷺ appears in such gatherings. We will then say that the appearance of Nabi ﷺ can be established in one of two ways. The first is if Nabi ﷺ himself has mentioned it in a *Hadeeth* that he comes to a *Meelaad* gathering. If there is any such reliable *Hadeeth* then please show it to me. The second way is that Nabi ﷺ has been seen coming to such a gathering. When none of these have been established, what right do you have to attribute it to Nabi ﷺ? This falls within the purview of the *Hadeeth*: من كذب علي متعمدا فليتبوأ مقعده من النار (Whoever falsely attributes a statement to me should prepare his abode in *Jahannum*.) (Sunan Ibn Maajah)

Barelwi: A person who can go to any place at any time will obviously be more superior. Thus if *Shaitaan* can go to any place, then can't Nabi ﷺ also do the same?

Mufti Sahib: May Allah Ta`ala grant you *hidaayat* (guidance). Has *Shaitaan* become your guide and proof that you cannot find any proof in the Qur'aan and *Hadeeth*? It seems that you require the tripe medication here as well. Tell me, if there is a small toilet with an outlet pipe in which a rat is able to sneak into, will you be able to enter it? If you cannot, then will your father be able to get into it with his huge head? If he can, then we will say that the rat is not superior to him since he can also enter the pipe. Hence, both of them are equal in status. If the rat can sneak into it, but your father cannot, then the rat is superior to your father.

Hearing this, he became angry and got up to leave. I told him, "Kindly listen to one more advice. It seems that you have a great passion for stirring up trouble. In future, whenever this passion is aroused within you, then remember that you are leaving me with the spoonful of cat's faeces in your mouth, a spoonful of human faeces in Khan Sahib's mouth and your father's head in the toilet pipe. If

you want to persist in your ways then you may go and forward these questions to someone else. Perhaps you may receive a better gift.”

The view of the Barelwis with respect to asking a question from a Deobandi

Once a person posted a question to Darul Uloom Deoband, but due to some unknown reason, a concise answer was given. Hence, the questioner forwarded the same question to Moulana Ahmad Radha Khan Sahib stating that he had requested for a *fatwa* from Darul Uloom Deoband but due to the demise of Hadhrat Moulana Shaikh-ul-Hind رحمة الله عليه he received a very concise reply.

Moulana Ahmad Radha Khan gave him the very same answer that was issued from Darul Uloom Deoband and then added that it is *haraam* to ask for a *fatwa* from the Deobandis and it is *haraam* to refer to them as ‘Hadhrat Moulana’ or to attach ‘رحمة الله عليه’ to their names.

Marrying a Deobandi

Molwi Ahmad Radha Khan Sahib has stated in Fataawa Ridhwiyyah that a Deobandi cannot marry a Muslim, a *kaafir*, a *murtad* (renegade) or even an animal.

Repeating the *namaaz* due to *harkat-e-nafas* (having an erection)

On one occasion, after leading the *Asr Salaah*, Molwi Ahmad Radha Khan Sahib returned to his room and repeated his *namaaz*. Someone enquired of him, “What kind of a *mas’alah* is this where the *imaam* repeats his *namaaz*, but the *muqtadees* (congregation) do not?” He replied, “During *namaaz*, I experienced *harkat-e-nafas* (an erection). As a result my belt broke. Hence, I am repeating my *namaaz*.” On another occasion during a debate, the speaker altered the word *nafas* and said it as *nafs* (meaning movement of the soul) with a *sukoon* on the *faa*.

The Barelwis not agreeing on making Moulana Isma`eel Shaheed رحمة الله عليه the topic of discussion

I once had a debate with the Barelwis. I suggested that the topic of discussion should centre around the *kufr* (disbelief) of Moulana Isma`eel Shaheed رحمة الله عليه. However, they were not prepared to accept this suggestion. Arrangements were made for the police to be on standby.

I approached the station commander and asked him, “Did you ever go hunting?” He replied in the positive. I then asked him, “Do you aim for the head of the deer or its tail?” He replied, “The head because by shooting the head the tail is also hunted down.” I told him, “The same is the case with our elders. If they are made the topic of the debate and their *kufr* is proven then automatically, our *kufr* will also be established.” The commander said, “Yes. Your point is very sensible.” However, they were still not prepared to make this the topic of the debate.

You are not a *Sunni*

I had travelled to a certain place for a debate. However, the government had placed certain restrictions on the debate. Hence, one of their (Barelwis) followers said,

Barelwi: I have travelled so far to listen to the debate but the debate has now been cancelled.

Mufti Sahib: I have also travelled from afar to participate in the debate.

Barelwi: So why don’t I debate with you?

Mufti Sahib: First tell me, who are you?

Barelwi: I am a *Sunni*.

Mufti Sahib: Are you Ala Hadhrat’s *mureed*?

Barelwi: Yes.

Mufti Sahib: Then you cannot be a *Sunni* for Ala Hadhrat has stated in his Malfoozaat that the *Sunnahs* have been pardoned for him. Hence, the person for whom the *Sunnahs* have been pardoned cannot be a *Sunni*.

Hearing this, he remained silent.

The *mas'alah* of *`ilm-e-ghaib* (Nabi ﷺ possessing the knowledge of the unseen)

The students in Madrasah Mazaahir-ul-Uloom, Saharanpur had organised a debate on the topic of `ilm-e-ghaib. Hadhrat Mufti Sahib رحمة الله عليه *was invited to attend. After the debate, Hadhrat presented the following explanation shedding some light on the topic.*

In the books of *Shari`ah*, wherever the words *`ilm-e-ghaib* appear, the meaning that is intended is *zaati* (instinctive) knowledge of the unseen. Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه as well as Ala Hadhrat Moulana Ahmad Radha Khan have both made mention of this fact. They both totally agree on this fact and have no difference on this point.

Secondly, Moulana Ahmad Radha Khan has stated in his *Malfoozaat* that *`ilm-e-ghaib zaati* (instinctive knowledge of the unseen) is the exclusive feature of Allah Ta`ala and if any person believes that anybody else has an atom bit of *`ilm-e-ghaib zaati* then he has come out of the fold of Islam and has become a *kaafir*.

Thirdly, *`ilm-e-muheet* (all encompassing knowledge without the least bit of deficiency) is also the exclusive feature of Allah Ta`ala. All these statements are found in the writings of Moulana Ahmad Radha Khan Sahib.

Fourthly, the title *`Aalim-ul-Ghaib* (knower of the unseen) is specific to Allah Ta`ala. It is incorrect to refer to anybody else as *`Aalim-ul-Ghaib*. Moulana Ahmad Radha Khan Sahib has also stated this. Hence, what difference is there between us?

We say that *`ilm-e-ghaib* refers to that knowledge that is acquired without any means and such knowledge is exclusive to Allah Ta`ala. Khan Sahib says the same. We also say that *`ilm-e-ghaib muheet*, where there is not an atom bit of knowledge missing, is the exclusive feature of Allah Ta`ala. Khan Sahib says the same as well. Furthermore, the title *`Aalim-ul-Ghaib* cannot be used for anyone other than Allah Ta`ala. We as well as Khan Sahib agree on this point. Hence, there remains no difference between Khan Sahib and us.

This is the clear-cut fact. However, these facts should be explained clearly and precisely. Thereafter, if they (Barelwis) present fifty, no, even fifty thousand proofs then too there is no difference between us, since all-encompassing knowledge cannot be proven. If they claim that Allah Ta`ala had bestowed Nabi ﷺ with *`ilm-e-ghaib kulli* (the knowledge of everything of the unseen) then this is a holistic and general claim. In order to disprove this holistic claim, we merely require presenting a specific case which will refute their claim.

However, despite these irrefutable facts, on various occasions they continue claiming that Nabi ﷺ possessed *`ilm-e-ghaib*. When translating the verse: يٰاَيُّهَا النَّبِىُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا *(O Nabi (ﷺ), indeed We have sent you as a witness.)* they state: *'O the one who conveys the knowledge of the unseen!'* They also claim that *nubuwwat* means '*`ilm-e-ghaib*'. Well, if this is their claim, then understand this much that *ghaib* refers to those aspects which cannot be perceived by one's senses. One cannot achieve it by means of the five senses that Allah Ta`ala has endowed man with. There are innumerable facts, regarded as *`ilm-e-ghaib*, which Nabi ﷺ had informed the *Ummah* about.

For example, the conditions of the grave, the questioning of *Munkar* and *Nakeer*, the expanding and constricting of the grave, the description of *Jannah* and *Jahannum*, the *`Arsh*, the *Louh-e-Mahfoozh*, the *Kursi* etc. This information was provided by Nabi ﷺ which is *ghaib* (unseen) to us, for we cannot perceive these aspects nor can the *Ambiyaa* عليهم السلام perceive them as well.

Allah Ta`ala states: قُلْ لَّآ اَقُوْلُ لَكُمْ عِنْدِىْ خَزَآئِنُ اللّٰهِ وَلَآ اَعْلَمُ الْغَيْبَ *(Say (O Muhammad ﷺ), I do not say that I have the treasures of Allah Ta`ala by me nor do I have knowledge of the unseen.)*

You have been blessed with a tongue to speak. Hence, whenever you wish, you have the choice of speaking or not speaking. Likewise, you have been granted a pair of eyes. You may open your eyes and look or close it whenever you wish. However, no person has been granted such power that whenever he wishes to acquire any information of the unseen he may do so as he wishes. Yes, if Allah Ta`ala wishes to divulge some aspects of the unseen to any person then He has the ability to do so. There is no objection against this. However, where is it established that Allah Ta`ala had bestowed Nabi ﷺ with all the knowledge and information of the unseen, to such an extent that Nabi's ﷺ knowledge is equal to the knowledge of Allah Ta`ala?

Furthermore, Mulla Ali Qari رحمة الله عليه has clearly stated in 'Al-Moudhoo`aat-ul-Kubra' and in other books that the person who believes that the knowledge of Allah Ta`ala and Nabi ﷺ are equal then such a person is a *kaafir*. The reason being that, the knowledge of Allah Ta`ala is unrestricted and interminable. Conversely, the knowledge of anyone else will increase to a certain degree and then terminate.

Therefore, whoever wishes to challenge you to a debate on the topic of *`ilm-e-ghaib*, then first ask him the extent to which he believes and follows Moulana Ahmad Radha Khan Sahib. Tell him that if he truly follows him, then he should understand that he (Moulana Ahmad Radha Khan) is not of the view that Nabi ﷺ possessed *`ilm-e-ghaib kulli* (complete knowledge of the unseen) nor is he of the view that Nabi ﷺ possesses *`ilm-e-ghaib zaati* (instinctive knowledge of the unseen).

Moulana Ahmad Radha Khan has written: *"It is imperative to fulfil the injunctions of Shari`ah to the best of one's ability and to practise on my creed and way is the most important obligation from all the*

obligations. My creed and way is that which has been recorded in my books and writings."

Hence, it is of utmost importance to practise on that which is clear and apparent in his books. He has attached a clause for practising on the laws of *Shari`ah* and that is, *'to the best of one's ability'*. Not only did he say this, but went further to say, '*the most important obligation from all obligations'*. Therefore, first inform me whether the aspect of *`ilm-e-ghaib* is related to *`Aqeedah* or not, since *`Aqeedah* is an integral part of *Imaan*. If you differ with Moulana Ahmad Radha Khan Sahib in this aspect – where he is of the opinion that Nabi ﷺ did not possess *`ilm-e-ghaib kulli* or *zaati*, and you are of the opinion that he did possess these; then you are lodging an objection against him. Tell me, what is your opinion about him? Do you view him as a *mu'min* or a *kaafir*? We will not say anything, but we need to hear what you have to say. He is of the view that Nabi ﷺ does not possess *`ilm-e-ghaib zaati* or *kulli* and he says that it is of utmost importance to follow his creed and way.

Now, what else is there to debate about? Ala Hadhrat has categorically stated in his *Malfoozaat* that it is prohibited to refer to anybody besides Allah Ta`ala as *`Aalim-ul-ghaib*. We also agree that Nabi ﷺ was bestowed with the knowledge of certain aspects. Our minds cannot perceive all the facts that Nabi ﷺ had explained by means of *wahi*.

If Nabi ﷺ had stated that he possess *`ilm-e-ghaib*, then first tell me whether you believe it to be *`ilm-e-ghaib kulli* (total and all encompassing knowledge of the unseen) or *juz'ee* (partial knowledge of the unseen)? If you believe it to be *juz'ee* then we have no objection. If you believe it to be *kulli*, then we want to ask you your view regarding the person who does not believe that Nabi ﷺ possessed *`ilm-e-ghaib kulli*. We will then move forward and ask you whether it was *zaati* (instinctive) or *`ataa'ee* (granted). If you believe it to be *zaati* then this goes against the view of Moulana Ahmad Radha Khan Sahib. So what opinion do you have about him? Instead

of shouldering the burden of *kufr*, you should ask him his view regarding people who hold such beliefs. If you believe it to be *kulli*, then please inform us when was Nabi ﷺ granted this information. Was he born having *`ilm-e-ghaib* or was it bestowed upon him on the day he became *baaligh* (mature) or the day he received *Nubuwwat* or perhaps at the time he received the Qur'aan Shareef or maybe it was bestowed upon him the day he passed away?

Nabi ﷺ had never claimed to have been granted *`ilm-e-ghaib* during his lifetime and even after his demise. A *Hadeeth* narrated in Saheeh Bukhaari states regarding the Day of *Qiyaamah* that it will be told to Nabi ﷺ (regarding certain people who he will think to be believers): إنك لا تدري ما أحدثوا بعدك (You do not know what innovations they had brought about in *Deen* after your demise.) This clearly refutes the concept of *`ilm-e-ghaib kulli*.

Even if they attempt to present proofs trying to establish their point, we do not need to disprove them anymore. They will only present unclear and ambiguous references. For example, they will quote the *Hadeeth* that states that on one occasion, Nabi ﷺ stood up and began addressing the *Sahaabah* ؓ and explained all the events of the past and future. This commenced from *Fajr* right until *Maghrib*. From a logical perspective, someone may argue that it is not possible to have explained all these aspects in such a short space of time. Nevertheless, one may say that this had occurred as a *mu`jizah* (miracle). However, what belief should we entertain with respect to the audience who had heard the entire discourse? Will they also be regarded as *`aalim-ul-ghaib* and is it a necessity to believe it as such? However, nobody believes them to be *`aalim-ul-ghaib*.

Furthermore, if Nabi ﷺ was blessed with *`ilm-e-ghaib* precisely at the time of his demise during his last breath, then of what benefit is this? If you claim that Allah Ta`ala and Nabi ﷺ knew the extent to which he was going to be elevated, but we do not know; we require proof for such a claim. However, they (Barelwis) cannot produce such proofs.

On one occasion, these people had a debate with me. I told them, "You are always the claimants. Why don't you allow me to be the claimant today?" They agreed to this. I said, "I will first clarify my viewpoint and then state my claim. Our claim is that the title *`Aalim-ul-Ghaibi wash-Shahaadah* (Knower of the unseen and present) is the exclusive characteristic of Allah Ta`ala. It was never used in reference to anyone else. This is what we believe. If you have anything to present contrary to this, you may do so. The attributive names of Allah Ta`ala are such that some can be used in reference to others, whilst some cannot be used. For example, Allah Ta`ala states in the Qur'aan Shareef:

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُوْرًا ۝ اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ۖ نَّبْتَلِيْهِ فَجَعَلْنٰهُ سَمِيْعًا بَصِيْرًا

(Was there not a time when man was a non-entity, not even mentioned? Indeed, We have created man from a mixed drop of sperm so that We may test him. Then We gave him the ability to hear and see.)

In this *aayah*, Allah Ta`ala has referred to every human as سَمِيْع – *samee`* and بَصِيْر – *baseer* whereas, these are the names of Allah Ta`ala. *`Aalim* is also the characteristic of Allah Ta`ala. This is also used in reference to the *makhlooq* (creation). Similar is the case regarding the terms عليم – *`aleem*, حليم – *haleem*, and رشيد – *rasheed*. (In reference to Shu`ayb ﷺ) Allah Ta`ala states: اِنَّكَ لَاَنْتَ الْحَلِيْمُ الرَّشِيْدُ (Indeed, you are tolerant and intelligent.) The title صبور – *saboor* and شكور – *shakoor* are also the titles of Allah Ta`ala. However, it is also used with reference to humans. (In reference to Nooh ﷺ) Allah Ta`ala states: اِنَّهٗ كَانَ عَبْدًا شَكُوْرًا *(Indeed, he is a grateful bondsman.)* However, the titles عالم الغيب – *`Aalim-ul-Ghaib* or عالم الغيب والشهادة – *`Aalim-ul-Ghaibi wash-Shahaadah* are similar to the titles خالق السماوات

و الأرض – *Khaaliq-us-Samaawaati wal-Ardh* (Creator of the heavens and earth) which is an exclusive attribute of Allah Ta`ala. Just as it cannot be used in reference to anyone else, the title عالم الغيب و الشهادة also cannot be used for anyone else. This has no link with the extent of knowledge that Nabi ﷺ possessed and received. What position do we hold that we dare discuss such issues?

Apart from this, whatever else is discussed is futile and unnecessary. There is no need to discuss such matters. For example, to say that Moulana Ashraf Ali Thanwi رحمة الله عليه had asked his *mureed* to recite أشرف علي رسول الله (Ashraf Ali is the messenger of Allah.) is futile and useless. The details of these discussions have been published in the booklet, 'Al-Imdaad' and in other books as well. In one of the volumes of Imdaad-ul-Fataawa, a separate booklet can be found regarding this discussion together with the various *fataawa* (rulings) of the *Akaabir*. It is absolutely erroneous to say that one of Moulana's *mureeds* had read this. That person had not even become Moulana's *mureed* by that time. In fact, he was contemplating on taking *bay`at* at the hands of someone, but he was uncertain as to who he should turn to. It was during that time that he had seen this dream. When he informed Hadhrat Thanwi رحمة الله عليه about this dream, Moulana replied and told him that he should seek guidance from a pious person who adheres to the *Sunnah*. Hadhrat Thanwi رحمة الله عليه had never told any person during his lifetime to recite the *kalimah* as لا إله إلا الله أشرف علي رسول الله.

Furthermore, this was just a dream and a sleeping person is not responsible for his actions. The *Hadeeth* states: رفع القلم عن ثلاث عن نائم حتى يستيقظ (The pen [responsibility] has been raised from three people; one being the sleeping person until he awakens.) The laws of *Shari`ah* do not apply to him. Let alone the dream of a sleeping person, even whilst awake, if certain words are uttered unintentionally, one will not be taken into account for them. The objections that are now being levelled against the dream are all futile and irrelevant. The *Hadeeth*

speaks of the joy and happiness of Allah Ta`ala when a bondsman makes *toubah* and repents for his sins. Allah Ta`ala becomes so elated the similitude of which is a person who is travelling with all his belongings on a camel in the wilderness and the camel suddenly disappears. This person now becomes despondent and loses all hope of surviving. He begins wandering about in search of his camel and eventually takes a rest under a tree. Upon awakening, he finds his camel fully laden with his belongings standing beside him. He becomes so overjoyed at this that he jumps up in a state of ecstasy and shouts out unwittingly: إلهي أنت عبدي و أنا ربك (O my Lord! You are my slave and I am your *Rabb*) instead of saying إلهي أنت ربي و أنا عبدك (You are my *Rabb* and I am your slave.). The words uttered were, 'You are my slave and I am Your *Rabb*.' However, nobody labels such a person as a *kaafir*. Hence, what right do you have to regard this person (the one who saw the dream) as a *kaafir*?

I have not met the person who had seen this dream. However, his son is still alive. I had once met him in the *Haram Shareef* and he introduced himself accordingly. His name is Mufti Rasheed Ahmad Sahib who is a high-ranking *mufti* in Karachi. His *fataawa* have been compiled in a few volumes and have been published under the title of 'Ahsan-ul-Fataawa'. He is also the *khaleefah* of Hadhrat Moulana Abdul Ghani Phulpoori رحمة الله عليه.

Therefore, it is absolutely incorrect to allege that Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه had asked the person to read the *kalimah* as لا إله إلا الله أشرف علي رسول الله, since this individual had merely queried from Moulana regarding what he had seen. He had also asked Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه and Moulana Anwar Shah Kashmiri رحمة الله عليه regarding the same matter. It was only after this incident that he had taken *bay`at*. Since this episode had taken place before becoming a *mureed* of Moulana, it is incorrect to say that Moulana's *mureed* had done so. In short, it is erroneous to forge and fabricate incidents of this nature in order to beguile and mislead

the simple-minded public from the straight path. May Allah Ta`ala bless us with the ability of treading the path of truth.

And listen carefully. Whoever is going to represent the people of falsehood should not be allowed to state that this is his claim. Rather, he should ask (the opponent – the people of truth), “What answer would you furnish if someone has to present this type of argument?” Similarly, he should ask, “If the opposition presents their proofs in this manner, then how will you answer them?” It is extremely shameful and despicable to make a claim in such a manner that it appears as if such false statements are attributed to oneself.

Refutation of Qaadiyaanism

Mention of Mirza in the previous *kitaabs*

Mirza Ghulaam Ahmad Qaadiyaani wrote the following: "Whenever mention is made of me in the previous *kitaabs*, the Touraat, Injeel etc., the word *nabi* is used." (Readers! Please ponder over the reality of this matter. It is clearer than the sun.)

Declaring Mirza Ghulaam Ahmad as a *kaafir*

Initially Hadhrat Gangohi رحمة الله عليه did not declare Mirza Ghulaam Ahmad as a *kaafir*. Instead he said, "This man is a pious person, but if he does not find a *shaikh-e-kaamil* (a perfect guide) he will be misguided."

Moulana Ubaidullah Sahib Tonki declared him as a *kaafir* and told Hadhrat, "He will claim prophethood." In response, Hadhrat said, "He hasn't as yet made that claim. Punishment is not meted out before the crime is executed. If someone speaks to a strange woman, will the law of *rajm* (stoning to death) be applicable presuming that he will later commit adultery with her?"

However, when his *kitaab*, 'Baraaheen-e-Ahmadiyyah' was presented before Hadhrat, then only did Hadhrat declare him as a *kaafir* because it contained ingredients of *kufr*.

Is the *toubah* (forgiveness) of Mirza Ghulaam Ahmad possible?

Someone complained in a letter that, "Why do you people speak ill of Mirza Ghulaam Ahmad? Was it not possible that he had made *toubah* before his death? Please furnish a reply and state whether this is possible or not?"
In reply, I wrote that the disbelief of Abu Jahal and Abu Lahab was also open and established. Hence, just as their repentance was

possible, similarly the repentance of Ghulaam Ahmad Qaadiyaani was also possible. However, in the Qur'aan Shareef the retraction of Fir`oun has also been recorded.

In response to my reply, he sent a letter replete with abuse and queried what was the harm in writing this much, that such a thing was possible. In return, I replied, that if that were all that I had written, from where would I have received the treasure for the *Aakhirah*?

An interesting conversation with a *Qaadiyaani*

Once, a *Qaadiyaani* came to Gangoh and began propagating *Qaadiyaanism*. The people became worried and said, "A great problem has commenced in our area." This *Qaadiyaani*, managed to convert a resident of Gangoh as his *mureed* (disciple). In all of their matters, he would consult with the *mureed* and thereafter work according to the decisions agreed upon.

Hafiz Muhammad Ya`qoob Sahib رحمة الله عليه, the grandson of Hadhrat Gangohi رحمة الله عليه lived in Gangoh and many people usually gathered at his home. Hence, the Qaadiyaani *peer* and *mureed* decided that if Hafiz Muhammad Sahib became a *Qaadiyaani*, others would also accept their creed. Subsequently, they decided that an effort should be made to convert him. The *mureed* informed us about the day on which this action was to be carried out. It was a winter's day and Hafiz Muhammad Ya`qoob Sahib was sitting outside, in the sun, wrapped up in a shawl. The *Qaadiyaani*, his *mureed* and I were all seated on reed stools.

The *mureed* posed a question, "Was the *kalimah* of all the *Ambiyaa* عليهم السلام the same?"
Since I was in the final year of my studies, I told him, "Brother, why are you starting this discussion about *kalimah* and *kalaam*. This is the

task of the grammarians – الكلمة لفظ وضع لمعنى مفرد. What link is there with it for you?" I continued amusing myself along these lines at his expense. Thereafter, I explained, "The first part لا إله إلاالله was the same for each *nabi* and in the second part the name of each respective *nabi* was mentioned."
The mureed replied, "Now that you have made such a statement, we feel at ease. There was a person in Punjab who also became a *nabi*." Whilst saying this he began to laugh since he was speaking contrary to what was in his heart.
I responded, "Who became a *nabi* in Punjab? *Nubuwwat* has been terminated and the door of *nubuwwat* is closed." He said, "No, he has also become a *nabi*." I said, "Oh! Are you speaking about that wretched, accursed Ghulaam Ahmad?"

The *guru* (leader) then spoke out, "No, don't speak about him in that manner! He is a very good person. Hadhrat Isa عليه السلام has passed away." Their conversations always centre around the life of Hadhrat Isa عليه السلام. What were we talking about and in which direction did this person move into?

I remarked, "If he has passed away, then what is the problem with that? If he has not passed away, then after a few days he will pass away. Whoever comes into the world has to pass away. But tell me, what connection does the demise of Isa عليه السلام have with the establishment of Mirza's prophethood? What an irrelevant link! Nevertheless, we are prepared to entertain this statement. Tell us, how did you come to know of the demise of Hadhrat Isa عليه السلام?"

Qaadiyaani: It appears in the Qur'aan Shareef: يٰعِيْسٰى اِنِّىْ مُتَوَفِّيْكَ *(O Isa! I will grant you death.)*
Mufti Sahib: Show me where it is written that it has the meaning of death.

Qaadiyaani: Moulana Ashraf Ali Sahib Thanwi رحمة الله عليه has translated it in that manner.
Mufti Sahib: Show it to me!

The translation of the Qur'aan Shareef was present, but the word death was not in it.

Qaadiyaani: Its meaning is قبض کرلونگا 'I will take hold of you'.
Mufti Sahib: The meaning of 'taking hold' and 'death' is different.

Qaadiyaani: The meaning of taking hold is that of death.
Mufti Sahib: *Subhaanallah*! Hafiz Muhammad Ya`qoob Sahib, this is a very strange person! He says that when you are experiencing قبض – *qabdh*[2]; it means that death is approaching. If somebody takes hold of another person's land, what will this mean? Will it infer death? The قبضہ [3] of a sword or the قبضہ of a knife, in all of these words, does قبضہ refer to death? Allah Ta`ala has raised Hadhrat Isa عليه السلام alive to the skies.

Qaadiyaani: With respect to the word تُوُفِّیَ, when the *faa`il* (doer) is Allah Ta`ala and the *maf`ool* (object) is an animate object, it will have the meaning of death.
Mufti Sahib: اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَ الَّتِيْ لَمْ تَمُتْ فِيْ مَنَامِهَا – Whomsoever Allah Ta`ala grants death, He makes تُوُفِّیَ of him, and whosoever has not yet reached his hour of death, تُوُفِّیَ takes place in his sleep. Now, will this mean that whenever a person goes to sleeps, he has actually died?

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[2]In Urdu, this phrase is normally used for a person who is constipated.

[3]In Urdu, قبضہ also has the meaning of handle which is the meaning in this context; handle of a sword.

Qaadiyaani: A dead person and a living person are equal in status.
Mufti Sahib: Very well. A deceased person's property and estate are distributed upon his demise. Hence, if a father goes to sleep at night, will it be correct for the son to distribute his property as he has died as well? If the dead person and the sleeping person are equal as you say, then when you fall asleep, I will hit you and a dead person with the same stick and you should not feel any pain just like the dead person!

Qaadiyaani: Come, come now. If you hit me, you will be sinful.
Mufti Sahib: But the issue will be resolved! Even if Allah Ta`ala had presented death upon Hadhrat Isa عليه السلام and made it a means of consolation for him by saying, "O Isa! Do not become worried for I will save you by taking away your life," then this is just one point of view. However, can death ever be a means of consolation? The Jews wished to kill him and in order to save him, Allah Ta`ala said, "I will make تُوُفِّيْ." Its meaning is thus, I will raise you to the sky alive and they will not be able to lay their hands on you.
But if it infers death, what type of consolation is it for Hadhrat Isa عليه السلام for man flees from death. (Allah Ta`ala says in the Qur'aan Shareef:) قُلْ اِنَّ الْمَوْتَ الَّذِىْ تَفِرُّوْنَ مِنْهُ *(Say [O Nabi ﷺ], indeed death from which you flee will take hold of you.)* Hence, man desires to escape from it. Consequently, is this truly a form of consolation? And even if the Jews did kill him, there is nothing in it since he would have received the rank of martyrdom!

Qaadiyaani: No, no. Murder is an accursed death.
Mufti Sahib: Oh! Is being murdered a form of curse? Hadhrat Umar رضي الله عنه was murdered. In the Battle of Uhud, 70 *Sahaabah* رضي الله عنهم were martyred and in the Battle of Badr 14 *Sahaabah* were martyred. Did all of them die an accursed death as well?

Qaadiyaani: For a *nabi*, being murdered is a form of curse.

Mufti Sahib: Hadhrat Zakariyya عليه السلام was murdered. Many other *Ambiyaa* عليهم السلام were also killed by their people. It is recorded in the *riwaayaat* (narrations) that the Jews killed 70 *Ambiyaa* عليهم السلام in one day! When the *Ulama* prevented them from carrying out such a heinous crime and warned them about a terrible punishment that would befall them, the Jews responded by saying that since the *Ulama* were the devotees of the *Ambiyaa* عليهم السلام the same punishment should be meted out to them. Thus, they killed them as well.

Qaadiyaani: Many fabrications are written in the books of *tafseer*. For example, it is written in a *tafseer kitaab* that Hadhrat Dawood عليه السلام had arranged for a man to be murdered in order to commit *zina* (fornicate) with his wife.
Mufti Sahib: Tell me, in which *tafseer kitaab* has this been written?

Qaadiyaani: What! Did Hadhrat Dawood عليه السلام not send him to fight? Why else did he send him to the battlefield?
Mufti Sahib: *Subhaanallah*! Is the object of sending a person to fight, solely that *zina* can be committed with his wife upon his demise? Nabi ﷺ also dispatched Sahaabah رضي الله عنهم to the battlefield. Did he send them with this motive in mind as well?

Qaadiyaani: I did not mean *zina* but rather to marry her.
Mufti Sahib: O servant of Allah! Performing a *nikaah* and keeping a woman as one's lawful wife and committing *zina* are diametrically different! Is there no difference between *nikaah* and *zina* according to your beliefs? Perhaps this is what transpires in *Qaadiyaanism*.

Qaadiyaani: Many incorrect facts have been stated in the books of *tafseer*.
Mufti Sahib: Well, there is no ambiguity concerning the Qur'aan and Allah Ta`ala has stated the Qur'aan Shareef:

وَيَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ الْحَقِّ *(They [Jews] used to kill the Ambiyaa unjustly).*

Qaadiyaani: In this verse, the word *Ambiyaa* refers to the *Ulama.*
Mufti Sahib: Yes, now I understand perfectly! *Juhalaa* (ignoramuses) is intended from the word *Ambiyaa* when used for someone like Ghulaam Ahmad Qaadiyaani. You have certainly spoken the truth!
Very well friend, tell me, what was the truth behind the incident of Muhammady Bhegum (the wife of Ghulaam Ahmad Qaadiyaani)? Why did Qaadiyaani Sahib separate from her for such a lengthy period of time? What about the incident concerning Abdullah Aathum? After debating with him, Mirza prophesised, on the basis of an inspiration he received, saying, "Whoever is a liar from the two of us will die within seventeen months. Aathum will definitely die. If he does not die then a rope should be tied on my leg and I should be dragged through the bazaar of Amritsar and be disgraced in this manner."
Mirza stood in court and made this prophecy based on an inspiration. However, after seventeen months had elapsed and Aathum did not pass away, a group of people came, with a rope, to tie his feet and drag him through the bazaar as was stated. But, Mirza retracted and said that he did not mean that Aathum himself will die but instead someone from his group will die. Hence, his companion by the name of Priest Right had passed away.
But when we look into the register, wherein his prophesy is logged and signed by him, it is recorded as follows, 'My intention is only Aathum, only Aathum, only Aathum. He will die within seventeen months.'

Qaadiyaani: He had also added this clause that the prophecy will not be binding if Aathum accepted the truth.
Mufti Sahib: So did Aathum become a Muslim and did he accept the truth?

Qaadiyaani: It was not intended that he becomes a Muslim.
Mufti Sahib: Well is there any other true religion besides Islam? I guess we all know your answer. The religion of Qaadiyaanism is the only truth according to you.

Qaadiyaani: Mirza Sahib had thereafter told him (Aathum) that he would not be saved. Hence, he died.
Mufti Sahib: Did he die at that time or at a later period? I can also 'prophesise' and say that you will not be saved. For if you die, how can you be saved?

Qaadiyaani: Our spokesperson will answer your logical arguments.
Mufti Sahib: You may not be educated in these matters but understand this that when Allah Ta`ala appoints a *nabi* and sends him to the world, He bestows knowledge upon him via an angel. Whenever a *nabi* came to the world, he was not educated by any human being.
On the other hand, Ghulaam Ahmad Qaadiyaani studied under Hafiz Raheem Bakhsh. Whenever he did not know his lesson, he would run away and the other students would chase after him and bring him back, dragging him by his arms and legs and hitting him as well. Can such a person ever be a *nabi*? Will these youngsters not taunt him and say that yesterday we used to beat you and today you are claiming to be a *nabi*? When you did not know your lesson, we used to grab you by your ears and forcefully sit you down!

Qaadiyaani: Listen carefully! He used to learn his lessons and nobody was instructed to catch him by the ears.
Mufti Sahib: Were you his classmate? How do you know that?

Qaadiyaani: Mirza did not receive any beating from his *ustaaz*.
Mufti Sahib: If he did not receive the beating of an *ustaaz*, then he has not received *`ilm*. Shaikh Sa`di رحمة الله عليه has written the following in his *kitaab*:

ہر آں طفلے کہ جور آموز گار نہ بیند جفا بیند از روز گار

The child who was not punished by his tutor will have to face the difficulties of time.

The status of a *nabi* is such that when Hudhoor-e-Akram ﷺ would return after relieving himself the Sahaabah ؓ would not find any remains of the excreta. Nabi ﷺ informed them that nobody can see the excreta of a *nabi* as it remains protected. This is the status of a *nabi*. In contrast, the condition of Mirza Sahib was such that he fell in the toilet and passed away. Stool even came out of his mouth.

Someone (in the gathering then) asked Hadhrat, "Did he die in the bathroom or toilet?"
Hadhrat replied, "In it were both. If you are not convinced then check it up."

Qaadiyaani: You are speaking like a scoundrel who roams in the marketplace.
Mufti Sahib: No, I am saying exactly what the scoundrels say! Very well, tell me this much; has there ever been a one-eyed (squint) *nabi*.

Qaadiyaani: No.
Mufti Sahib: Mirza was squint. You (addressing this *Qaadiyaani*) probably would not have lifted your gaze at his face as a mark of respect. But look at this photo. Look at the swell in his eye.

Qaadiyaani: No, his photo is very clear.
Mufti Sahib: What? Did he take out photos of himself? Taking out photos is *Haraam*.

Qaadiyaani: He had to take out photos to send them to the foreign countries.
Mufti Sahib: Is that permissible? Nabi ﷺ was the *nabi* for the entire universe yet he never sent his photo to any dignitary or ruler.

A discussion with a Qaadiyaani

I once had a discussion with a Qaadiyaani who believed that Mirza Ghulaam Ahmad Qaadiyaani was a *nabi*.

The following conversation ensued:

Mufti Sahib: What is your proof that Mirza is a *nabi*?

Qaadiyaani: He used to receive *wahi* (divine revelation).

Mufti Sahib: Who revealed the *wahi* to him?

Qaadiyaani: From whom did it come? From Allah!

Mufti Sahib: *Wahi* is not received from Allah Ta`ala only. *Wahi* can come from *Shaitaan* as well. Allah Ta`ala states in the Qur'aan: وَاِنَّ الشَّيٰطِيْنَ لَيُوْحُوْنَ اِلٰٓى اَوْلِيٰٓـِٕهِمْ *(Indeed the Shayaateen send wahi to [instruct] their friends.)*

If we assume that the *wahi* was indeed revealed from Allah Ta`ala, then also it is not a proof of *nubuwwat* (prophethood). *Wahi* was revealed to a woman despite the fact she was not a *nabi*. Allah Ta`ala says: وَاَوْحَيْنَآ اِلٰٓى اُمِّ مُوْسٰٓى اَنْ اَرْضِعِيْهِ *(And we sent wahi to [i.e. inspired] the mother of Moosa* عليه السلام *to breastfeed him.)*

In fact, it is not necessary to even be a human being to receive *wahi*, for *wahi* also came to a bee. Allah Ta`ala states in the Qur'aan-e-Kareem: وَاَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ اتَّخِذِىْ مِنَ الْجِبَالِ بُيُوْتًا *(And your Rabb sent wahi to [i.e. placed in the heart of] the bee that, take up your homes in the mountains, trees and in the buildings of people.)*

In fact, it is not even a pre-condition for the recipient of *wahi* to be a living object, since *wahi* can also be received by a non-living object. For example, the earth receiving *wahi* is also proven in the Qur'aan Shareef: يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ۝ بِاَنَّ رَبَّكَ اَوْحٰى لَهَا *(On that day, the earth will speak about all its information, because your Rabb will send wahi to [instruct] it.)*

Qaadiyaani: He used to receive *ilhaam* (inspiration).

Mufti Sahib: Receiving *ilhaam* is also not a proof of prophethood because every person receives it as well. It is mentioned in the Qur'aan Shareef: وَنَفْسٍ وَّ مَا سَوّٰىهَا ﴿۷﴾ فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰىهَا *([an oath] By the soul and by the One Who perfected it, then inspired it with evil and piety.)*

He then remained silent.

The prophecy of Shah Abdur Raheem Sahib Wilaayati رحمة الله عليه concerning Hakeem Noor-ud-Deen

Mia Abdur Raheem Sahib Wilaayati رحمة الله عليه, the first *shaikh* of Moulana Abdur Raheem Raipuri رحمة الله عليه used to experience *kashf* frequently. He once asked Hakeem Noor-ud-Deen (who was either Hadhrat's physician or that of his relatives), "Did anyone claim prophethood in the famous village of Qaadiyaan, situated in the district of Ghordaaspur?"
At that time, Ghulaam Ahmad Qaadiyaani had not yet claimed prophethood. Hence, Hakeem Sahib replied in the negative. Shah Abdur Raheem رحمة الله عليه then said, "In Qaadiyaan, a person by the name of Mirza Ghulaam Ahmad Qaadiyaani will claim *nubuwwat*. I saw this written on the *Louh-e-Mahfoozh* and I also saw that you will be his companion. I will not be present amongst you at that time. You suffer from the malady of debating, and for this reason you will challenge Mirza Sahib and eventually align yourself with him."
And so did it transpire as such.

Hadhrat Moulana As`adullah Sahib's رحمة الله عليه debate with the Qaadiyaanis

Once in Delhi, a debate was arranged with the Qaadiyaanis and the topic of discussion was, 'Is Hadhrat Isa عليه السلام more virtuous than Nabi ﷺ?' Their objective was to prove that Hadhrat Isa عليه السلام was more virtuous as this will result in the Muslims being defeated. However,

if it was proven that Nabi ﷺ was more virtuous, it will not cause any harm to their movement. This is why they had chosen the topic!

When Hadhrat Moulana As`adullah Sahib رحمة الله عليه of Saharanpur was informed of the debate, he travelled to Delhi to attend it. The spokesperson for the Qaadiyaanis commenced and said, "In your view, Allah Ta`ala has raised Hadhrat Isa عليه السلام alive to the sixth heaven whilst death had overcome Nabi ﷺ. Now tell me! Is that which is above the sky more virtuous or that which is below?"
Hadhrat Moulana As`adullah Sahib رحمة الله عليه immediately stood up and said, "The names of Hadhrat Isa عليه السلام and Nabi ﷺ are blessed and exalted. You people are not even worthy of taking their names. As for the so-called proof that you have presented, we can assume that the toilet cleaners and cobblers of Qaadiyaan are more virtuous than Ghulaam Ahmad Qaadiyaani. In fact, the dogs and swine are even more virtuous than your *Nabi* since they are all above the ground and Mirza Ghulaam Ahmad is in his grave beneath the earth."

The Qaadiyaani speaker became angry and began to use abusive words.

Refutation of Moududiyat – Jamaat-e-Islami

Hadhrat's رحمة الله عليه meeting with a Moududi

I once met someone who enquired from me, "What is your opinion regarding the Jamaat-e-Islami?" I replied, "This is a misguided group." He enquired, "Why, and can you prove it from the *Kitaab* (Qur'aan) and *Sunnah* (*Hadeeth*)." I asked, "Did you study the *Kitaab* and *Sunnah*?" He replied in the negative. I then said, "When you have no knowledge of the *Kitaab* and *Sunnah* and the words *'Kitaab'* and *'Sunnah'* have merely been placed in your ears, how can I show you what the *Kitaab* and *Sunnah* is?" He replied, "What will you say if a non-Muslim asks you this question?"

I replied, "What! If you confess that you are a non-Muslim, then I will explain it to you immediately. Servant of Allah! A non-Muslim will never ask for an explanation from the *Kitaab* and *Sunnah*. He does not believe in them. He will be explained through rational proofs. You will have to eloquently present your explanation before your addressee with complete research. *`Ilm* (knowledge) cannot be acquired in any manner. It has a specific method which you are required to adopt."

Accompanying a lost caravan

When Moulana Ameen Ahsan Sahib Islaahi disassociated himself from the Jamaat-e-Islami, someone asked him, "What are you going to do now?" He replied, "Why are you asking about a person who moved away from a lost caravan, after accompanying it for sixteen years, and is now standing on the thorn of an acacia tree?"

Hadhrat's رحمة الله عليه conversation with a Moududi

Once I was at a certain place when Moulana Abdul Maajid Sahib Daryaabaadi's father invited a Moududi to join us. Before he could arrive, Moulana's father informed me that he was the cause of much trouble in the neighbourhood. I discouraged him from inviting the Moududi, but he did not heed my advice. When this person arrived, Moulana Abdul Maajid Sahib's father provoked him by saying, "Hadhrat, what does Moududi Sahib have to say?" Before I could say anything, that person spoke out, "Nothing different," he said. "He says the same things as the *Ulama* of Deoband."

I asked, "How can you say this whereas Moududi had declared, 'I am pleased that this *fitnah* (mischief) mongering group of *Ulama* are moving further away from us instead of coming close to us. It is good that they remain far away from us. They should remain entangled in those matters which Allah Ta`ala has entangled them in. No *Deeni* service is possible from them. Allah has decided that He will keep them entangled in such *Masaa'il*.'

"Can anyone establish that Moududi Sahib wrote this anywhere?" he objected. I quietly presented a volume of Tarjumaan-ul-Qur'aan (a journal published by Moududi). Upon seeing it, he became dumbstruck and turning the pages back and forth asked, "What *kitaab* is this? Where was it printed? I have no knowledge of it."

"This is a monthly magazine," I pointed out. He became annoyed and got up to leave. I said, "Is this all you have to say?"
This is the condition of these people.

Moulana Moududi's absence from *Fajr Salaah*

Daily Moulana Moududi Sahib used to awaken at 9 a.m. When someone objected to this practice, he responded by saying, "At night I make *jihaad* with the pen and on the occasion of *jihaad*, Nabi's ﷺ *namaaz* also became *qadha*. If I wake up in the morning at the

time of *namaaz*, my health will be affected. The demand of practical wisdom is that I wake up at this time." This statement is found in his *kitaabs*.

The *ijtihaad* (reasoning) of Moududi Sahib

Moududi Sahib wrote in Tafseer-ul-Qur'aan (vol. 1, p. 146): "The *Ulama* have adopted stringency regarding the time of *iftaar* and *sehri*. According to the *Shari`ah* if a few minutes of grace are allowed on either side, there is no harm in it."

If *iftaar* was made one minute before sunset, how can the fast ever take place?

Ulama did not accept Moududi Sahib's invitation

Moulana Moududi Sahib had written the following in one of his publications: "Hindus have accepted our *da`wah* (invitation) and said that if Islam is really as you present it then it is a very good religion. The Sikhs have also praised our invitation. The English who have passed through the killing fields of *Deen* have eagerly participated in our *da`wah* and they have responded favourably to it as well. It is only these *Molwis* who don't accept it. They are still entrapped in the circle of *'qaala aqoolu'*. (He was perhaps referring to traditional *Shar`ee* proofs.) I even presented this *da`wah* to a farm labourer ploughing the fields and he happily accepted it."

Ponder over this for a minute. A person ploughing the field knows his job only. He is not versed in matters of *Deen*. Similarly, a Hindu, a Sikh, and the English have nothing to do with *Deen* whatsoever. If they accept (Moududi Sahib's *da`wah*) it is understandable since they are also ignorant in *Deen*. *Ulama* however, who can be declared as the "the yardstick" (of *Deen*), have not accepted it because they have the true understanding of the Qur'aan Majeed and Hadeeth Shareef and thus are able to distinguish between truth and falsehood. Their refusal to accept his *da`wah* is conclusive proof that Moududi's writings are incorrect.

Hadhrat Mufti Sahib's رحمة الله عليه discussion with Moulana Sibghatullah Bakhtiyaari concerning the Jamaat-e-Islami

This humble compiler asked Hadhrat on one occasion, "When Hadhrat was in Saharanpur, Moulana Sibghatullah Bakhtiyaari came to promote the Jamaat-e-Islami. What was the nature of the conversation that transpired? After some time he met Hadhrat again and this time he said, '*Alhamdulillah*, the basket of that delegation (Jamaat-e-Islami) is off my head.'"

Hadhrat replied, "Of what benefit is the answer to you? He (Moulana Bakhtiyaari Sahib) addressed the students and said, 'How long are you going to go around carrying this Bukhaari idol under your arms?" He had referred to Bukhaari Shareef as an idol.

He confronted me as well and said, 'Please spend. Spend in the path of Allah. Spend your time.' I was writing *fatwas* at that time. I put my pen down and replied,

Mufti Sahib: I am at your service. You may speak as you wish.

Moulana Bakhtiyaari: Tell me, what are your comments regarding this *jamaat* (organisation) which has accomplished so much?

Mufti Sahib: Which *jamaat*? Where has this *jamaat* originated and what are its principles?

Moulana Bakhtiyaari: The Jamaat-e-Islami.

Mufti Sahib: Please explain the 'work' that this *jamaat* has accomplished.

Moulana Bakhtiyaari: I have come here considering this to be a seat of *fiqh*, not a seat of *mantiq* (logic). Don't try to silence me!

Mufti Sahib: *Astaghfirullah*. I am actually trying to make you speak! I am urging you to speak; so please do speak. I am not trying

to silence you. I am silent. All right, may I ask you, where have you come from?
Moulana Bakhtiyaari: I have come from Darul Islam (an Islamic territory).

Mufti Sahib: What is the meaning of Darul Islam? Are *hudood* and *qisaas* (Islamic penal code) implemented there?
Moulana Bakhtiyaari: It is just called a Darul Islam.

Mufti Sahib: *Dar* is attributed for namesake but is Islam also included for namesake only?
Moulana Bakhtiyaari: *Astaghfirullah*. Why will Islam be for namesake only? *Alhamdulillah*, Islam is alive (there).

Mufti Sahib: Tell me, how are the expenses of your organisation met?
Moulana Bakhtiyaari: Moududi Sahib has made *waqf* of (endowed) his periodical 'Tarjumaan-ul-Qur'aan' and other *kitaabs* of his to the organisation. The organisation publishes these *kitaabs* and sells them at a profit.

Mufti Sahib: The sale of any *waqf* item is not permissible. How could you say that he has declared them as *waqf*? In volume 3, page 367 of Durre Mukhtaar it is stated: فإذا تم ولزم لا يملك ولا يملّك (*Waqf* is neither owned nor can it be given in ownership.) It no longer remains in the ownership of any person.
Moulana Bakhtiyaari: This is not what I mean by *waqf*. Rather, he has just handed over his *kitaabs* to the organisation. The organisation then sells these *kitaabs* and through this, its financial needs are taken care of.

Mufti Sahib: Oh! So *waqf* is for namesake and Darul Islam is also for namesake. May Allah Ta`ala allow some beneficial and good

work to come about. Is the income from the sales sufficient to cover all the expenses of the organisation?
Moulana Bakhtiyaari: We have a *Bait-ul-Maal* (public treasury) where all *zakaat*, *sadaqah*, and *lillah* funds are deposited.

Mufti Sahib: Do you have *Aashirs* and *Musaddiqs* (*Shari`ah* approved *zakaat* and *sadaqah* collectors)?
Moulana Bakhtiyaari: No.

Mufti Sahib: Then what right have you to establish a *Bait-ul-Maal*? *Aashirs* and *Musaddiqs* are essential for the *Bait-ul-Maal*. And where are these funds spent?
Moulana Bakhtiyaari: They are distributed in the avenues acceptable to the Hanafis, Shaafi`ees, Maalikis and Hambalis.

Mufti Sahib: Well, in that case, you must be experiencing great difficulty in distributing the funds in accordance to the Shaafi`ee requirements
Moulana Bakhtiyaari: Why?

Mufti Sahib: From the manner in which you asked “why,” it seems that you are not aware of their *mazhab*. According to the Shaafi`ees, one must give his *zakaat* to at least three individuals of each of the eight avenues mentioned in the *aayah*: اِنَّمَا الصَّدَقٰتُ لِلۡفُقَرَآءِ وَالۡمَسٰكِيۡنِ. (It was so difficult on the Shaafi`ees) that they were compelled to leave their *mazhab* (in this *mas’alah*) and accept the Hanafi view.
Moulana Bakhtiyaari: Thus far, we have not received any *zakaat* from Shaafi`ees.

Mufti Sahib: Now I understood correctly! No *zakaat* has come from the Shaafi`ees. There are no Maalikis and Hambalis in India. Only the poor Hanafis are left. So do as you please. Tell me, to whom is the *zakaat* distributed?

Moulana Bakhtiyaari: It is used to assist those who teach at the institute. It is also used for the travel allowance of those who go out to make *Tableegh* (to propagate the views of Jamaat-e-Islami).

Mufti Sahib: The money that is given to those who stay and teach at the institution is remuneration for their services. Hence, it is actually a salary.
Moulana Bakhtiyaari: No, no. It is not a salary. It is given for the pleasure of Allah Ta`ala.

Mufti Sahib: Correct. You may be giving it for the pleasure of Allah Ta`ala and they may be serving you for the pleasure of Allah Ta`ala. However, tell me, will they continue teaching if you don't pay them?

At this point, he was silent for a moment. I then told him, "You may be giving cash notes to those who go out for *Tableegh*. Notes are not wealth. They are receipts for wealth.[4] Until and unless wealth is not acquired with these notes, *zakaat* will not be discharged. The *zakaat* of those who contributed with notes is invalid because they are most probably being used to pay bus fares. This (bus ride) is not wealth. It is a service."

Seeing that the discussion had gone a bit too far, Bakhtiyaari Sahib became worried and said,
Moulana Bakhtiyaari: We have a big complaint against the *mureeds* of Moulana Thanwi.
Mufti Sahib: If that is the case, then go to Thanabhawan and tell him (Moulana Thanwi رحمة الله عليه) personally. Why are you mentioning it to me? I myself take refuge by Moulana Thanwi (رحمة الله عليه). If a need arises in *fatwas*, I look into his *fatwas*. If a need arises in the translation of the Holy Qur'aan, I look into his translation, which is

[4] This was when notes reflected the true value of gold. Unlike nowadays where the value of the note has depreciated and no more stands for the gold value.

Bayaan-ul-Qur'aan. In everything, I take guidance from his teachings. How can I then answer objections levelled against him?

He (Bakhtiyaari Sahib) continuously tried to pose the same question (regarding Hadhrat Moulana's *mureed*), but I constantly disregarded his objection. Eventually, he said,
Moulana Bakhtiyaari: Hadhrat Thanwi has a *mureed* who performs *tahajjud* at night, recites the Holy Qur'aan at *subh saadiq* and then reads *tasbeeh*. He thereafter has a light breakfast, performs *ishraaq namaaz* and then sits on a chair. This is *haraam*.
Mufti Sahib: Which of these practices are *haraam*? Is it the *tahajjud*, the light breakfast, or the *ishraaq namaaz* that is *haraam*? What is actually *haraam*?

Moulana Bakhtiyaari: It is *haraam* to sit on the chair.
Mufti Sahib: O servant of Allah! You have forgotten so many permissible *ibaadaat* with one *haraam* act, that you have issued the verdict of *haraam* over all of them. All right, why is it *haraam* to sit on a chair? Imaam Muslim رحمة الله عليه has reported that Rasulullah ﷺ sat on an iron chair and delivered a lecture. The legs of the chair were made of iron. Why do you then say that it is *haraam*?

Moulana Bakhtiyaari: This person sits on a municipal chair (since he works for the municipality).
Mufti Sahib: In short, why did you say it is *haraam* to sit on a chair unconditionally, whereas this practice is proven from Rasulullah ﷺ? This is the same type of deception.

Moulana Bakhtiyaari: What is meant here is to pass and implement *taaghoot*. It is *haraam* to sit on the chair (in the position) of a *mushrik* and *kaafir* and to spread his law. This is *haraam*. To work for Qaroon is *haraam*.
Mufti Sahib: Is it totally *haraam*? It appears in the *Hadeeth* that once Hadhrat Ali رضي الله عنه came home and found the children crying. Upon

enquiry, he was informed that there was no food in the home. He then stood up, took a hide and cut out the middle. Thereafter, he placed it on his head and went to an orchard which belonged to a Jew. The orchard was enclosed, so he stood outside. Seeing him, the Jew inquired, “O Bedouin, will you do some work?” Hadhrat Ali ﷺ responded, “How do I get into the orchard?” The Jew directed Hadhrat Ali ﷺ and called him in. He then placed the skin over himself and went in. They both agreed that for each bucket of water he draws (from the well) he will get one date. Hence, he drew a few buckets and received that many dates, which he took home for his children. So, did he do a *haraam* act by working for a Jew and a *mushrik*?

Moulana Bakhtiyaari: No. I mean that to hand over the reins to him and to let him control it (is *haraam*).
Mufti Sahib: Is it *haraam* to give him the controls over matters of *Deen* or *dunya*? If it is *haraam* to hand over to him the control of worldly matters then don’t you sit in a cart or taxi that is driven by a non-Muslim? He is in total control. He may drive in whichever direction he pleases.

Moulana Bakhtiyaari: No. It refers to *Deeni* matters.
Mufti Sahib: Bear in mind that no one hands over the control of Deeni matters to any *kaafir*. They have complete freedom (of religion). (Bakhtiyaari Sahib was inferring that the Jamiatul Ulama of India had given authority to non-Muslims in *Deeni* matters.)
When it is time to lead the congregation in *Salaah* or to perform a *nikaah*, Moulana Madani (رحمة الله عليه) or Mufti Kifaayatullah (رحمة الله عليه) are called. No one invites Jawaharlal Nehru or Ghandi. Even if control is given to a non-Muslim in *Deeni* affairs, then take the example of a non-Muslim captain steering a ship. Will you decide not to travel for *Hajj* on that ship because a non-Muslim is in control of it and he may wreck that ship? Remember, that no Muslim has

given any authority to any non-Muslim in *Deeni* matters. Hence, why is this objection being levelled against the Jamiatul Ulama?

Moulana Bakhtiyaari: No one understands the Qur'aan as we do.
Mufti Sahib: There is no benefit in self-praise. When you step into the arena, only then will you discover the extent of your knowledge! Tell me, what understanding do you have of the Qur'aan?

Moulana Bakhtiyaari: The mind of a person certainly becomes a Muslim when he reads our *kitaabs*.
Mufti Sahib: The minds of the Jews and Christians in the time of Rasulullah ﷺ were also Muslim. (Allah Ta`ala says:)
اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ *(Those to whom We gave the book recognise him as they recognise their sons.)* However, this mental Islam was not sufficient for their salvation.

Moulana Bakhtiyaari: Not only this. Even their tongues are forced to confess Islam.
Mufti Sahib: The *Munaafiqs* used to profess Islam with their tongues as well. (Allah Ta`ala says:)
اِذَا جَآءَكَ الْمُنٰفِقُوْنَ قَالُوْا نَشْهَدُ اِنَّكَ لَرَسُوْلُ اللّٰهِ ۘ وَاللّٰهُ يَعْلَمُ اِنَّكَ لَرَسُوْلُهٗ ؕ وَاللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ
(When these hypocrites come to you they say, "We testify that you are the messenger of Allah." And Allah knows that you are His messenger. And Allah testifies that these hypocrites are liars.)
The consequence of this verbal claim is summed up in the Qur'aan:
اِنَّ الْمُنٰفِقِيْنَ فِى الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ *(Indeed, the hypocrites will go to the lowest level of Hellfire.)*

With all due respect, it is sad that you have not yet realised the true place of Islam and Imaan. It is not in the tongue but in the heart, and

the heart is purified by means of the remembrance of Allah. The Qur'aan says:

قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُل لَّمْ تُؤْمِنُوا وَلٰكِن قُولُوٓا اَسْلَمْنَا وَلَمَّا يَدْخُلِ الْاِيمَانُ فِى قُلُوبِكُمْ

(These bedouins say, "We have accepted Imaan." Say, "You have not accepted Imaan, but say, 'We have submitted,' and Imaan has not yet entered your hearts.")

Moulana Bakhtiyaari: If I had not received *hidaayaat* (guidelines) from the authorities of Madrasah Mazaahir-ul-Uloom, I would have given such a speech that would have started a fire.

Mufti Sahib: Are you really speaking about Imaan? Are you convinced that you have come for guidance? Are you really astray that you came for guidance, or did you come to give guidance? Moreover, do you think that Nabi ﷺ will become pleased if you set his *ummah* alight, whereas Nabi ﷺ came to save the *ummah* from the fire?

The dialogue that took place was more or less in this manner.

This lowly writer then inquired, "Hadhrat, did he invite you and Hadhrat Shaikh رحمة الله عليه to become members of Jamaat-e-Islami?" Hadhrat replied, "No. He did not invite me and neither did he speak to Hadhrat Shaikh رحمة الله عليه. That is why when he came to Deoband he called for me. When I met him in the guest quarters of Darul Uloom Deoband, he asked me, 'Were you present when Molwi Zakariyya (رحمة الله عليه) had a conversation with me?' I replied, 'I was not present. However, I was present when you had a conversation with me.'

He then went to Gangoh. Upon his return, he spoke highly of a certain person and said that he was a very helpful individual, but the people of Gangoh did not regard him to be an *aalim* although he had lived with and served a *faqeeh* like Hadhrat Gangohi رحمة الله عليه for 13 years. Consequently, I told him, 'The people of Gangoh are very

ungrateful. You haven't seen anything yet. One woman (i.e. Hadhrat Gangohi's (رحمة الله عليه) wife) served Hadhrat Gangohi رحمة الله عليه for 50 years, but the people did not consider her an *aalim* whereas she bore his children as well! This is their nature! Another person served Hadhrat Gangohi رحمة الله عليه for 60 years. He used to carry away Hadhrat Moulana's excreta, but the people did not regard him as an *aalim* as well! O servant of Allah, is service sufficient grounds to be counted as an *aalim*?'"

Note: Hadhrat Moulana Sibghatullah Bakhtiyaari Sahib had later on repented and left the Jamaat-e-Islami.

Moududi Sahib's advice

Sayyid Abul `Ala Moududi Sahib gave the following advice to his people: "Do not go to the big Islamic institutes of learning because there is *fitnah* (corruption) in these places. No sooner does a person go to these places, he becomes involved in *fitnah*. *Fitnah* surrounds him. See how *fitnah* engulfed Moulana Manzoor Nu`maani and Moulana Ali Mia. One has become an unbridled supporter of Raipur (i.e. Moulana Ali Mia Sahib) and the other has become an ardent supporter of Delhi (Moulana Manzoor Nu`maani Sahib began strongly supporting the Tableeghi Markaz in Nizaamuddeen)."

Two *buzurgs'* comments regarding the Jamaat-e-Islami

I have heard two *buzrugs* (saints) commenting on Jamaat-e-Islami; one directly and the other via a third source. Bearing these comments in mind, today it has become difficult to include (the Jamaat-e-Islami) within the boundaries (of the *Ahl-e-Haq*). The first statement is that of Hadhrat Moulana Ilyaas Sahib رحمة الله عليه which I have heard personally. He said, "It is a very deceptive movement. There is the possibility of good *Ulama* slipping up with this organisation." The other statement is that of Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه which reached me through a third source. He said, "I feel it is like

placing excreta on a porcelain plate and thereafter covering it with silver foil.”

An interesting dialogue concerning female leadership

I met a group of men in a certain gathering. One of them introduced his friend to me saying that he did research into the Holy Qur’aan and was well versed in the *masaa’il* of *Deen*. Thus, he wanted to inquire about something. The man then quickly retorted, “I don’t want to inquire about anything. Rather, I would like to exchange views (with you).” He then said,

Questioner: What is the ruling regarding electing a woman as the leader of a country? Your answer must be supported by the Qur’aan and *Hadeeth*. Do not cite *fiqhi* (juristic) quotations (as proof).

Mufti Sahib: First and foremost, let your position be known so that it would be easy for me to answer you. Which sect and movement do you follow?

Questioner: I am linked to the Jamaat-e-Islami.

Mufti Sahib: There are two options. One is that I present my answer whilst the other is that I present Moulana Moududi’s answer. Perhaps you would prefer the latter (since you have links with the Jamaat-e-Islami).

Questioner: What is Moududi Sahib’s view in this matter?

Mufti Sahib: According to him, it is not permissible to elect a woman as a leader.

Questioner: What is your proof (for attributing this ruling to him)?

Mufti Sahib: I don’t have the *kitaab* with me but I will give you the reference. In ‘Tarjumaan-ul-Qur’aan’, October 1952, Moududi Sahib has written, “No woman will be allowed to participate in politics by any Islamic court of Pakistan. Those who cite the participation of Hadhrat `Aaishah Siddeeqah in the battle of Jamal are in error because Hadhrat Anas, Hadhrat Ibn Umar and certain other Sahaabah had stopped her. Later on, she regretted the action and confessed her

mistake.” Thereafter Moududi Sahib wrote something which is worth preserving in gold.

Questioner: What did he write?
Mufti Sahib: He wrote, “Those who only choose the oversights and mistakes of these blessed personalities are doing an injustice to their pure lives.”

Questioner: What is your view on this issue?
Mufti Sahib: First, tell us whether the opinion of Moududi Sahib is incorrect according to you. If it is incorrect in your opinion, then you may ask my view in this matter.

Questioner: Why are you hesitating to express your view?
Mufti Sahib: This question is similar to a person who visits the doctor complaining of a stomachache and after being given the prescribed medication he gets better. Now if he gets better, why does he need to go to another doctor? If he does not get better, then there is no harm if he takes an alternate treatment or goes to another doctor. Thus, tell me whether you agree with the view of Moududi Sahib or if it is against the Qur’aan and *Hadeeth*. Then you may forward your question to me.

Questioner: Why are you feeling ashamed of mentioning your view?
Mufti Sahib: Shame is a good thing. It is not a bad action. الحياء شعبة من الإيمان (Shame is a branch of Imaan.) All right, I will tell you. I have a fundamental difference with Moududi Sahib. Despite this difference, if at any moment he coincidentally pens down any correct point I will certainly not reject it. Allah Ta`ala says: وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا *(And the enmity of a nation should not lead you to injustice.)* In my opinion, this view of his is correct. It is not permissible to appoint a woman as a leader.

Questioner: What is your proof?
Mufti Sahib: Please be careful when you speak. Twelve to fourteen years have passed since this article of Moududi Sahib was published. According to you people it is a meritorious act to distribute the literature of Moududi Sahib and to repeatedly read it; individually and collectively. However, in this entire period of time no one questioned Moududi Sahib for his proof. Today, when I am furnishing the same thing, why am I being asked for the proof? Your group claims to see everything with a critical eye. You claim that you are not mental slaves. It is part of your creed to criticise everyone and there is no such thing as having confidence in a particular person. Yet, for twelve to fourteen years, you have accepted the words of Moududi Sahib without any proof. Today, when I speak the same words, I am asked to produce the required proof. What is the reason for this?

Questioner: Okay, don’t produce any proof. You may not even have any proof to present.
Mufti Sahib: All right, I will tell you. My view is not based on Moududi’s writings. I have a pile of evidence, which you will not be able to carry by yourself. You will need a porter (to assist you with it). Now listen carefully:
1. A mother carries her child in her womb for nine months. Then for two years she clasps the child to her breast and suckles it with (the product of) her own blood. She protects the child more than she protects her own self from the heat and cold. Despite all of these hardships, when the child approaches marriageable age, the mother does not have the right to get the child married. The father has been charged with this duty. When the *Shari`ah* has not even allowed her to have this amount of authority over her own child, then how can she be made the head of state?

2. A man lives with his wife, children, his mother, and sister. The man is granted the authority over that house. None of the women are granted that position.

3. The Qur'aan Kareem states: اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ (*Men are rulers over women)*. This *aayah* in the third *ruku* of the fifth *para*, awards men the position of rulership over women. Women have not been appointed as rulers over men.

4. In the *Hadeeth* it appears: لن يفلح قوم ولّوا امرهم امرأة (The nation which has handed over its affairs to a woman, will never be successful). In other words, the nation that has made a woman its leader is never successful.

Questioner: Women should walk shoulder to shoulder with men.
Mufti Sahib: This is incorrect. The *Hadeeth Shareef* declares: أخروهنّ من حيث اخّرهن الله (Keep the womenfolk behind like how Allah Ta`ala has kept them behind.) If they are going to walk side by side with men then how are they going to stay behind? This is why the male's *Salaah* becomes invalid if a woman has to stand next to him in *Salaah*. (A few conditions have to met).

5. Women have not been allowed to lead men for even a two rakaat *Salaah*, let alone leading a whole country.

6. In certain legal affairs in Islam, the testimony of one man is accepted. For example, if the sky is overcast then the word of one pious, reliable person is sufficient to establish the sighting of the Ramadhaan moon.
In some cases, the testimony of two men is necessary. Allah Ta`ala says: وَاسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ رِّجَالِكُمْ *(And appoint two witnesses from among your men)*. In certain cases, the testimony of four men is

necessary. In these cases, the testimony of a woman is not valid, as in the case of *zina* (adultery). Allah Ta`ala says: فَاسْتَشْهِدُوْا عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ *(Present four male witnesses from amongst you over these women)*. In another *aayah*, it is also mentioned: وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ يَاْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ *(Those who accuse chaste women and are unable to bring four witnesses, then lash them eighty times)*. If a woman is appointed as a ruler, then there will be certain cases that will come to her court in which her testimony is not acceptable. How will she then preside over such a case?

Questioner: The parliament will make the law and the court will just implement the law.
Mufti Sahib: *Astaghfirullah*! Please make *toubah* and renew your Imaan. You are giving the parliament the right to make the law. It is mentioned repeatedly in the literature of Jamaat-e-Islami that no one has the right to make the law besides Allah Ta`ala. Please renew your Imaan.

Questioner: Women and men enjoy equal rights.
Mufti Sahib: You are incorrect. You are contradicting the *Nass-e-Qat`ee* (categorical verses of the Qur'aan Kareem). It appears in the Qur'aan: يُوْصِيْكُمُ اللّٰهُ فِيْٓ اَوْلَادِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ *(Allah commands you regarding your children; for the male is equal to the share of two females.)* The command in this *aayah* is for the female to receive half of the male's share.

Questioner: This command relates to children.
Mufti Sahib: Aren't children males and females?

Questioner: I am speaking about the husband and wife.

Mufti Sahib: A similar command is for them as well. If the husband passes away and his wife and children survive him then she will receive one eighth (of his estate) and if he has no children, then she will get one quarter. If the wife passes away and is survived by her husband and she has no children, he will get half (of her estate). If she has a child, her husband will receive a quarter (of her estate). His share is not equal to hers.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَّمْ يَكُنْ لَّهُنَّ وَلَدٌ ۚ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصِيْنَ بِهَآ أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَّمْ يَكُنْ لَّكُمْ وَلَدٌ ۚ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ

The poor man was not a *hafiz* and was lacking in this regard. Consequently, he was trying to recall an *aayah*, but failed to do so. So I said,
Mufti Sahib: Perhaps you are referring to the *aayah*:
وَلَهُنَّ مِثْلُ الَّذِىْ عَلَيْهِنَّ بِالْمَعْرُوْفِ *(And for them are the likes of what is upon them according to amicable terms).*
Questioner: Yes, yes.

Mufti Sahib: But if we read on, it says: وَ لِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ *(And men have a rank over them)*. (Continuation in next *malfooz*).

Women's vote in Islam
(Continuation of last *malfooz*)

Questioner: Women should also be allowed to vote like men.
Mufti Sahib: No. You are wrong. A vote stands for an opinion. Only that person's opinion is acceptable whose *aql* (intellect) and *Deen* are complete. A woman's *Deen* and *aql* are deficient. How can the opinion of those who are deficient in both *Deen* and understanding be acceptable? Hadhrat Ibn Mas`ood رضي الله عنه has said:

شاوروهنّ وخالفوهنّ فإنّ في خلافهنّ الخير والبركة (Consult with women and act contrary to their opinion because there is goodness and blessings in doing so.)
Hadhrat Umar ﵁ said: طاعة النساء ندامة (The outcome of obeying a woman is regret.)
Hadhrat Umar ﵁ and Hadhrat Ibn Mas`ood ﵁ have this opinion and you say, "Let them vote." Yes, if you allow them to vote with the intention that the outcome will be contrary to their vote, this will be acceptable.
Questioner: The Qur'aan speaks about the opinion of a woman which happened to be correct.
Mufti Sahib: It is possible for one woman's opinion to turn out correct, but there is absolutely no proof for women to vote in the elections. If you wish to cite an individual's correct opinion as proof then the Qur'aan Shareef also speaks about *Shaitaan's* opinion. He expressed his view and it turned out to be correct. He said:

قَالَ فَبِمَآ اَغْوَيْتَنِيْ لَاَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيْمَ ۝ ثُمَّ لَاٰتِيَنَّهُمْ مِّنْۢ بَيْنِ اَيْدِيْهِمْ وَ مِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ ؕ وَلَا تَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ

(He said, because You lead me astray I will wait for them on Your straight path. Then I will attack them from in front of them, from behind, from their right and their left and You will not find most of them grateful.)

Hence, rather make *Shaitaan* the head of state or accept his views as well. This 'voter' is with us all the time. (Continuation in next *malfooz*).

Sultanah Raziah and the Queen of Sheba

(Continuation of last *malfooz*)

Questioner: Sultanah Raziah ruled over India.
Mufti Sahib: You are taking the name of Sultanah Raziah. Please make *miswaak* and gargle your mouth. Was she the Qur'aan or

Hadeeth? Which of the two was she? You yourself have laid down the condition that proof must be from the Qur'aan and *Hadeeth*, not even *fiqhi* quotations. What proof are you presenting now?

Questioner: Okay. The queen of Sheba ruled a country. The Qur'aan confirms this.
Mufti Sahib: Yes, she did rule but that was when she was a non-Muslim; when she had not yet read the *kalimah* of Islam, believed in Sulaiman عليه السلام and become subservient to him. When she believed and became subservient to him, did her leadership remain?
قَالَتْ رَبِّ اِنِّیْ ظَلَمْتُ نَفْسِیْ وَاَسْلَمْتُ مَعَ سُلَيْمٰنَ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ *(She said, 'O my Rabb! I have wronged myself and I (now) believe with Sulaiman* (عليه السلام) *in Allah, Lord of the worlds.)* Tell me, according to you, is the condition before Islam worth following, or is the condition after accepting Islam worthy of emulating?

Questioner: Women should take part in *jihaad*.
Mufti Sahib: This is also incorrect. It comes in a *Hadeeth* that some women came to Rasulullah ﷺ and said, 'The men go out in *jihaad*, they perform *Salaah* in congregation, they perform *Jumu`ah* and they attend *Janaazah*, but women cannot do these things. The men are ahead in terms of rewards. Give us something so that we may not remain behind.' Rasulullah ﷺ did not advise them to go out in *jihaad*, but rather showed them an alternative.

Questioner: Women did go out in *jihaad*.
Mufti Sahib: On one or two occasions, some women did go out to (the battlefield). This was when they received the news that the situation was critical and they left involuntarily. They were only five or six of them. When Rasulullah ﷺ came to know of this he asked them, "With whom did you come and who gave you permission to come?" They replied, "We have brought along some medication. We will treat the wounded and assist to collect the arrows." It was not appropriate to send them back at that moment. Hence, Rasulullah ﷺ

remained silent. However, we do not find any occasion where he formed a unit of women and dispatched them to engage the enemy in battle. May that man who sits at home and sends the women to fight the enemy drown to death!

Questioner: Women should learn horse riding.
Mufti Sahib: You are incorrect. The following *Hadeeth* appears in 'Fath-ul-Qadeer': لعن الله الفروج على السروج (The curse of Allah is upon those women who do horse riding.) Women cannot ride horses. This task is for men. Women who imitate men are cursed. لعن الله المشبهات من النساء بالرجال (May Allah curse those women who imitate men). What is the urgency and dire need to raise the women to such a lofty status? (Leadership) Is there no man, in the whole of Pakistan, capable of fulfilling this task?

Questioner: Ayyoob Khan's iron fisted rule of tyranny and injustice is difficult to endure. The people of Pakistan want a change.
Mufti Sahib: Now I understand! You wish to snatch the iron fisted rule out of Ayyoob Khan's hands and place it in the delicate hands of Miss Faatimah Jeenah for your own benefit and thus you are twisting the situation to ratify this need! Why doesn't Moududi Sahib himself come into the arena? If he stands for election, we will not oppose him. Why must he take refuge behind Miss Faatimah Jeenah?

The man became angry and said, "Is Ayyoob Khan worthy of the position in your eyes?"
I said, "I do not know what kind of a life Ayyoob Khan leads. Does he lead a life of freedom or is he bound by the *Shari`ah*? If he has been living a carefree life and he makes *toubah* (repents) today and becomes committed to the *Shari`ah*, he will then become worthy of the office from today. However, if Miss Faatimah Jeenah has to make *toubah* for seventy years, she will still not be fit for the office

(because she is a woman). She can become a spouse (of a man), but she cannot lead the house (of parliament)."

The man became very upset and said, "Please let us end this conversation."
I said, "Yes. Now you are unable to withstand the proofs. You certainly need a porter to carry the load for you."

Refutation of Christianity

Christians' refutation of Islam automatically falsifies their religion

In South Africa, a priest propagated that Islam was a false religion and its prophet is a liar. This stirred up a commotion amongst the Muslims. (They wanted to know) what should be said (in response). I advised them by saying, "Give him a fundamental answer. Say that their refutation of Islam and their claim that its prophet is a liar, necessitates that their religion is false and their prophet is a liar, because the Qur'aan quotes their prophet from the Bible and says:

وَ مُبَشِّرًۢا بِرَسُوۡلٍ یَّاۡتِیۡ مِنۡۢ بَعۡدِی اسۡمُہٗۤ اَحۡمَدُ *(And I am a giver of glad tidings of a messenger who will come after me whose name will be Ahmad.)* However, before this answer was given, the Christian published an apology and acknowledged his mistake.

Refutation of the Christian missionary in Saharanpur during the period of Hadhrat Saharanpuri رحمة الله عليه

Once in Saharanpur, many Christians came to propagate Christianity. At approximately 4 p.m., they spread throughout the town and began propagating amongst the people. In opposition to them, Hadhrat Saharanpuri رحمة الله عليه dismissed the *asaatizah* and students and sent two students to confront every missionary. Thus, they also spread throughout the town. Two students reached a certain place and saw the Christians debating with a villager. They asked him, "Who are you?" "I am a Muslim," he replied. They then asked, "And what proof do you have of being a Muslim?" The villager replied, "I recite the *kalimah* لا إله إلا الله محمد رسول الله." The Christian told him, "I also recite the *kalimah* لا إله إلا الله محمد رسول الله, but I am not a Muslim. Translate it for me."

The villager remained silent. One of the students pulled the villager away from the Christian and said, “Leave him! I will ask him to translate it for you.” Turning to the villager, he asked, “Tell me brother, how many gods are there?” He replied, “One.” “And who is Muhammad ﷺ?” He replied, “The messenger of Allah.” Thereupon the student told the Christian, “This is the translation. Leave him alone. He knows the meaning of the *kalimah*.”

They adopt various methods of deceiving the people. They lure them with wealth, clothing, marriage, even giving them employment and whatever is *haraam,* they declare it as *halaal*. It is only Allah Ta`ala who can protect and safeguard us from them.

Refutation of the divinity of Hadhrat Isa عليه السلام

A Christian told me that Hadhrat Isa عليه السلام was god. I replied, “Very well. Your god is such that he was born from the urinary passage. Since God is also the creator, did he create his mother as well? Furthermore, who was the creator of the rest of the creation before his birth?”

An objection against Shah Abdul Azeez Muhaddith Dehlawi رحمة الله عليه regarding the martyrdom of Hadhrat Husain رضي الله عنه from two priests by

Two priests came to Shah Abdul Azeez Sahib Muhaddith Dehlawi رحمة الله عليه and asked, “Did Nabi ﷺ have knowledge of the martyrdom of his grandson Hadhrat Husain رضي الله عنه at Karbala? If he did, then why did he not save him by interceding on his behalf to Allah Ta`ala? Or either, he had interceded but his intercession was not accepted.”

Shah Sahib رحمة الله عليه replied, “He did intercede, but he received a reply from above that you are concerned about your grandson whilst I am thinking about how the people crucified my son (Hadhrat Isa عليه السلام).” They were silenced on hearing this answer.

Note: Shah Sahib's reply was based on the belief of the Christians. According to them Hadhrat Isa عليه السلام is the son of Allah Ta`ala and he was crucified. However, this belief has been refuted in the Qur'aan-e-Paak. It is stated in the Qur'aan-e-Kareem:

وَقَالَتِ النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ ؕ ذٰلِكَ قَوْلُهُمْ بِاَفْوَاهِهِمْ *(And the Christians said that Maseeh is the son of Allah. This is their statement uttered from their mouths.)*

In another place Allah Ta`ala states: وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ *(Whereas they did not kill him nor did they crucify him. Rather they were in doubt.)*

A little further on, Allah Ta`ala also states:

وَمَا قَتَلُوْهُ يَقِيْنًا بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ *(And certainly they did not kill him. Instead, Allah Ta`ala raised him to Himself.)* The gist of this is that Hadhrat Isa عليه السلام is not the son of Allah Ta`ala, neither was he killed nor crucified. Rather, Allah Ta`ala raised him alive to the skies untouched.

Two priests in the presence of Hadhrat رحمة الله عليه

In Deoband, some students ushered two priests into my room and said, "They were Muslims before, but have turned to Christianity. They wish to become Muslims again. However, they have one question and if they receive a suitable answer, they will immediately become Muslims. The question is, 'What is the logical proof of the oneness of Allah?'

One of them then said, "Look here! I did not come of my own accord. I was brought here by the students." I turned to the students and asked, "Why did you catch these people and bring them to my room? What was the need for this? If he came on his own accord, I

would have furnished a suitable answer but now, I will have to explain it to him."

"Tell me," I asked, "Is Hadhrat Isa عليه السلام a *nabi*? If so, what is the proof for it? What is the logical proof that Allah Ta`ala revealed the Injeel to him? First, show me the logical proof and then only will I show you the logical proof for the oneness of Allah. I said this to make you understand the nature of these questions." On receiving this reply, they left my presence.

Before departing (Deoband), they published, in one of the local newspapers, a list of all the people they had met in Deoband. They also stated the objections they had raised against them and the replies received. With regards to myself, they wrote that they had visited me and benefitted tremendously from me. However, no mention was made of the conversation that took place between us.

The answer to an objection against the *mutakallimeen* (scholars specialising in *`aqeedah* - belief)

There was a missionary who used to propagate Christianity in Saharanpur. He was initially a Muslim, but turned renegade and became a Christian. His name was Abdul Haq. Our *ustaaz*, Moulana As`adullah Sahib رحمة الله عليه used to debate with these people and we would accompany him as well.

Once, this Christian objected to a statement of the *mutakallimeen* regarding the attributes of Allah Ta`ala, "لا عين و لا غير" (Allah Ta`ala is not matter nor is He a non-entity). He objected saying that this is *irtifaa`-e-naqeedhain* (raising two opposites), which is impossible.

Hadhrat Moulana As`adullah Sahib replied, "Tell me, is your hand your عين (actual self) or غير (separate entity)? If it is your عين, then by cutting off your hand you should die, and if it is غير, then by cutting it off, you should not experience any discomfort; whereas in reality,

this is not the case. Thus you will definitely say that it is not عين nor is it غير."

The debate terminated on this note. It was held in a college in the presence of all the teachers and students.

Q: Shed more light on this debate.
A: Why are you asking about debates? This is a fight where you push from one end and the opposition attacks from the other side. In retaliation, you attack him again. This is what actually transpires in a debate.

Seerat and related aspects

Glad tidings of Rasulullah ﷺ in other religions

Once, a group of Arabs were travelling when their boat ran aground. They landed in a foreign land and presented themselves before the king. The king asked them where they had come from and they replied that they were from Arabia. He then asked them whether the messenger of Allah Ta`ala had arrived, to which they replied in the affirmative. The king then went to his treasury and presented a box wrapped in a silken cloth with pictures of certain people. The king took out a picture and asked them if this was their Rasul ﷺ. They replied in the negative. He then took out another picture and a third and each time, showed it to them and asked the same question to which they replied, "No, this is not our Rasul ﷺ." The king then said, "I know that they are not that of your Rasul ﷺ. These pictures are of Aadam عليه السلام, Nooh عليه السلام and Ebrahim عليه السلام. He then took out another picture and after showing it to them, they replied in utter amazement, "Yes, this is our Rasul ﷺ."

The king then took out two more pictures and said to them, "Look here. After his demise, this will be your first leader and this person will be your second leader," showing them the pictures of Hadhrat Abu Bakr Siddeeq رضي الله عنه and Hadhrat Umar رضي الله عنه. He explained that this treasure had come to him from the time of Hadhrat Daanyaal عليه السلام. (Khasaa'is-ul-Kubra)

The mention of the *khaleefah* of Rasulullah ﷺ in previous scriptures

Today in the lesson of Mishkaat-ul-Aathaar, we discussed the *kurta* of Hadhrat Umar رضي الله عنه. The residents of Bait-ul-Maqdis had closed the doors of the city upon the Muslims and demanded that they present their leader, as his description was clearly mentioned in their books. When Hadhrat Umar رضي الله عنه heard of this, he took along his slave and departed for Bait-ul-Maqdis. The slave held the rein of the animal

and walked in front whilst Hadhrat Umar ﷺ rode the animal. After a journey of one *manzil* (distance of 25 km), Hadhrat Umar ﷺ dismounted, took the reins and made the slave ride whilst he walked ahead. In this manner, they travelled towards Bait-ul-Maqdis where the General of the Muslim army was waiting for them. On their arrival, he suggested to Ameer-ul-Mu'mineen that he should change his *kurta*, as it had countless patches on it. Hadhrat Umar ﷺ very angrily replied, "Had it been anyone else besides you, I would have punished you severely. We have gained honour through Islam. Will we get additional honour if I wore a new *kurta*?"

It was now the slave's turn to sit on the camel. However, it was suggested to Hadhrat Umar ﷺ to ride the animal and allow the slave to walk. "How can this ever happen?" asked Hadhrat Umar ﷺ, "Is it not the slave's turn to ride the camel?" They then advised him that the slave would ride upon another camel. Hadhrat Umar ﷺ replied, "When I was riding, the slave was walking. Now he will ride and I will walk." Eventually, they entered the city in the condition that Ameer-ul-Mu'mineen was walking, holding the reins of the camel whilst his slave was seated on it. In addition, his *kurta* contained seventeen patches. When they saw him, they immediately recognised him and handed over the keys of Bait-ul-Maqdis to him. It was recorded in their books that the leader of the Muslims would be wearing a *kurta* bearing seventeen patches; his slave will be mounted on an animal whilst he will be holding the reins. There are many other such facts documented in the books of the Ahl-e-Kitaab.

Mention of the miracle of splitting the moon in the Mahabharat

Once, during a discussion with a pundit, Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه spoke of the splitting of the moon by Nabi ﷺ. The pundit said to Hadhrat Moulana, "This miracle is recorded in your religious divine books only. The rest of the world does not believe in these books. There is no mention made of this miracle in any of our

books nor is it mentioned in any of the books of the English. How will you convince others that the moon really had split?”

Moulana رحمة الله عليه replied, “This incident is recorded in the Mahabharat. It is mentioned therein that once, the king of Udaipur woke up at night to relieve himself when he saw the moon in two pieces. He narrated it to his *wazeers* (advisors) and instructed them to go to Arabia and investigate this event. However, they reached Arabia after the demise of Rasulullah ﷺ.”

Ponder over this fact! When this miracle transpired, it was extremely cold in India and it was in the middle of the night. Everyone was in their beds, under their duvets, fast asleep. Thus the opportunity of witnessing it, was lost to most of them. But, it has been established that the king of Udaipur woke up and witnessed it. Udaipur is in Rajasthan and he was the Rajah (king) there.

Insofar as far as the English books are concerned, it will be evident that their books will not make any mention of the incident as it was broad daylight, in their countries, when this incident took place. It was not possible for them to see the moon during the day. Who was going to look up at the sky to observe if anything was happening to the moon during the day?

Mention of Rasulullah ﷺ and his descriptions in the previous scriptures

It is recorded in the previously revealed books, that when Rasulullah ﷺ would be born, the idols that were kept in the Ka`bah Shareef would fall on their faces, the columns in the palace of the king of Persia would collapse, the fire of the fire worshippers in Iran, that burnt for a thousand years would be extinguished, and Lake Sawa that had never dried up before, would dry up. All of this would take place on the birth of Rasulullah ﷺ.

سرد آتش بت بسجدہ آب ساوی شد سراب

شاہ عالم چوں ز بطن آمنہ آمد پدید

The flames of the fire temple (of Iran) were extinguished, the idols (of the idolaters in the Ka`bah) all fell in prostration and the Lake of Sawa ran dry
When Aaminah gave birth to Ruler of the world ﷺ.

News of the birth of Rasulullah ﷺ in Syria

Hadhrat Hassaan bin Thaabit رضي الله عنه says that I was in Syria when a person shouted out, "This is the star of Muhammad ﷺ. Today Muhammad ﷺ is will be born."

Ummu Ma`bad and her husband put up camp in the jungle to meet Rasulullah ﷺ

Ummu Ma`bad and her husband came to know that Rasulullah ﷺ was to be born in Makkah and thereafter will make *hijrah* (migrate) to Madinah Munawwarah. When emigrating, he will use a certain route. They were aware of such finer details regarding Rasulullah ﷺ. Hence, they set up a tent on that route in the hope of meeting Nabi ﷺ whilst en-route to Madinah. They intended giving him comfort and service, accepting *Imaan* on his *mubaarak* hands and going to live with him.

Eventually, after many years had elapsed, Rasulullah ﷺ arrived with Hadhrat Abu Bakr Siddeeq رضي الله عنه on the journey of *Hijrah*. Ummu Ma`bad was in her tent, but her husband had gone out on an errand. They were very poor people. Hadhrat Abu Bakr رضي الله عنه asked her if they had anything to eat. She replied that they had absolutely nothing and all that she possessed was a lean goat, which had no milk at all. Hadhrat Abu Bakr رضي الله عنه asked her, "If you grant us permission, we will milk this goat." She replied, "There is no milk in this goat. If there is anything you may milk it with pleasure."

Hadhrat Abu Bakr رضي الله عنه first washed the udders. The goat began moving its mouth as though it was eating something and its udders started to swell up. Hadhrat Abu Bakr رضي الله عنه then began milking it. It produced so much milk that Rasulullah ﷺ, Hadhrat Abu Bakr رضي الله عنه and

Ummu Ma`bad drank from it. She also filled her containers with the surplus milk.
In the evening, her husband returned home and found the signs of *nubuwwat* evident in his home. He then asked her, “Did someone come here? Where did all this milk come from?” She replied, “Two visitors had come to our home.” Immediately he understood who had come and he said, “Oh no! It is only because of them that we have settled here. Why did you not keep them behind? You should have made them stay the night. Such esteemed guests should have been invited to stay over. Why did you let them go?” They then packed up their tent and left for Madinah Tayyibah where they accepted Islam.

Two Jews recognise Hadhrat Umar ﷺ

Two Jews were once travelling when they passed by Hadhrat Umar ﷺ. When they saw him, they realised that he is the person who will expel them from the Arabian Peninsula. They walked up to Hadhrat Umar ﷺ and said, “We request you not remove us from this land when you become the king of Arabia.” Hadhrat Umar ﷺ looked at them in shock and said, “Where am I, and where is the kingdom of Arabia? I am a camel herder. What nonsense are you speaking?” They insisted on him penning a pledge not to remove them from their land. Hence, Hadhrat Umar ﷺ signed the document and left very amused.
Thereafter, Nabi-e-Kareem ﷺ was granted *nubuwwat* and Hadhrat Umar ﷺ subsequently accepted Islam. The Muslims then migrated to Madinah and after the demise of Rasulullah ﷺ, Hadhrat Abu Bakr ﷺ became the first *khaleefah.* After he passed away, Hadhrat Umar ﷺ became the second *khaleefah*. During his era, he commanded that the Jews be expelled from the Arabian Peninsula. These two people then approached him and presented to him the piece of paper on which he had pledged not to expel them from Arabia.

A Jewish leader recognises Nabi ﷺ when he was a child and tries to pounce on him

In his childhood, the foster mother of Nabi ﷺ was once taking him somewhere when she saw a Jewish leader sitting with many people around him engaged in conversation. The foster mother also sat down and began listening to his conversation when his sight fell on the *mubaarak* face of Rasulullah ﷺ. He noticed streaks of red in the *mubaarak* eyes of Rasulullah ﷺ. He then asked the foster mother, "Is this a constant feature in this child or does he suffer from some kind of pain in his eyes?" The foster mother replied, "No, he does not suffer from any pain. This a constant feature in his eyes." The Jew immediately pounced upon Nabi ﷺ, in the manner a cat pounces on its prey, saying that he was the final prophet. However, Allah Ta`ala saved Nabi ﷺ from this Jew. His foster mother snatched him away and quickly escaped from there.

پرحیاو سرمگی آنکھوں میں ڈورے سرخ ہیں
نرم ریشم سے ہتھیلی بے نمونہ تن بدن

Full of shame, surmah in his eyes with streaks of red
Palms as soft as silk, beyond ones imagination

The shade of the tree bowing towards Nabi ﷺ

Prior to *nubuwwat*, whilst travelling, Nabi ﷺ rested at a place where a well-known priest resided. Nabi ﷺ took shelter under a tree near the house of this priest. When the priest came out of his house and saw Rasulullah ﷺ, he said, "Most definitely this is a prophet, for verily a tree bows down only to a prophet. It will never bow down to anyone other than a prophet." He had realised that Nabi ﷺ was a prophet of Allah Ta`ala.

The incident of breaking the idols in the Ka`bah

On one occasion prior to the *Hijrah*, Nabi ﷺ went into the Ka`bah with Hadhrat Ali رضي الله عنه. Nabi ﷺ bade Hadhrat Ali رضي الله عنه to sit down and he climbed upon his shoulders. He then instructed Hadhrat Ali رضي الله عنه to

stand up but due to the weight of Nabi ﷺ, Hadhrat Ali رضي الله عنه could not do so. Thereafter, Nabi ﷺ sat down, carried Hadhrat Ali رضي الله عنه upon his shoulders, and commanded him to break all the idols that were kept there.

The difference between *musaalahat* (negotiation) and *mufaahamat* (mutual understanding)

In *musaalahat*, one relinquishes his rights. For example, at the time of the treaty of Hudaybiyyah, Nabi ﷺ relinquished his right and did not proceed to Makkah Mukarramah to perform *Umrah* despite donning the *ihraam*. Instead, he returned to Madinah Munawwarah from Hudaybiyyah. Likewise, the *mushrikeen* also relinquished their right by allowing the Muslims to come on another occasion to perform *Umrah* and stay in Makkah for three days.

Conversely, the gist of *mufaahamat* is to dispel any misunderstanding that has transpired between two parties. Each party explains to the other that what they had understood was incorrect and the reality, in fact, is totally different.

The strength of a *nabi* and a non-*nabi*

Q: How did Nabi ﷺ manage such long journeys to the cave of Thour and the cave of Hira, etc.? Today, the *Hujjaaj* travel by bus to these places and yet they still find it difficult to climb the mountains.

A: Are you trying to compare the strength of a *nabi* to a non-*nabi*? The strength of Nabi ﷺ is equal to the strength of forty men.

There were no sieves during the time of Rasulullah ﷺ

Once, Hadhrat Shaikh رحمة الله عليه mentioned to the women of his household, “There were no sieves during the time of Rasulullah ﷺ and hence the flour was not sifted. (Bukhaari Shareef, vol. 2, p. 814) Why do you then sift the flour?” They replied, “We only sift it to check if there is any dirt, etc. in the flour. Otherwise, we do not remove the chaff that comes out of the flour. Rather we add it back to the flour.”

The Sahaabah ﷺ and their obedience to Rasulullah ﷺ

Once, Rasulullah ﷺ was going somewhere when he noticed a beautiful house with a dome. He asked, “Whose house is this?” The reply was given that it belonged to a certain Ansaari Sahaabi. When that Sahaabi came to Rasulullah ﷺ and greeted him, Nabi ﷺ turned his *mubaarak* countenance away from him. The Sahaabi approached from the other side and repeated the *salaam*, but Nabi ﷺ turned his *mubaarak* face away once more. The Ansaari Sahaabi became extremely perturbed and asked the other Sahaabah as to what had transpired. They explained that Nabi ﷺ had passed by his beautiful home and enquired who the owner was. Upon hearing this, he immediately got up and departed from the gathering.

Had it been one of us, we would have said, “Why is Nabi ﷺ unhappy with the house? A house is a thing of necessity. Rooms are built upstairs and downstairs to make it a place of convenience. This is a necessity. During the summer and winter months, we can observe better *purdah* with a home like this. Is it *haraam* to have a house like this? This is a basic *Shar’ee* necessity.”

This Ansaari Sahaabi did not object in the very least. He got up, went home, and demolished the entire structure; whereas Nabi ﷺ did not command him to do so. After destroying the house and clearing out the rubble, he did not even mention to Nabi ﷺ that he had destroyed that which was a source of displeasure for him.

Once, Nabi ﷺ and some Sahaabah were riding on camels when, he saw that they had red Yemeni cloth placed over the camels’ backs. Nabi ﷺ merely mentioned to them, “I see that your preferences are now inclining towards the colour red.” The Sahaabah رضي الله عنهم immediately ripped off the red cloth and tore it to pieces. Nabi ﷺ did not tell them that they had wasted the cloth by tearing it.

A Sahaabi رضي الله عنه came to Rasulullah ﷺ wearing a gold ring on his finger and greeted him. Nabi ﷺ removed it from his finger and threw it onto the ground saying that it was not permissible for males to wear it.

After the sitting was over, a few friends suggested that he pick up the ring from the floor to which he replied, “No! I can never do this. Rasulullah ﷺ took it out and threw it away. How can I ever pick it up again?” He never for a second, thought that it was a gold ring or gave any consideration to its value.

Hadhrat Sulaiman عليه السلام slaughters his horses

Once, Hadhrat Sulaiman عليه السلام was inspecting his horses, which resulted in him delaying the performance of his *Salaah*. In remorse for delaying his *Salaah*, he instructed:

رُدُّوْهَا عَلَيَّ ؕ فَطَفِقَ مَسْحًۢا بِالسُّوْقِ وَالْاَعْنَاقِ *(Return them to me. He then began chopping off their legs and necks.)* He had slaughtered all the horses as they were the cause of him being distracted from the remembrance of Allah Ta`ala.

The reason for narrating the incidents of the pious

Q: Why do you narrate the incidents of the pious, like Bayazeed Bustaami رحمة الله عليه etc. instead of narrating the incidents of Rasulullah ﷺ and the Sahaabah رضي الله عنهم that are explained in the Qur’aan and *Hadeeth*?

A: In the audience, there are people with different dispositions. If I mention an incident of a *buzurg* and for some reason, you cannot understand it and reject it or object to it, little harm will be caused to you. But if you reject or object to an incident regarding Rasulullah ﷺ; it will become the cause of your *Imaani* destruction. It is for this reason that we make limited mention of the incidents narrated in the *Ahaadeeth*. I have proof for this statement.

Once at the time of *Salaah*, a person was sleeping in the *musjid*. Rasulullah ﷺ told Hadhrat Ali رضي الله عنه to wake him up. Hadhrat Ali رضي الله عنه asked Nabi ﷺ, “O Rasulullah ﷺ, you are always first in doing good actions. Why is it that you did not wake him up?” Nabi ﷺ replied, “A sleeping person is not in his right frame of mind and may become angry with the person who awoke him. If he gets angry with me, it

will become extremely dangerous for him. However, if another Sahaabi woke him up and in that condition he said something harsh or disrespectful, it will not be destructive to his *Imaan* for it is just a friend that he has been disrespectful to."

It is not disrespectful to place one Qur'aan Shareef upon another. However, if one makes such an objection against a *nabi*, this will obviously be very dangerous for his *Imaan*. Whereas, this is not the case in the event of one Sahaabi being harsh to another Sahaabi.

Who were the witnesses at Hadhrat Khadeejah's رضي الله عنها *nikaah* to Nabi ﷺ?

Q: If Nabi ﷺ was a Muslim at the time he married Hadhrat Khadeejah رضي الله عنها, who were the witnesses to his *nikaah*?

A: From your question, it seems that you are in doubt whether Nabi ﷺ was a Muslim at the time that he married Hadhrat Khadeejah رضي الله عنها. Check your *Imaan*! Even before *nubuwwat*, a *nabi* is protected from *kufr* and *shirk*. After all, Hadhrat Ebrahim عليه السلام also debated with his people before he became a *nabi*. He said regarding the stars: لَآ أُحِبُّ الْاٰفِلِيْنَ *(I do not love such things that disappear)*. When the moon set he said to them: لَئِنْ لَّمْ يَهْدِنِىْ رَبِّىْ لَاَكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّيْنَ *(If my Rabb did not guide me I would have been from the misguided ones)*. When the sun had set, he mentioned: اِنِّىْ بَرِىْٓءٌ مِّمَّا تُشْرِكُوْنَ *(I am free from that which you are ascribing partners to)*. These statements were uttered through the divine guidance of Allah Ta`ala.

As far as the witnesses for the *nikaah* of Nabi ﷺ to Hadhrat Khadeejah رضي الله عنها are concerned, it was at a time when the laws of the *Shari`ah* were not yet revealed. A group from the Quraish were present at the ceremony and according to the culture, they were the witnesses to the *nikaah*.

The incident of Nabi's ﷺ marriage to Hadhrat Khadeejah رضي الله عنها is as follows:

Hadhrat Khadeejah رضي الله عنها herself proposed to Nabi ﷺ who mentioned it to his uncle Abu Taalib. Abu Taalib advised him saying that he felt they were not compatible as she was very wealthy and they were poor. Nabi ﷺ then suggested to his uncle that since she was proposing, it did not seem to be a problem as the proposal was coming from her. Eventually, the problem was put forward to the leaders of the Quraish. One of the leaders, after hearing the entire incident, mentioned: هذا فحل لا يضرب أنفه (This is such a camel which cannot be hit on its nose.) This is an Arabic proverb, which meant that such a proposal couldn't be turned down. Ultimately, the *nikaah* was performed and these members of the Quraish were the witnesses to it.

Abundant booty

In the battle of Hunain, which took place in the eighth year after Hijri, the Muslims received such an abundance of booty that some *mujaahideen* received 100 camels each.

The shadow of Rasulullah ﷺ

I once asked my father whether Rasulullah ﷺ had a shadow or not. He replied, "I asked Hadhrat Gangohi رحمة الله عليه this very question to which he replied, "Don't become corrupt or confused with this answer, but Nabi ﷺ did not have a shadow." What Hadhrat Gangohi رحمة الله عليه meant is that don't be like the Barelwis and think that Nabi ﷺ was made out of *noor* and have thus rejected him as a man. There is another opinion in this regard that Nabi ﷺ did have a shadow.

Flies never settled on the *mubaarak* body of Rasulullah ﷺ

Flies never settled on the *mubaarak* body of Rasulullah ﷺ.

Q: Are there two opinions in this regard as well.
A: No. In this, there is only one opinion.

The clothing of Rasulullah ﷺ

Q: What kind of clothing was worn during the time of Rasulullah ﷺ?
A: During the era of Rasulullah ﷺ, people used to wear a *lungi* and cover themselves with a *chaadar* (sheet). The *chaadar* was covered in such a way that whilst making *du`aa*, one would be able to see the whiteness of their armpits. This is only possible with a *chaadar* and not with a *kurta*.

Q: In those days, was it common for people to wear *kurtas* and pants as well?
A: Wearing *kurtas* was a common practice from many centuries ago. The incident of Hadhrat Yusuf عليه السلام is mentioned in the Qur'aan:

فَلَمَّا رَاٰ قَمِيْصَهٗ قُدَّ مِنْ دُبُرٍ *(When he saw that his kurta was torn from behind.)*

However, the *kurta* that is commonly worn in India is not common in Arabia. At present, the Arabian *kurtas* are long, reaching up to the ankles and sometimes below the ankles. They are also rounded at the bottom. Their *kurtas* do not have the slits on either side like our *kurtas* do. It was also common in those days for people to wear a *topee* (hat) and *amaamah* (turban). It is also proven that they used to wear only a *topee* (without a turban) or only a turban (without the *topee*). Wearing a turban on top of a *topee* was regarded as a respectable form of dressing.

Rasulullah ﷺ liked the trousers and also purchased one. He used to say that this was more concealing. In one narration, it is also mentioned that he gave a trouser to someone as a gift. Once a woman made a *chaadar* (sheet) for Rasulullah ﷺ and presented it to him as a gift. Someone came along and requested it as a gift, from Rasulullah ﷺ. Nabi ﷺ immediately took it off and gave it to him. The people rebuked him saying, "Couldn't you see that Nabi ﷺ was in need of that cloth and you know that he cannot refuse anyone." The person replied, "I asked him for it only so that I could use it as my *kafan*."

The colour of Nabi's ﷺ clothing

Q: What colour clothing did Nabi ﷺ like most, and what colour was his turban?

A: He liked white clothing. He also liked green clothing. Nabi ﷺ also wore a black turban.

What kind of a *topee* did Nabi ﷺ wear?

Q: What kind of a *topee* did Nabi ﷺ wear and how many panels did it have?

A: I do not know how many panels it had. However, this much is mentioned that it was round and would take the shape of the head. The *topee* that is raised and pointed at the top cannot be established from the *Sunnah*.

The consequence of trying to disgrace Rasulullah ﷺ

Once, there was a Hindu by the name of Shard Aanand. He had written a derogatory article against Nabi ﷺ. Hafiz Abdur Rasheed Sahib *marhoom*, the scribe of Bazl-ul-Majhood killed him. Another person by the name of Rajpaal wrote a book called 'Rangila Rasool'. Another *aalim* killed him as well, resulting in him being imprisoned. The warden related that everyday someone would to visit this *aalim* and speak to him. The visitor had so much of *noor* (illumination) on his face that one was able to see it shining through the windows. Eventually, he was scheduled to be executed. On the day of the execution, the warden reported that he saw him looking very sad. When he asked him the reason for this, the *aalim* replied that Rasulullah ﷺ was waiting for him and he wished that this matter could be completed swiftly (so that he could meet Rasulullah ﷺ).

Ghusl in his *mubaarak kurta*

Rasulullah ﷺ was given *ghusl* whilst wearing his upper garment and *lungi*. Thereafter, the garment was removed and the *kafan* was put on in such a way that the *mubaarak* body of Nabi ﷺ did not remain bare at any time. That garment in which Nabi ﷺ was given *ghusl* was then

kept in the possession of one of the *Azwaaj-e-Mutahharaat* (pure wives of Rasulullah ﷺ). It is stated in a narration that one of the *Azwaaj-e-Mutahharaat* had shown it to someone but I cannot remember the reference for this *Hadeeth*.

Placing a *chaadar* (shawl) in the grave of Rasulullah ﷺ

The shawl of Nabi ﷺ was placed in his *mubaarak qabr* (blessed grave). The freed slave of Rasulullah ﷺ, Hadhrat Shaqraan رضي الله عنه had first placed Nabi ﷺ on it and then removed it.

خاک پاک قبر اطہر عرش اعظم سے عزیز
متصل رہتا ہے جس سے شاہ والا کا کفن

The soil on which rests the blessed body of Rasulullah ﷺ is
Even more superior than the supreme throne

Q: After placing the *chaadar* (sheet) in the *mubaarak qabr*, was there anything else from the clothing of Nabi ﷺthat was placed in his grave?
A: I do not have any knowledge of this.

Is the suffering experienced at the time of death a sign of a bad death?

Hadhrat `Aaishah رضي الله عنها used to say that I used to think that an easy death is a sign of *husn-e-khaatmah* (good ending) and experiencing difficulty at the time of death is a sign of a *soo-e-khaatmah* (bad ending) as a result of sins. However, when I saw the difficulty experienced by Rasulullah ﷺ at the time of his demise, I understood that this thought was incorrect as Rasulullah ﷺ was completely *ma`soom* (sinless). She further says that thereafter I never envied anyone who experienced an easy death after witnessing the difficulty experienced by Rasulullah ﷺ.

The *Janaazah Salaah* of Rasulullah ﷺ

According to a narration of Hadhrat Abu Bakr رضي الله عنه, the *Janaazah Salaah* of Rasulullah ﷺ was performed individually and not in *jamaat*. The reason for this was that the *janaazah* of Rasulullah ﷺ was placed in the room of Hadhrat `Aaishah رضي الله عنها which could accommodate only three or four people at a time. If the *Salaah* had to be performed in *jamaat* (congregation), many people would have missed the *Salaah* as it is not correct to repeat the *Janaazah Salaah* with *jamaat*. [Awjaz-ul-Masaalik, vol. 2, p. 469]

The sound of the *Azaan* from the *Roudha-e-Aqdas*

Shaikh Abdul Haq Muhaddith Dehlawi رحمة الله عليه has written on the history of Madinah Munawwarah wherein he relates the detailed incident of *Harrah*. He states therein that for many days, *Salaah* was not performed in the *Musjid* of Rasulullah ﷺ. During that period a great saint, Hadhrat Sa`eed bin Musayyib رحمة الله عليه remained hidden in one corner of the *Musjid*. He says that at the time of *Salaah*, he used to hear the *Azaan* being called out from the *mubaarak* grave of Rasulullah ﷺ and he would then perform his *Salaah*. This incident is also recorded in Sunan-ud-Daarimi.

The sons of Rasulullah ﷺ

Once someone told me, “I have received a letter from a certain person and he mentioned something that still bothers me. He had written that Rasulullah ﷺ had a son by the name of Ebrahim رضي الله عنه from Hadhrat Maariyah Qibtiyyah رضي الله عنها.” I asked him, “What is it that is bothering you?” He replied, “Nabi ﷺ did not have any sons and this is proven from the following *aayah*:

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ *(Muhammad ﷺ is not a father to any of your menfolk.)*”

Thus, I told him, “The Qur’aan is a proof for everything. First accept that you will accept the Qur’aan as a proof and then only will I prove it to you.” “If it is mentioned in the Qur’aan, I do not need anything

else as a proof," he replied. I then said, "فَقُلۡ تَعَالَوۡا نَدۡعُ اَبۡنَآءَنَا وَاَبۡنَآءَكُمۡ *(Say; call onto our sons and your sons.)* In this *aayah,* Allah Ta`ala has used the plural word of 'sons'."

The questioner was thus left bewildered (as the word 'sons' is clearly mentioned in this *aayah*). This is a huge problem nowadays. People take up a self-study and do not study under the guidance of an *ustaaz* thus reaching their own conclusions.

The murderer of Hamzah ﷛ is also the murderer of Musailamah

Hadhrat Wahshi ﷛, the person responsible for killing Hadhrat Hamzah ﷛, the noble uncle of Rasulullah ﷺ in the Battle of Uhud, used to live in the town of Hums in Syria. When he had embraced Islam, Rasulullah ﷺ, asked him, "فهل تستطيع أن تغيب وجهك عني – Would it be possible for you to hide your face from me?"

(The reason for this was that whenever Nabi ﷺ looked at Hadhrat Wahshi ﷛, it brought back memories of how mercilessly his beloved uncle's body was mutilated, thus causing grief and anguish to Nabi ﷺ. Resultantly, this would indeed become a means of Hadhrat Wahshi ﷛ being deprived of the benefits of *nubuwwat.* The *faidh* (blessings) of *nubuwwat* is such that it reaches those who are far as well as those who are near. Hence, it will still reach him even if he was not present in Madinah.)

Therefore, Hadhrat Wahshi ﷛ obeying the command of Nabi ﷺ, never came in the presence of Nabi ﷺ. He moved to Syria and settled there. He became consumed with the concern that just as he had killed such a great personality of Islam, he should in exchange also do something great for Islam. Thus it transpired that during the *khilaafat* of Hadhrat Abu Bakr ﷛, Musailamah al-Kazzaab claimed prophethood and Hadhrat Wahshi ﷛ joined the *jihaad* and killed the imposter.

Thereafter, if anyone rebuked him by saying, "Are you the one who killed Hamzah ﷛," he would reply saying, "Yes, and I also killed

Musailamah. This has settled the score." (It is mentioned in the footnotes of Bukhaari Shareef that he also said, "I killed the best person when I was in *kufr*, but when I came into Islam, I killed the worst person also.")

Incidents related to the Sahaabah ﷺ

Using the words رضي الله عنه – *Radhiyallahu anhu* for the Sahaabah

Q: Did Rasulullah ﷺ ever use the words رَضِيَ اللّٰهُ عَنْه for any Sahaabi?

A: The Qur'aan uses the words رَضِيَ اللّٰهُ عَنْه for the Sahaabah.

Q: Is this established from the *Hadeeth*?
A: Yes. It is established in the *Hadeeth* in this manner, that when Nabi ﷺ recited the Qur'aan, he read it as well i.e.رَضِيَ اللّٰهُ عَنْه.

Once when Nabi ﷺ saw an extraordinary achievement of a Sahaabi, he mentioned regarding this Sahaabi, "Allah Ta`ala is happy with him and I am happy with him." When Hadhrat Umar رضي الله عنه heard this, he said, "I wish I could also come before Allah Ta`ala with a similar book of deeds that this Sahaabi possesses."

Changing one's name due to illness

Q: My son's name is Huzaifah. He remains ill most of the time. Some people have told me to change his name. What should I do?
A: Why do you want to change his name? Huzaifah is the name of a very great Sahaabi.

Finding faults with the Sahaabah

Once whilst I was in Gangoh, during a lengthy discussion with a person, he asked, "If someone speaks ill of the Sahaabah, what will the ruling be for this? Will it be regarded as a fabrication and defamation of the Sahaabah? And are the incidents mentioned of the Sahaabah (and their differences) correct or not?"
I answered, "Your grandfather at times, perhaps caught hold of your father's ears and slapped him. Your grandfather has the right to do so, but you do not have the right to do this. Likewise, if one Sahaabi

said something to another Sahaabi, there is no objection in this. However, you do not have the right to say anything against any Sahaabi."

A Sahaabi once saw Hadhrat Ali ﷻ and Hadhrat Mu`aawiyah ﷻ in a dream with their hands around each other's waists joyfully entering *Jannah*, whereas in this world, they fought severe battles against one another. Each group killed soldiers from the other faction yet, they were seen entering into *Jannah* in a joyful, happy mood.

A small brother may address his elder brother saying, "What nonsense are you speaking?" I am not condoning such speech, but it's not as detrimental as uttering those same words to his father. If someone has to utter these same words to his father, it would be totally unacceptable behaviour. How can one address one's father in this manner? A father's status is very high and one should respect him. Hence, to say something like this to your father is regarded as a major sin and to mention it to your brother is of a lesser degree."

Example of the differences among the Sahaabah ﷻ

Q: What should one think and ponder over when studying the chapter dealing with the disputes of Sahaabah ﷻ?

A: Every person has been given the responsibility of practising on whatever *Deeni* knowledge has reached him, provided he deems it to be correct; even if it is at the cost of one's life. Hence, this is what each person did.

Once, a mayor told his subordinate that he was looking for a certain person. After some investigation, it was learnt that this person was imprisoned on account of theft. The person conducting the search, wished to question him, but he could not get into the prison. Thus, he took a pickaxe and began striking it against the prison wall resulting in a few bricks breaking from the wall. The police apprehended him as it was quite evident what he was trying to do and the court ruled that he must be imprisoned for his crime. Whilst in prison, he inquired about the said person he was looking for, and visited him. After establishing the facts, he wrote a letter to the mayor stating that

he had managed to locate that person. The mayor had him released from prison, honoured him, and rewarded him.

Apparently, it seemed as though this person was guilty of a misdemeanour but in actual fact he was not a criminal. He was acting in accordance to the instructions of his government. He only acted in this manner to fulfil his obligations. Similarly, it may have seemed that the Sahaabah ﷡ were fighting against each other, but in reality, they were not guilty of any transgression.

The snake that bit Hadhrat Abu Bakr ﷜ in the cave of Thour

The snake that bit Hadhrat Abu Bakr ﷜ in the cave of Thour, in reality, was not a snake. It was actually a disciple of Hadhrat Isa ﵇ who was desirous of seeing Hadhrat Nabi ﷺ. Hadhrat Isa ﵇ had made *du`aa* to Allah Ta`ala on behalf of this person and in reply, Allah Ta`ala informed Hadhrat Isa ﵇ that it will not be possible in his present condition, but only if he was transformed into a snake. The disciple accepted the condition and waited in the cave of Thour as he was informed that Nabi ﷺ would be passing that way on the occasion of *Hijrah*.

Hadhrat Abu Bakr ﷜ had placed his foot over the hole to protect Nabi ﷺ from any poisonous creature that may emerge from it and thus hurt Nabi ﷺ. Hence, not wanting to be deprived of seeing Nabi ﷺ, it bit Hadhrat Abu Bakr ﷜ so that he would remove his foot and make it possible, for him, to see Rasulullah ﷺ.

Hadhrat Umar's ﷜ *mashwarah* (suggestion) about his successor

Once, someone suggested to Hadhrat Umar ﷜ to appoint his son, Abdullah bin Umar ﷜, as his successor. Hadhrat Umar ﷜ replied, "What! Should I make him my successor? He does not even know the method of issuing *talaaq* to a woman." (He had divorced his wife whilst she was in her menses. The *Fuqahaa* have stated that it is

prohibited to issue *talaaq* to a woman whilst she is in her menses. The *talaaq* however, is still valid.)

People suggested other names, but for each person mentioned, Hadhrat Umar رضي الله عنه said something or the other about them. Eventually, someone mentioned the name of Hadhrat Uthman رضي الله عنه to which he said, "Yes! He is a good person. However he has the tendency to give preference to his relatives and he may hand over the reins to the Banu Umayyah resulting in *fitnah*." When someone mentioned the name of Hadhrat Ali رضي الله عنه, Hadhrat Umar رضي الله عنه commented, "He is a very brave person, but he is naive and unpretentious. In the political field, he may be easily deceived."

Once, someone said to Hadhrat Abu Bakr رضي الله عنه, "Why don't you appoint someone as your successor whilst you are alive? It seems as if you may not be with us for very long." "Who should I appoint?" he asked. "Someone who is like you" they replied. Hadhrat Abu Bakr رضي الله عنه then asked them, "Will you accept whoever I appoint as my successor even if it be Umar رضي الله عنه?" They replied, "Yes. Even if it is Umar رضي الله عنه."

He wrote something on a piece of paper and called a few people to his side. He then said, "Promise me that you will accept to take *bay`at* at the hands of whoever's name is written on this paper." When they opened it, they found the name of Hadhrat Umar رضي الله عنه written on it. Someone commented, "You have appointed over us such a person who is prepared to slay us for petty issues." Hadhrat Abu Bakr رضي الله عنه replied, "His harshness is on account of my softness. Upon my demise, he will become lenient towards you."

Thereafter, he called Hadhrat Umar رضي الله عنه and said to him, "I have appointed you as my successor." Hadhrat Umar رضي الله عنه refused saying, "No, no. I am unworthy of this position." When Hadhrat Abu Bakr رضي الله عنه heard this, he sat up and said, "Bring my sword. I will remove the head of Umar رضي الله عنه. He does not want to listen to the command of the Ameer-ul-Mu'mineen." It was only then that Hadhrat Umar رضي الله عنه accepted the position.

The number of the armies in the war against Iran during the time of Hadhrat Umar ﷺ

When the Muslims attacked Iran during the *khilaafat* of Hadhrat Umar ﷺ, Puran Dokht, the queen of Iran sent 30000 soldiers as well as 30000 elephants of war under the leadership of Bahman Jaazwiya. In addition, Mahan Ormani prepared an army of 2000000, all of whom were fully equipped. On the other hand, the Muslim army consisted of just 60000.

Sighting the moon

Once, during the *khilaafat* of Hadhrat Umar ﷺ, many people gathered to search for the moon. Whilst everyone was gazing at the sky, one person shouted out, “There is the moon.” Hadhrat Umar ﷺ called for him and passed his hand over his face. He then asked him, “Now, where is the moon?” “I cannot see it anymore” he replied. Later on, they discovered that there was a white hair on his eye, which he perceived as the moon. When Hadhrat Umar ﷺ passed his hand over his face, the hair was removed.

Hadhrat Umar ﷺ encouraging soldiers to memorise the Qur’aan

Hadhrat Umar ﷺ had sent a letter to Hadhrat Sa`d bin Abi Waqqaas ﷺ, the governor of Kufa, stating that he should encourage the people to become *Huffaaz* of the Qur’aan. He also instructed him to send a list containing the names of all those who had memorised the Qur’aan at the end of the year. Hadhrat Sa`d ﷺ commenced teaching the Qur’aan and by the end of the year he sent a list containing the names of 300 soldiers who became *Huffaaz*.

In the same way, Hadhrat Umar ﷺ instructed Hadhrat Abu Musa Ash`ari ﷺ, the governor of Basrah, to do the same. By the end of the year, he sent a list with the names of ten thousand soldiers who became *Huffaaz*. *Subhaanallah*!

Far from the *Sunnah*

Once, a messenger sent by one of the governors of a Muslim state, had come to visit Hadhrat Umar ؓ who enquired about the condition of the people. The messenger replied, "Nowadays, there are two varieties of food on the *dastarkhan*." Hadhrat Umar ؓ remarked, "How will one remain healthy?" In other words, we are drifting away from the *Sunnah* by eating two varieties of food for one meal. How is it then possible to maintain good health?

The carpet of the Iranian king

The carpet on which the Iranian king used to sit was the most expensive carpet in the world. This carpet was sent to Madinah Munawwarah as *maal-e-ghaneemat* (spoils of war). Hadhrat Umar ؓ consulted with the Sahaabah ؓ as to what should be done with it. Someone suggested that it should be used by Hadhrat Umar ؓ when receiving foreign delegations; another suggested that he should sit on it when conducting his *majlis*. Others also gave different suggestions. After hearing everyone's suggestions, he understood how much the people valued the carpet. Thus, he asked for a scissors and cut the entire carpet into pieces and distributed it among the Sahaabah ؓ. The piece that was given to Hadhrat Ali ؓ was sold for 40 000. The European historians write that this was an act of total squander. How could he have destroyed such an expensive carpet? However, Hadhrat Umar ؓ was a person with deep insight. Such 'things' were of no value to these illustrious people. Hadhrat Umar ؓ had showed the world that 'things' which are of great value in the eyes of the worldly class; are actually worthy of being dismantled with a scissors. He did this to prevent the people from participating in *jihaad* for the sake of attaining wealth. His desire was that people should participate only for the sake of Allah Ta`ala.

The war in Iran

When the topic of conquering Iran was being discussed, the question of who will be appointed as the *ameer* also came up for discussion.

Many people felt that Hadhrat Umar رضي الله عنه himself should lead the army, but Hadhrat Umar رضي الله عنه called for Hadhrat Sa`d bin Abi Waqqaas رضي الله عنه, who was the maternal uncle of Rasulullah ﷺ. He was the third person to accept Islam. When it was suggested that he should be appointed as the *ameer*, everyone agreed that there would be no need for Hadhrat Umar رضي الله عنه to accompany them as well. He was then chosen as the *ameer*. He mounted a horse and Hadhrat Umar رضي الله عنه held the reins of the horse and walked alongside it, whilst Hadhrat Sa`d رضي الله عنه rode on it. This he did by way of instruction to educate the army that they should also honour and respect the *ameer* in the manner the Ameer-ul-Mu'mineen is honouring and respecting him.

Hadhrat Umar رضي الله عنه had done this in emulation of the previous *ameer*, Hadhrat Abu Bakr رضي الله عنه who held the reins of the horse of Hadhrat Khalid bin Waleed رضي الله عنه, when he was appointed as the *ameer* of the army that went to Yamaamah to fight Musailamah al-Kazzaab. Hadhrat Abu Bakr رضي الله عنه walked alongside the animal whilst Hadhrat Khalid رضي الله عنه remained mounted on it. This also was done in emulation of Rasulullah ﷺ when he had dispatched Hadhrat Mu`aaz bin Jabal رضي الله عنه to Yemen. Rasulullah ﷺ mounted Hadhrat Mu`aaz رضي الله عنه on the conveyance whilst he walked alongside it advising him at the same time.

When Hadhrat Sa`d bin Abi Waqqaas رضي الله عنه eventually reached the battlefield, an abscess formed on his back, causing him severe pain. He could not mount a horse; neither could he go onto the battlefield. Thus, he climbed up onto the roof of a house, placed two pillows on either side and began commanding and guiding the army from there. The Sahaabah رضي الله عنهم were an army of 30 000 whilst the army of the *kuffaar* were so large that from just one province, they managed to gather two million soldiers whilst another 30 000 were sent from their Queen Dokht. Besides these two groups, many others from different quarters of Iran had also all gathered on the battlefield to fight the Muslims.

On the day the battle commenced, Hadhrat Sa`d رضي الله عنه ordered his soldiers, "When I say *Allahu Akbar* for the first time then place your

weapons before you. When I say *Allahu Akbar* for the second time, mount your horses and when I say *Laa howla wa laa quwwata illa billah* then continue reading these words and move forward."

The Iranians also had with them an army of 30 000 elephants which were mounted by experienced warriors carrying strange types of weapons. They proudly wore crowns on their heads. The Iranian army advanced in such a manner that the elephants had their trunks stretched out in front of them, their tails were lifted high up, and their large tusks were facing forward. In this manner, the entire army began advancing. This was done to instil fear in the horses of the Muslim army.

When Hadhrat Sa`d ﷺ saw this, he immediately commanded his army to dismount, slash the ropes that tied the carriages on the elephants, pull down the riders and cut off the trunks of the elephants. The Muslim army obeyed immediately. The first person to advance was the leader of one section of the Muslim army. He cut off the trunk of a white elephant. The elephant quickly advanced towards him. As he began retreating, he fell over and the elephant trampled him; making him a *shaheed* in the path of Allah Ta`ala. A white elephant in those days was regarded to be very blessed. If an army possessed a white elephant, it was a symbol of victory for them. When the others saw that their leader was martyred, their spirits rose and they began chanting that today martyrdom could be bought at a very cheap price. Subsequently, the Muslim army began advancing one by one until the elephants killed six of them.

Thereafter, Hadhrat Sa`d ﷺ made a second announcement, "Pierce the eyes of the elephants with your spears." The Muslims advanced and began piercing the eyes of the elephants. With their trunks severed and their eyes pierced, they began screeching and stampeding out of control. Those who were mounted on the elephants lost total control of them and they began running away from the battlefield. Eventually, the Muslims were victorious and the Iranians were defeated. Six thousand Muslims were martyred in this battle and more than 100 000 Iranians were killed.

Hadhrat Sa`d bin Abi Waqqaas ؓ was *Mustajaab-ud-Da`awaat* (his *du`aas* were readily answered). Rasulullah ﷺ made the following *du`aa* for him, "O Allah, make Sa`d bin Abi Waqqaas ؓ *Mustajaab-ud-Da`awaat*." One day whilst the battle was raging, Hadhrat Sa`d ؓ descended from the roof of his house, removed his upper garment, and began dressing the abscess on his back. This was meant to block any objection from the army regarding his inactivity in the battle.

A poet composed some poetry and one line in the poem was as follows:

Today the battle was extremely intense. Many of our children have become orphans. Many of our women have become widows. But our leader sits in comfort and luxury.

Hadhrat Sa`d ؓ immediately raised his hands and made *du`aa*, "O Allah, stop his tongue from speaking against me." He barely passed his hands over his face when an arrow struck the poet in his throat killing him instantly.

The specialties of Hadhrat Umar ؓ

Hadhrat Umar ؓ was the first person to have the Qur'aan recited at the beginning of a *Shurah* (meeting) or other such gatherings. He had also initiated the system of reciting the Qur'aan in the *Taraaweeh Salaah*. He conquered Iran and was responsible for spreading the knowledge of the Qur'aan far and wide. In view of the above incidents, can the Shias ever be happy with him?

Seventeen patches on Ameer-ul-Mu'mineen's *kurta*

Hadhrat Umar ؓ, during the period of his *khilaafat*, informed his governors in Bait-ul-Maqdis that he would be arriving there and that they should come to meet him. In accordance to his instruction, they all came out to meet him. When he arrived, they noticed that he was wearing a *kurta* sewn with seventeen patches. Someone suggested that he change his *kurta* as it may have a negative effect on the enemy. The *kuffaar* would scorn at the Muslims on account of the poor dressing of the Ameer-ul-Mu'mineen. Hence, a fine *kurta* was

presented to him to wear. Hadhrat Umar ﷺ became upset and reprimanded the governor saying, “Had it been anyone else who made this suggestion, I would have whipped him severely. Is the honour of Imaan and Islam not sufficient for us? Will we attain greater honour by wearing this fine *kurta*? By the *qasam* of Allah Ta`ala, we were a nation soaked in idolatry and disgrace. It was through Rasulullah ﷺ that we were blessed with the wealth of Imaan and we attained honour and respect through it. Are we now going to look for respect in things other than this?”

The bracelets of Iran

When the wealth of Iran was brought before Hadhrat Umar ؓ, a list of all the wealth acquired was given to him. He inspected it and then asked, “Where are the bracelets?” The people replied that there were no bracelets to be found. Hadhrat Umar ؓ replied, “No. Definitely the bracelets must be here.” The people asked him, “How do you know of all the wealth that is present here?” He replied, “Don’t worry! I know what is here.” Eventually, they searched all the goods and found the bracelets. For some reason, it was not written down in the list. Hadhrat Umar ؓ picked up the bracelets and called for Suraaqah bin Maalik ؓ who at that time was in the throes of death. His household mentioned that he could not even wake up. Hadhrat Umar ؓ instructed them to carry him on his bed. Thus, he was brought with his bed to Hadhrat Umar ؓ who made him wear the bracelets, and picked his hands up so that everyone could see them. He then said, “The prophecy of Rasulullah ﷺ has been shown to be true. Rasulullah ﷺ had said to him that he will wear the bracelets of Kisra on his death bed. I made him wear these bracelets only to fulfil the prophecy of Rasulullah ﷺ. Otherwise, it is not permissible for men to wear gold.”

Forgiveness on account of being the neighbour of a Sahaabi

Once, in Madinah Munawwarah, a *majzoob* (one absorbed in divine love) was sitting at the door of Musjid-e-Nabawi ﷺ when a *janaazah* was brought into the *Musjid*. When he saw the *janaazah*, he started crying, but when the *janaazah* entered the *Musjid*, he started smiling. As the *janaazah* came out of the *Musjid*, he started crying again, and when they took it to the graveyard, he started smiling and laughing again. The people asked him the reason for his actions to which he replied, "I saw the *janaazah* accompanied by the angels of punishment, and I felt pity for him and began crying. However, when it was taken into the *Musjid* of Rasulullah ﷺ, these angels remained outside. Upon seeing this, I became happy thinking that the angels have now left him. But when the *janaazah* left the *Musjid*, I saw the same angels accompanying it once more. Hence, I began to cry again. But when he was placed into the grave, it happened to be that of a Sahaabi. As soon as he saw the angels of punishment, he immediately sent them away saying, 'What do you have to do with him? Leave him alone. He is my guest.' With these words, the angels of punishment left immediately."

I have found the whereabouts of the killer!

During his *khilaafat*, Hadhrat Umar رضي الله عنه was once patrolling a certain area, when he saw the body of a youngster lying motionless on the ground. He made the arrangements for his *janaazah*, but there was no clue as to who had killed him. After nine months had elapsed, a newborn baby was found at the very same place where the youngster was murdered. When Hadhrat Umar رضي الله عنه heard of this, he exclaimed, "The identity of the killer has been found." Thereafter, he appointed a woman to breastfeed the child and instructed her that if any strange woman came up to her and showed extraordinary affection to the child, she should take down her particulars and inform him of it.

Eventually, a woman did appear one day and displayed extraordinary love for the child. Her location was noted and given to Hadhrat Umar

ؓ who summoned her and asked her if she was the murderer of the youngster whose body was discovered nine months ago at a certain place. She confessed to the murder and related the following episode: "There was an old woman who worked for us. She once had to go on a journey and requested us to take care of her daughter whilst she was away. We agreed to her request, but when she left, we realised that it was not a girl but a boy. At night, he entered my room and raped me while I was asleep. When I awoke, I realised what had happened. Overcome with anger, I stabbed him to death and left his body at the same place. However, I fell pregnant after he raped me and thereafter gave birth to this child."

Hadhrat Ali ؓ presents his case to Qadhi Shurayh

Once, during the *khilaafat* of Hadhrat Ali ؓ, a Jew stole the armour of Hadhrat Ali ؓ. The case was presented to Qadhi Shurayh who asked the claimant, Hadhrat Ali ؓ, to bring forth witnesses to prove his claim. The Ameer-ul-Mu'mineen brought his son, Hadhrat Hasan ؓ and his freed slave, Hadhrat Qambar ؓ, (the grandfather of Seebawayh). The Qadhi then requested for a third witness. Hadhrat Ali ؓ queried the need for a third witness when the Qur'aan stipulated the presence of two witnesses only. "In whose place do you want me to present another witness, Hasan or Qambar," asked Hadhrat Ali ؓ. Qadhi Shurayh replied, "Hadhrat Hasan ؓ." Hadhrat Ali ؓ then said, "He is the grandson of Rasulullah ﷺ. Rasulullah ﷺ said regarding them that they are the leaders of the youth in *Jannah*."
Qadhi Shurayh replied, "The virtues of Hadhrat Hasan ؓ are in its place, but because he is presenting testimony on behalf of his father, his testimony is not acceptable. The ruling is that the testimony of a son on behalf of his father is unacceptable. Therefore, I am requesting you to bring forth another witness." (Hadhrat Ali ؓ thought that a son could stand as a witness for his father.)
However, he could not furnish any other witnesses and the *qadhi* subsequently passed judgment in favour of the Jew. Hadhrat Ali ؓ happily accepted the court's ruling and did not display any rancour

towards the *Qadhi*. When the Jew saw that the decision had been passed in his favour, despite the claimant being the Ameer-ul-Mu'mineen and the witness being the grandson of Rasulullah ﷺ, the truth of Islam entered his heart and he immediately recited the *Shahaadatain* and entered the fold of Islam.

He then confessed that the armour did indeed belong to Hadhrat Ali رضي الله عنه and returned it to him, who subsequently gifted it over to the Jew and also presented him with a horse. This Jew remained with Hadhrat Ali رضي الله عنه until he was martyred in the Battle of Siffeen.

Why is كرم الله وجهه – *karramallahu wajhahu* (may Allah honour his face) mentioned for Hadhrat Ali رضي الله عنه

The reason why كرم الله وجهه is mentioned for Hadhrat Ali رضي الله عنه is perhaps because he never committed any shirk. Allah Ta`ala protected his noble countenance from prostrating before any idols by accepting him as a Muslim even before he became *baaligh* (mature).

Another possible reason may be that in the Battle of Siffeen, some people were not pleased with his stance and began rebuking him by saying, "May Allah Ta`ala blacken his face." To oppose this deed, we say كرم الله وجهه (May Allah Ta`ala honour his face).

The *du`aa* of Nabi ﷺ for Hadhrat Mu`aawiyah رضي الله عنه

Someone mentioned to Hadhrat رحمة الله عليه that there are people who denigrate and degrade the personality of Hadhrat Mu`aawiyah رضي الله عنه. Hence, Hadhrat رحمة الله عليه gave the following reply:

"The *du`aa* of Nabi ﷺ is accepted and it is recorded in Mishkaat Shareef that Nabi ﷺ made the following *du`aa* for him: اللهم اجعله هاديا مهديا (O Allah, make him rightly guided and guide others through him). When this is the *du`aa* of Nabi ﷺ for Hadhrat Mu`aawiyah رضي الله عنه, how can we on the strength of doubtful *riwayaat* have the courage to make any judgment against him? Upon the request of Humayu, the Mogul king, Allamah Ibn Hajar Makki رحمة الله عليه wrote a book in praise

of Hadhrat Mu`aawiyah ﵁ which has been translated in Lucknow. The name of the book is *Tat-heer-ul-Jinaan wal-Lisaan `an Mathaalibi Mu`aawiyah bin Abi Sufyaan*﵁."

Yazeed was pious when he was appointed as the heir to the *khilaafat*

At the time when Hadhrat Mu`aawiyah ﵁ appointed Yazeed as the successor to the *khilaafat*, he was a pious and good person. Thereafter, his condition and disposition changed for the worse. (Fataawa Rasheediyah) It is mentioned in Roudhat-us-Safa that when Hadhrat Mu`aawiyah ﵁ was in the throes of death, Yazeed had gone out hunting. When Hadhrat Mu`aawiyah ﵁ learnt of this, he wept and regretfully said, "Yazeed's condition is deteriorating from now. I have made him the heir to the *khilaafat* thinking that he was a pious person."

Appointing one's son as the heir to the throne is the way of Qaysar and Kisra

When Hadhrat Mu`aawiyah ﵁ appointed Yazeed as the successor to the *khilaafat* and the people began taking *bay`at* at his hands, Hadhrat Mu`aawiyah ﵁ wrote to Marwaan, the governor of Madinah at that time, to instruct the people to take *bay*`at at his hands as well. Marwaan, whilst delivering the sermon, said to the people, "Ameer-ul-Mu'mineen, Hadhrat Mu`aawiyah ﵁ has appointed Yazeed as his successor. Take *bay`at* at his hands. This is in emulation of Hadhrat Abu Bakr ﵁ who appointed Hadhrat Umar ﵁ as his successor." Hadhrat Abdur Rahman bin Abi Bakr ﵁ stood up and said, "This is not in emulation of Hadhrat Abu Bakr ﵁ and Umar﵁, rather it is in emulation of Qaysar and Kisra. Hadhrat Abu Bakr ﵁ also had a son, but he did not appoint him as his successor."

On one occasion, Hadhrat Mu`aawiyah ﵁ came to Madinah Munawwarah and informed Hadhrat Abdullah bin Zubair ﵁ of his decision to appoint Yazeed as his successor. Hadhrat Abdullah ﵁ replied, "If it is that you are resigning from your post as the

khaleefah then with pleasure, hand in your resignation. Those who are not worthy cannot come here to Madinah and those who are worthy cannot be removed from their post. I am not a person to create ill feelings and hypocrisy among the Muslims." Saying this he got up and departed.

Hadhrat Mu`aawiyah رضي الله عنه finds out *masaa'il* from Hadhrat Ali رضي الله عنه

Despite the differences between Hadhrat Ali رضي الله عنه and Hadhrat Mu`aawiyah رضي الله عنه, at the time when they were locked in battle, if Hadhrat Mu`aawiyah رضي الله عنه needed to ask a *mas'alah*, he would send someone to enquire about it from Hadhrat Ali رضي الله عنه. He never felt belittled in asking the opposition and neither did Hadhrat Ali رضي الله عنه feel that he should not give the answer to his opponent.

Salaah is better there, but the food is better here!

A certain Sahaabi participated in these battles (between Hadhrat Ali رضي الله عنه and Hadhrat Mu`aawiyah رضي الله عنه). He fought on behalf of Hadhrat Ali رضي الله عنه and also performed his *Salaah* behind him. However, at mealtimes he would go over to the *dastarkhan* of Hadhrat Mu`aawiyah رضي الله عنه and partake of meals prepared there. It was not that he broke off all ties with him because of a difference between them. Hadhrat Mu`aawiyah رضي الله عنه was aware of this, but he did not prevent him nor chide him for partaking of the meals at his *dastarkhan*. Somebody then asked him, "Why is it that you eat here, but perform your *Salaah* over there?" He replied, "The *Salaah* is better over there whilst the food is better over here."

Hadhrat `Aaishah رضي الله عنها and Hadhrat Ibn Umar رضي الله عنه reject taking *bay`at* to Yazeed

Once, an amount of 80 000 was sent to Hadhrat `Aaishah رضي الله عنها which she accepted. Thereafter, when she was told to take *bay`at* at the hands of Yazeed, she immediately returned the said amount.

Similarly, a large sum was also sent to Ibn Umar رضي الله عنه who returned it saying, “Ibn Umar may have aged, but his Imaan hasn’t aged.”

Three curses of Hadhrat Sa`d bin Abi Waqqaas رضي الله عنه

When Hadhrat Sa`d bin Abi Waqqaas رضي الله عنه was appointed as the governor of Kufa, someone complained to Hadhrat Umar رضي الله عنه that he had appointed such a person who did not even know how to perform his *Salaah* correctly. Hadhrat Umar رضي الله عنه investigated the issue and summoned Hadhrat Sa`d bin Abi Waqqaas رضي الله عنه requesting him to perform the *Salaah* in his presence. Hadhrat Umar رضي الله عنه observed his *Salaah* and endorsed it saying, “I was sure that there was no flaw in your *Salaah*. This is exactly how Rasulullah ﷺ used to perform his *Salaah*.”

Hadhrat Sa`d bin Abi Waqqaas رضي الله عنه then said, “I do not think that there would have been anyone worse than me if I did not know how to perform *Salaah* correctly, for I have learnt it directly from Rasulullah ﷺ. How is it then that I would not know how to perform *Salaah*?”

Thereafter, Hadhrat Sa`d bin Abi Waqqaas رضي الله عنه cursed this person in the following words, “O Allah! If the person who has laid these complaints against me is a liar then lengthen his life, make him blind, and engage him in *fitnah*.” Thus, it transpired that this person lived for a very long time, became blind and the moment he heard the footsteps of a woman, he would follow her with the intention of committing evil. If anyone asked him who he was, he would reply, “I am the one who was cursed by Hadhrat Sa`d bin Abi Waqqaas رضي الله عنه.”

One third is a lot!

When Hadhrat Sa`d bin Abi Waqqaas رضي الله عنه went for *Hajj* with Rasulullah ﷺ, he fell severely ill and thought that he was on the throes of death. He asked Rasulullah ﷺ, “I have only one daughter who is my only heir. Besides her, I have no one else. Can I bequeath all my wealth (to be spent in the path of Allah Ta`ala)?” Rasulullah ﷺ replied, “No.” Hadhrat Sa`d رضي الله عنه then asked, “Can I then bequeath half my wealth?” Rasulullah ﷺ replied, “No.” Hadhrat Sa`d رضي الله عنه asked

once more, "Can I then bequeath one third of my wealth?" Rasulullah ﷺ replied, "Okay, but one third is also a lot"
Thereafter Rasulullah ﷺ said to him, "Perhaps Allah Ta`ala will bless you with a long life and through you, an entire nation will gain benefit and an entire nation will be harmed." The benefit was that Iran was conquered at his hands and the harm was that which afflicted the fire worshippers.

The whip of Hadhrat Umar رضي الله عنه

Once, during the *khilaafat* of Hadhrat Umar رضي الله عنه, a girl was walking on the street when a gust of wind blew her dress, exposing her calves. With his whip in his hand, Hadhrat Umar رضي الله عنه rebuked her saying, "Why are you not careful whilst walking?" Hadhrat Sa`d bin Abi Waqqaas رضي الله عنه was nearby when this incident occurred. He immediately spoke out saying, "This is no fault of the girl. She left her home covered in full *hijab*; the wind is not in her control. I am going to invoke the curse of Allah Ta`ala upon you." Hadhrat Umar رضي الله عنه instantly caught hold of his mouth, placed the whip in his hand, and said to him, "Whip me if you wish, but don't curse me."

One can also be suspended for no offense

When Hadhrat Umar رضي الله عنه removed Hadhrat Sa`d رضي الله عنه from the post of governorship, he sent Muhammad bin Maslamah رضي الله عنه to Kufa to inform the people of his decision. Muhammad bought a bundle of grass and burnt it outside Hadhrat Sa`d's رضي الله عنه home. (This was a method to gather the people in that era.) When the flames raised high and the people gathered around, Muhammad bin Maslamah رضي الله عنه announced that Hadhrat Sa`d رضي الله عنه was relieved of his post. Hadhrat Sa`d رضي الله عنه was present when this announcement was made, yet he did not invoke a curse upon anyone. This was because Muhammad bin Maslamah رضي الله عنه was acting on the instruction of the Ameer-ul-Mu'mineen. Muhammad رضي الله عنه also announced that this was not on account of any fault of Hadhrat Sa`d رضي الله عنه and all the allegations that

were made against him were false. It is for some other reason that he was being removed from office.
We understand from this that a person can be removed from his position even if he is not at fault.

The body of the father of Hadhrat Jaabir ﷺ

Hadhrat Mu`aawiyah ﷺ once intended to dig a canal during his *khilaafat*. Hence, he announced that all those graves that come in the way of the canal should be exhumed and buried elsewhere. Hadhrat Jaabir ﷺ dug up the grave of his father and found the body was so fresh, as though it was buried the previous day, whereas he had passed away fifty years ago.

The incident of Hadhrat Safeenah ﷺ

A certain Sahaabi was famously known as Hadhrat Safeenah ﷺ, although this was not his actual name**.** Once, whilst on a journey, one of his companions placed a sheet over him. Thereafter another person placed his sheet over him as well, followed by a third person. When Rasulullah ﷺ saw him, he said, "They have made you into a *safeenah* (boat)." It was from then onwards that he became famously known as Hadhrat Safeenah.
It is narrated in Abu Dawood Shareef that once the Muslims were engaged in *Jihaad* in a certain area when Hadhrat Safeenah ﷺ was captured by the *kuffaar* (disbelievers). They tied him up and kept him as a captive. Somehow, he managed to free himself and escaped from them. As he was running away, he came across a lion strolling around in the jungle. He was not overcome with fear and did not even attempt to flee. Instead, he stood up straight and addressed the lion saying, "Do you know who I am? I am the slave of Hadhrat Muhammad ﷺ and I am searching for the Muslim army." When the lion heard this, it wagged its tail, nodded its head, and placed it on its feet. It then started moving in a certain direction and Hadhrat Safeenah ﷺ followed it until it reached the place where the Muslim

army had encamped. It then wagged its tail and returned to the jungle.

What we need to understand here is that Hadhrat Safeenah ﷺ expressed to the lion his connection with Rasulullah ﷺ. If we also strengthen our connection with Rasulullah ﷺ, we will acquire the same benefit.

Sacrifices of Hadhrat Khalid bin Waleed رضي الله عنه

Once, Hadhrat Khalid bin Waleed رضي الله عنه had besieged a fort whilst in a state of extreme hunger. The army had nothing to eat. The fort was secured from the inside and there was no way of forcefully entering it either. During a discussion with his servant, he mentioned to him that three days had passed without him having had anything to eat. His servant was surprised at this and mentioned to Hadhrat Khalid رضي الله عنه that he prepared a loaf of bread daily and kept it for him. "Where do you keep it?" he asked.

Just as they were speaking, a dog entered the tent, took the loaf of bread, and ran away. Seeing this, he said, "This is the culprit." The dog then entered the fort from one corner via a hole constructed for drainage purposes. The dog used the hole in the wall to enter and leave the fort. Hadhrat Khalid bin Waleed رضي الله عنه now discovered a route of entering the fort. Immediately he began striking at it and in a short while, he managed to enter the fort and conquer it. In the mean time, he totally forgot about his hunger and whatever he found, he took control over it.

Hadhrat Khalid bin Waleed رضي الله عنه catches hold of the horse's tail

Once whilst he was in *jihaad*, Hadhrat Khalid bin Waleed رضي الله عنه caught hold of a disbeliever. He had pinned him down to the ground and was about to kill him when another disbeliever, mounted on a horse, saw this spectacle and decided to help his colleague. As he drew closer, Hadhrat Khalid bin Waleed رضي الله عنه stared at him and the disbeliever recognised that this was no ordinary Muslim; this was

Hadhrat Khalid bin Waleed ؓ. He turned his horse around and began fleeing from the battlefield. Hadhrat Khalid bin Waleed ؓ caught hold of the horse's tail with one hand and with the other hand killed the disbeliever that was lying on the ground. The disbeliever dismounted from the horse and started running for his life. Hadhrat Khalid ؓ mounted the same horse and gave chase. He eventually caught him and killed him as well.

We will meet at the Houdh-e-Kouthar

On another occasion, Hadhrat Khalid bin Waleed ؓ took an army of 100 soldiers to fight a king who had a battalion of two million people. When these hundred soldiers reached the camp of the enemy, Hadhrat Khalid spoke very boldly and on witnessing the courage of Hadhrat Khalid, the king became very angry with them. Hadhrat Khalid ؓ immediately drew his sword and warned his companions, "Do not look at each other. We will meet at the Houdh-e-Kouthar. Saying this, they all drew out their swords as well. The king was terrified when he saw their spirit and courage. Feeling embarrassed, he said, "I was only joking with you."

Hadhrat Khalid bin Waleed ؓ used to say, "It was always my wish to be martyred in the path of Allah Ta`ala. If in any battle I saw a chance to gain martyrdom, I would dive in that direction hoping to be killed. Unfortunately, I was not blessed with it." Eventually at the time of his death, he cried with grief saying, "Today I am dying on my bed like an old woman. My desire for martyrdom was not fulfilled."

The *Jihaad* of Hadhrat Zuraarah ؓ

Hadhrat Zuraarah ؓ was once engaged in *jihaad* from morning until noon. He fought to such an extent that his horse got tired and he feared that it would not be able to continue. Thus, he caught hold of its mane and shook it saying, "If you betray me today, on the Day of *Qiyaamah* I will complain to Nabi ﷺ about you." Hearing this, tears

started rolling down its eyes. It neighed and launched such an attack, which finished off the enemy.

Jizyah cancelled because of Islam

Once, a governor wrote a letter to Umar bin Abdul Azeez رحمة الله عليه stating that the *zimmis* (non-Muslim subjects living in a Muslim land) have learnt that if they come into the fold of Islam, they will be absolved of paying the *jizyah* (a kind of protection tax that is levied upon the non-Muslims). Consequently, there was no money coming into the treasury resulting in the coffers running dry. He requested Hadhrat Umar bin Abdul Azeez رحمة الله عليه to pass a law explaining that a person will not be absolved of paying the *jizyah* even if he entered into the fold of Islam.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه gave the following reply, "Hadhrat Muhammad ﷺ was sent as a guide to mankind, not as a person who will accumulate wealth. Don't worry about the coffers running dry. Rejoice over the fact that the purpose for which Rasulullah ﷺ was sent is being fulfilled. What more do you want?"

The incident of Aswad `Anasi

We have read in the annals of history that the armies of the Muslims were always lesser in number and they also possessed fewer weapons compared to the large armies of the *kuffaar* who were always more intensely armed. However, in every battle we find that the Muslims were advancing whilst the *kuffaar* would always be retreating. What is the reason for this?

The answer to this is that a Muslim's intention, when he goes out to the battlefield, is that he must sacrifice his life in the path of Allah Ta`ala. Seeking the pleasure of Allah Ta`ala is always the goal of a Muslim. Therefore, a Muslim is continuously advancing in battle hoping to achieve his purpose. Conversely, a *kaafir* is always retreating because he is hoping to save his life. Due to this outlook, the *kaafir's* goal is behind him, hence he is always moving

backwards whilst the goal of a Muslim is ahead of him. Therefore he is always moving forward into the thick of the battle.

Aswad `Anasi was a person who claimed prophethood in the very lifetime of Rasulullah ﷺ. Nabi ﷺ appointed a Sahaabi by the name of Fayrooz Dailami رضي الله عنه to kill him. Aswad lived in a well-guarded fort protected by a large army. Hadhrat Fayrooz dug a tunnel under the foundation of the fort and entered the fort through it. Without any equipment and machinery, one can only imagine the difficulty he must have endured in digging the tunnel! When he entered the fort, he first met the wife of Aswad who expressed her displeasure with her husband. At that moment, the entire army was stationed on the upper floor. Hence, he sealed off all access to Aswad's chamber. Fayrooz then entered Aswad's quarters and assassinated him. After striking him, Aswad began bleating like a slaughtered cow. When the troops heard his groans, they tried to come to his assistance, but found that the doors were all bolted. Thus, they enquired what the matter was, to which Aswad's wife replied, "Your prophet is receiving revelation."

When Rasulullah ﷺ was informed through *wahi* that Aswad was killed, he said, "فاز فيروز (Fayrooz was successful in his mission)."

If we do not act with courage, we will not attain anything.

Incidents of the pious predecessors

An interesting incident regarding Imaam Abu Hanifah رحمة الله عليه

Imaam Abu Hanifah once said, “Never was anyone successful in deceiving me except on one occasion. I was walking along when an old woman was standing near the door of her house. A small bag was lying on the road, and as I passed by, the old woman said, ‘Uh Uh,’ gesturing with her head. I understood that she was dumb and I thought she wanted me to pick up her bag. When I picked it up to give it to her, she immediately spoke, ‘This is a *luqtah* (a lost item). Now find the owner and give it to him.’ I said, ‘May Allah Ta`ala guide you, old woman.’” (Al-Ashbaah wan-Nazaa’ir)

The opinion of the author of Al-Qamoos regarding Imaam Abu Hanifah رحمة الله عليه

Someone once wrote a letter to the author of Al-Qamoos stating, “You wrote a book against Imaam Abu Hanifah.” In reply, he said, “This is incorrect. If you have a copy of it, tear it up and burn it. I did not write anything against Imaam Abu Hanifah رحمة الله عليه.” Thereafter, he wrote a separate book on the virtues and merits of Imaam Abu Hanifah رحمة الله عليه. He also stated, therein, the beliefs and opinions he entertained regarding Imaam Abu Hanifah رحمة الله عليه.

Answers to the questions of a *mukhannath* (effeminate)

An effeminate once asked Imaam Abu Hanifah رحمة الله عليه, in the presence of the *khaleefah*, “What is the population of the entire world?” Imaam Sahib رحمة الله عليه replied, “Equal to the number of stars in the sky. If you do not believe me, count them.”

He then asked, "And where is the centre of the earth?" Imaam Sahib رحمة الله عليه replied, "Where you are sitting, and if you are not convinced, measure it."

He further asked, "Are there more four legged creatures or two legged creatures?" Imaam Sahib رحمة الله عليه replied, "Four legged are more, and if you are still in doubt, count them and see for yourself."

Then he asked, "Are males more or females more?" to which Imaam Sahib رحمة الله عليه replied, "First explain, in which group you fall into?" At this statement, he regretted why he even spoke and remained silent!

The testimony of Hadhrat Imaam Maalik رحمة الله عليه

Once, on the occasion of *Hajj*, Imaam Maalik رحمة الله عليه met Imaam Abu Hanifah رحمة الله عليه. When Imaam Maalik رحمة الله عليه returned to Madinah Tayyibah, his students enquired, "What is your opinion regarding Imaam Abu Hanifah رحمة الله عليه?"

Imaam Maalik رحمة الله عليه replied, "He is such a person that if he declares this pillar is made of gold, he will furnish such proofs to substantiate his claim, for which you will have no answer. You will not be able to break his proofs."

Respect for a sweeper

Imaam Abu Hanifah رحمة الله عليه once asked a street sweeper, "When does a dog reach puberty?" He replied, "When it lifts up its leg and urinates." Thereafter, whenever Imaam Sahib رحمة الله عليه saw the sweeper, he would stand up out of respect for him.

Imaam Abu Hanifah رحمة الله عليه is imprisoned by the *khaleefah*

The king of that time, Khaleefah Mansoor had imprisoned Imaam Sahib رحمة الله عليه and ordered that he be lashed ten times daily. The

reason for imprisoning him was that whenever the king enforced a law, the general masses would approach Imaam Sahib رحمة الله عليه and enquire if the law was conforming to the *Shari`ah* or not. If it was conforming to the *Shari`ah*, they would practise on it. Otherwise, they would reject it. The king had appointed a police inspector to punish those who opposed his laws. Hence, the police punished those who opposed the royal decree. Once, the inspector came to Imaam Sahib رحمة الله عليه and asked, "Hadhrat, will my *toubah* (repentance) be accepted?" Imaam Sahib رحمة الله عليه responded, "Make a firm resolution that in future you will never do such a thing again. Allah Ta`ala will forgive you." Thereafter, he repented for his actions.

After some time, the king issued another law. He called his inspector and said, "We have issued a certain law. So prepare for your task (i.e. whoever opposes it, punish him)." The inspector said, "I will give you an answer tomorrow." That evening he came to Imaam Sahib رحمة الله عليه and asked him that since the king had given him such a command, what should he do? Imaam Sahib رحمة الله عليه told him, "This is the time of your test, to determine whether your *toubah* was true or not." Hearing this he said, "Well, I will not go ahead with this command." Hence, in the morning he went to the king and rejected his command saying, "I am not prepared to do this work." The king instructed his advisors to investigate who had changed his mind. They discovered that he went to Imaam Sahib رحمة الله عليه for advice.

Hearing this, the king said, "Okay! We will appoint Imaam Abu Hanifah رحمة الله عليه as the judge of the kingdom and through him, will we introduce our laws and regulations." Hence, he appointed Imaam Sahib as the royal judge, but Hadhrat Imaam Abu Hanifah رحمة الله عليه declined the offer saying, "I am not worthy of such a lofty post." The king replied, "You are speaking lies. You are worthy of it." Imaam Sahib رحمة الله عليه said, "If I am speaking lies, then my claim is true because a liar is not worthy (of this post)." The king persisted and

insisted, but Imaam Sahib رحمة الله عليه remained firm. Eventually, when Imaam Sahib رحمة الله عليه did not accept, the king had him imprisoned and lashed him daily.

Daily, one thousand students would visit him in jail to learn their lessons. When the king learnt of this, he became extremely perturbed thinking that Imaam Sahib رحمة الله عليه may revolt against him. Therefore, he decided to poison Imaam Sahib رحمة الله عليه. When the utensil containing the poison was brought before him, he realised what it was through *kashf* (divine inspiration) and refused to drink it. However, he was forcefully made to drink it. Immediately after drinking it, he fell into *sajdah* and in this very condition, he passed away.

The fruits of being patient

Once a person came to the house of Imaam Abu Hanifah رحمة الله عليه and sarcastically said to him, "I want to marry your mother." Imaam Sahib رحمة الله عليه replied, "See, brother! My mother is intelligent and she is of old age. No one has the right to force her. I will put forth your proposal and if she agrees, I will perform the *nikaah* myself." Imaam Sahib رحمة الله عليه went inside and when he returned, he found the person lying dead on the ground. Later on, he learnt that a sword from the unseen had killed him. On this occasion Imaam Sahib رحمة الله عليه mentioned, "My *sabr* had killed him."

The two mules of a Shia

In the time of Imaam Abu Hanifah, a Shia reared two mules and named one Abu Bakr and the other Umar. One day someone informed Imaam Sahib رحمة الله عليه that one of the mules kicked the Shia so hard that his skull cracked. Imaam Sahib رحمة الله عليه responded, "Make some enquiries. I'm sure the mule named Umar must have

kicked him." After some investigations, it was found that the one whose name was Umar, had indeed kicked him.

Clothing of Hadhrat Imaam Maalik رحمة الله عليه

Imaam Maalik رحمة الله عليه used to wear very expensive clothing which was always clean and tidy. It was his habit not to narrate any *Hadeeth* on the road. Rather, he would sit in his place, designated for teaching *Hadeeth*, and explain the *Ahaadeeth*. He would also comb his hair and apply *`itr* (non alcoholic perfume). This was all done out of respect for the *Hadeeth* of Nabi ﷺ. Once, he sat down to teach and something stung him on his back. Out of respect for the *Hadeeth Shareef* which he was teaching, he remained sitting just as he was without moving an inch. Yes, his face changed colour. Some of the students understood that perhaps some poisonous insect must have stung him. When the lesson was over, they asked him what had happened and they learnt that a scorpion had stung him sixteen times. Despite this, out of respect for the *Hadeeth*, he did not make a move. He was not concerned about his own welfare but the due respect to be shown for the *Hadeeth Shareef*.

Laith bin Sa`d once sent a letter objecting to Imaam Maalik رحمة الله عليه regarding his good clothing etc. Imaam Maalik رحمة الله عليه replied:

"نفعل ونستغفر (We do this, but also make *istighfaar* [seek forgiveness])."

He did not regard what he was doing as something correct. He then added, "Please do not deprive us of your advice in the future as well."

A strange incident regarding the relationship between Imaam Ahmad رحمة الله عليه and Imaam Shaafi`ee رحمة الله عليه

Previously, the *ta`alluqaat* (relationship) between the teacher and student was quite unique. Nowadays, such relationship no longer exists. Imaam Ahmad bin Hambal رحمة الله عليه was the student of Imaam Shaafi`ee رحمة الله عليه. Once, Imaam Shaafi`ee رحمة الله عليه saw Nabi ﷺ in his

dream and Nabi ﷺ told him to inform Imaam Ahmad رحمة الله عليه that some trials will befall him regarding the *mas'alah* of Khalq-ul-Qur'aan. When he got up from the dream, he sent his special student, Muzani, to inform Imaam Ahmad رحمة الله عليه of the dream.

When Muzani returned, Imaam Shaafi`ee رحمة الله عليه asked, "Did he give you anything? I am asking you this because to give something to the one who brings good news is proven from the *Hadeeth*?"

When Hadhrat Ka`b bin Maalik رضي الله عنه was given glad tidings of his *toubah* being accepted (for remaining behind from the battle of Tabuk without an excuse), he removed the clothing from his body and presented it to the bearer of good news. He then borrowed clothing from someone else and went to meet Nabi ﷺ because at that time he did not have any other clothes besides the clothing on his body.

Muzani رحمة الله عليه replied, "Yes, he gave me his *kurta* and he requests you to make *du`aa* that he remains firm." Imaam Shaafi`ee رحمة الله عليه then said, "I cannot ask you to give me the *kurta*. However, I request this much from you that you soak the *kurta*, squeeze out the water and give it (the water) to me." Muzani رحمة الله عليه then washed the *kurta*, squeezed out the water and gave it Imaam Shaafi`ee رحمة الله عليه who drank from it and also applied some onto his body.

The daughter of Imaam Shaafi'ee رحمة الله عليه complaining about Imaam Ahmad bin Hambal رحمة الله عليه

Once, Imaam Ahmad bin Hambal رحمة الله عليه went to the house of his *Ustaaz*, Imaam Shaafi`ee رحمة الله عليه. Imaam Shaafi`ee رحمة الله عليه told his daughter that today a very great *Imaam* was coming and she should receive him well. Accordingly, she prepared for him. The next morning she complained to her father, Imaam Shaafi`ee رحمة الله عليه saying, "You said that he is a very great *Imaam*. I found three things

in him which are not correct. Firstly, he ate a lot of food, whereas pious people eat very little. Secondly, he didn't perform *Tahajjud Salaah* and thirdly, he performed the *Fajr Salaah* without making *wudhu*."

Imaam Shaafi`ee رحمة الله عليه scolded his daughter, but also questioned Imaam Ahmad رحمة الله عليه about it in private. Imaam Ahmad رحمة الله عليه replied, "The reason for me eating so much was that the food was purely *halaal*. I saw such *noor* and *barakah* on the *dastarkhan* which I haven't seen anywhere else before. Hence, I thought to myself that the more food I eat, the more *noor* and *barakah* I will receive. The reason for not performing *Tahajjud* was that for the entire night I was reflecting over some verses of the Qur'aan and thus extracted seventeen *masaa'il*. *Tahajjud* is an *ibaadat*, the benefit of which is restricted to myself; whereas *masaa'il* are such that whoever practises on it, I will also get the reward and no decrease will come in that person's reward. It is as though its benefit is *muta`addi* (unrestricted) whilst the benefit of *Tahajjud* is not *muta`addi* (confined). Therefore, I didn't perform *Tahajjud*."

"I didn't read *Fajr* without *wudhu* because I remained awake the entire night extracting *masaa'il* (and I did not do any action that breaks *wudhu*). Therefore, I performed *Fajr* with the *wudhu* of *Esha*."

Imaam Shaafi`ee رحمة الله عليه attaining a place on the right of the *`Arsh* (throne of Allah Ta`ala)

Someone saw Imaam Shaafi`ee رحمة الله عليه in a dream and asked him, "How did it fare with you?" He replied, "Allah Ta`ala gave me a place on the right side of the *`Arsh* and after seating me on a chair, showered me with genuine pearls."

It is incorrect to gauge a person through his outer appearance

Imaam Shaafi`ee رحمة الله عليه went to a barber at a certain place to cut his hair. (This place was adjacent to Baghdad and was called *Surra Man Ra'aa* which the *khaleefah* had inhabited and turned it into the capital city). Seeing him dressed in old clothes, the barber thought to himself that this person would not be able to pay him. Hence, he refused to cut his hair, as he was accustomed to charging a high fee since he was the barber for the kings and rulers. Why should he then bother about cutting this poor person's hair?

Hadhrat Imaam Shaafi`ee رحمة الله عليه perceived this and being a *mujtahid*, he was extremely intelligent and full of wisdom. He asked his slave, "How much do you have with you?" The slave replied, "10 gold coins." He said, "Give it to the barber!" He then gave it to the barber and continued on his way without cutting his hair. As Imaam Shaafi`ee رحمة الله عليه left his company, he started reciting a few couplets of poetry.[5]

[5]The couplets recited by Imaam Shaafi`ee رحمة الله عليه are as follows:

علي ثياب لو يباع جميعها بفلس لكان الفلس منهن اكثرا

I have on my body such clothing, which if it had to be sold for a penny,that too will be too much.

وفيهن نفس لو يقاس بمثلها جميع الوري كانت احل واخطرا

But within them is such a soul, which if it had to be weighed with the souls of all mankind, then it will weigh heavier.

وما ضر نصل السيف إخلاق غمده اذا كان غضبا أين وجهته فرى

The corroding of the sword's sheath doesn't affect the sharpness of its blade; if the blade is sharp it cuts through anything

Those who are short sighted and are unaware of realities are always inclined to the apparent grandeur and material strength. They do not understand that reforming the character and purifying the soul is the actual goal. People only judge the apparent, and gauge a person's honour and respect through his beautiful clothing, whereas the reality of the matter is the total opposite. It is clear that Imaam Shaafi`ee رحمة الله عليه was the *mujtahid-e-mutlaq* and the undisputed *Imaam* in his era. Even the

The cause of the death of Imaam Tahaawi رحمة الله عليه

Imaam Tahaawi رحمة الله عليه would dictate his notes to his daughter. One day, whilst dictating, he uttered the word "جامعناهم (We agree with them)." Hearing this, a smile appeared on her face. Her mind went to the word *jimaa`* (which means 'having intercourse with them'). Imaam Sahib رحمة الله عليه noticed this. After dictating for a while he then said, "جامعونا (They agree with us)." Again, a smile appeared on her face. When Imaam Tahaawi رحمة الله عليه noticed this again, he became very distressed and saddened that conditions had turned so bad. What an effect the environment has had on her that just by mentioning these words, her mind is diverting elsewhere. It reached such a point, that due to this distress and shock, he eventually passed away.

A discussion between Imaam Tahaawi and Imaam Muzani

Imaam Tahaawi رحمة الله عليه used to study under his uncle Muzani رحمة الله عليه. One day, whilst discussing a certain *mas'alah*, Muzani رحمة الله عليه got very angry. He took an oath and said to his nephew, "You will never acquire knowledge!" Imaam Tahaawi رحمة الله عليه replied, "I will also not learn by you anymore." By the time Imaam Tahaawi رحمة الله عليه completed his studies, his uncle had already passed away. He used to then say, "If my uncle was alive, he would have had to give a *kaffaarah* (expiation) for his oath."

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khaleefah of the time respected and honoured him. However, the barber saw his clothing and expressed a dislike for him. He didn't realise Imaam Sahib's pure character and qualities and he didn't even know that the kings of the heart, many a times appear in dishevelled clothing. Nabi ﷺ has stated in a *Hadeeth*:

رب أشعث أغبر مدفوع بالأبواب لو أقسم على الله لأبره (There are many a dishevelled person, covered in dust, chased away from the doors of people, yet if they take an oath on the name of Allah Ta`ala, Allah Ta`ala will definitely fulfil it.)

Yazeed bin Haroon رحمة الله عليه dictating *Hadeeth*

Yazeed bin Haroon رحمة الله عليه was a great *Muhaddith*. Once whilst dictating the *Hadeeth Shareef* to his students, he said, "حدثنى عدة (Many people narrated it to me)." Thinking that عدة – *`idatun* referred to a person's name, a student asked in a loud voice, "عدة بن من (*`Idatun* the son of who?)" Whereas, عدة – *`idatun* isn't the name of anyone. What he meant was that many people had narrated this *Hadeeth* to me. Thus, he answered, "ابن فقدتك," implying that your mind is somewhere else and not here.

The generosity of Hadhrat Laith bin Sa`d رحمة الله عليه

The condition of Laith bin Sa`d was such, that his annual income was 80 000 *ashrafis* (gold coins), but *Zakaat* was never compulsory on him, as he would feed 360 poor people daily. When seeing his wealth, that he had an annual income of 80 000 *ashrafis*, we are prepared to follow him, but when it comes to feeding 360 poor people daily, then we are not prepared to emulate him.

Ibn Seena in the library of Imaam Muhammad رحمة الله عليه

Bu Ali Seena once visited the library of Imaam Muhammad رحمة الله عليه and remained there for a week. He studied his books and was greatly impressed. He thereafter read two *rakaats* of *Shukr Salaah* and said, "It is a great favour of Allah Ta`ala that he did not allow the minds of these people towards *mantiq* (logic). It is on account of this that we have gained some recognition. If they only paid attention to this field, nobody would have come to ask us anything nor would we have gained any recognition."

The sneeze of Hadhrat Abdullah bin Mubaarak رحمة الله عليه

Hadhrat Abdullah bin Mubaarak رحمة الله عليه was also a judge. Once, a case regarding the king's wife and a peasant came to his court. After hearing the different arguments, he passed judgment in favour of the farmer. When the king came home, she angrily complained to him saying, "Your *Qadhi*, who is paid by you, issued a verdict against me and in favour of the farmer." Hence, he was summoned to the palace to be punished. All the people gathered to see the judge being executed. Coincidently, Abdullah bin Mubaarak رحمة الله عليه sneezed at that time and said, "*Alhamdulillah*." On hearing this, all the people replied, "*Yarhamukallah*," causing the entire city to echo.

When the king returned home, his wife asked him what the commotion was all about. She was told that the people replied to the sneeze of Abdullah bin Mubaarak. At this she retorted, "See, this is how a leader supposed to be. So many people are making *du`aa* of mercy for him. On the other hand, look at yourself! No one makes *du`aa* of mercy for you."

The daughter of Shah Abdul Ghani Sahib رحمة الله عليه

The daughter of Hadhrat Shah Abdul Ghani Sahib Muhaddith Dehlawi رحمة الله عليه (who is the *Ustaaz* of Hadhrat Gangohi رحمة الله عليه and Hadhrat Nanotwi رحمة الله عليه) lived in Madinah Tayyibah. When I visited Madinah, a person mentioned to me that when Moulana Khaleel Ahmad Sahib رحمة الله عليه came to visit, he sat at this spot and when Moulana Rasheed Ahmad Sahib رحمة الله عليه came, he sat at that spot and listened to the words of their *Ustaaz's* daughter.

Once, an Egyptian *aalim* came to get *ijaazat* (authorisation) from her for teaching Bukhaari Shareef. She asked, "Don't you have a *kitaab* with you? Go! Get a *kitaab*, read a few *Ahaadeeth* and I will give you *ijaazat*." Hence, he brought a *kitaab* and started reading from it.

She began explaining, from behind the *purdah* (screen) saying, "My Hadhrat said this regarding this *Hadeeth*. From here, Imaam Maalik رحمة الله عليه has deduced this and Imaam Shaafi`ee رحمة الله عليه has deduced that. So and so *kitaab* has it like this and so and so *kitaab* has it like that." Thereafter, she gave him *ijaazat*. He had heard her voice without any barrier in between. Mufti Mahdi Hasan رحمة الله عليه also had a *sanad* from the daughter of Hadhrat Shah Abdul Ghani Sahib رحمة الله عليه.

Q: An incident is recorded in Tazkirat-ul-Khaleel that once a woman was reciting Qur'aan in the Haram Shareef and people were gathered around her. Hadhrat Moulana Khaleel Ahmad Sahib رحمة الله عليه passed by that way, but he didn't listen to her recitation.
A: There wasn't a need to listen, therefore he didn't listen. What is your objection?

Q: Can we listen to the recitation in the case of necessity?
A: Yes, at the time of *jihaad*, woman would recite poetry. Out of necessity, they used to listen to it.

A strange incident of Hadhrat Khidhar عليه السلام

There was a pious *aalim* living in a certain town and Hadhrat Khidhar عليه السلام would visit him every Friday. The king of that time came to know of it and said to the *aalim*, "When Hadhrat Khidhar عليه السلام comes to visit you, please inform me about it. I want to meet him." When Hadhrat Khidhar عليه السلام came to visit, the *aalim* told him, "The king desires to meet you. If you permit, I will inform him of your arrival" Hadhrat Khidhar عليه السلام declined the offer. When the king found out later on, he asked, "Why didn't you call me?" The *aalim* presented an excuse and evaded the question. The following *Jumu`ah*, he came again, but the *aalim*, once again, did not inform the king about it. Upon enquiry, he again presented an excuse to the king and evaded the question.
On the third *Jumu`ah* when Hadhrat Khidhar عليه السلام came to meet him, he granted him permission to inform the king of his arrival. The king

met Hadhrat Khidhar ﷺ and asked, “Mention something unique to me.” Hadhrat Khidhar ﷺ replied, “Such a vast earth and such a huge sky and in it are different kinds of creatures. The sky does not have pillars but in it are planets and stars. If this is not strange then what is?” The king replied, “This is apparent to everyone. Mention something even stranger.” He replied, “There was a time when you were a filthy drop of semen. From the back of your father, it came to the womb of your mother. From there you began taking different shapes. You got your nourishment through the blood of *haidh* and eventually you were born. You remained a child for some time where you played and jumped. Then you reached the stage of youth and today you are sitting as a king. This is also so strange.”

Again, the king repeated, “This is apparent to everyone. Mention something even more unique?”

He said, “Once, as I was coming out of a town when I saw a person sitting in the corner of an orchard with a basket of grapes. Seeing me he shouted, ‘O traveller! Come here.’ When I went to him, he weighed some grapes and gave it to me. I asked him the price to which he replied, ‘Take it! The law of the king of this place is this that whenever any traveller passes by, I should give him so much (specific amount) of grapes.’ When I reached the other end, I saw another person sitting with some sweetmeats. Seeing me he shouted out, ‘O traveller! Come here.’ I went to him and he also weighed out a specific amount of sweetmeats and gave it to me. I then asked him the price to which he also replied, ‘Take it for free. The law of the king of this place is that whenever any traveller passes by, I should give him this amount of sweetmeats.’

I took it and moved on. After 500 years, I happened to pass by that way and noticed there wasn’t any orchard or any inhabitants. Rather, there was a huge river flowing there. I asked someone regarding the orchard and the inhabitants, to which he responded, ‘We never heard of such a thing. We have always seen and heard of a river running through here.’ I moved on from there. After another 500 years had passed, I again happened to pass by that way and this time there

wasn't even a river there, but a big jungle. I enquired regarding the river but the people mentioned, 'We haven't heard of any river. We have always known this place to be a jungle.' Thereafter I moved on from there. After yet another 500 years, I again passed by that place when I noticed the same orchard; it was the same town and on either side of the orchard was a person sitting there. When I passed by them, one of them called me, weighed a specific amount of grapes, and gave it to me. I asked him the price to which he replied, 'Go! O servant of Allah! Yesterday I explained to you that this is the law of the king and today you ask me again for the price.' On the other side, the sweetmeat person gave me sweetmeats and on asking him the price, he gave me the same answer." Look at it, 1500 years of Hadhrat Khidhar's عليه السلام life passed by, yet for these people it was a matter of just yesterday.

Respecting the *Sayyids* (descendants of Nabi ﷺ)

Initially, Hadhrat Junaid Baghdadi رحمة الله عليه was the royal wrestler and nobody dared to challenge him. Once, an old man said, "I will challenge him." People tried to discourage him, but he was adamant. He stepped into the wrestling arena and whispered into the ears of Hadhrat Junaid Baghdadi, "I am a *Sayyid*. I am hungry. I have challenged you to obtain some prize money."

When the event started, Hadhrat Junaid رحمة الله عليه intentionally fell in such a way that he was at the bottom and the old man was on top. People started shouting and screaming that the old man had dropped the royal wrestler. Thus, he received a large sum for his 'victory.' That night Hadhrat Junaid رحمة الله عليه saw Nabi ﷺ in his dream. Nabi ﷺ told him, "You have treated my children well. You underwent disgrace for their sake. In lieu of this, Allah Ta`ala will favour you. He will bestow you with a very high status."

The world had then seen the position that Allah Ta`ala afforded him thereafter. (We understand from this incident that treating the family of Nabi ﷺ well is very beneficial. It is a ladder to success in both

dunya and *aakhirah*.) May Allah Ta`ala give us the *toufeeq* to fulfil the rights of the family of Nabi ﷺ.

An incident regarding a *mureed* of Hadhrat Junaid Baghdadi رحمة الله عليه

Once, one of the *mureeds* of Hadhrat Junaid Baghdadi رحمة الله عليه went to the Tigris River to have a compulsory bath just before *subh saadiq*. He took out his clothes, left it on the bank, and dived into the water. Only Allah Ta`ala knows which land he reached, after diving in. He remained there for a long time where he would perform *Salaah* and fast during the month of *Ramadhaan*. Then one day, he again came to the river to take *ghusl*. He dived in, and this time when he lifted his head (out of the water), he realised that it was still *subh saadiq* of that first day. The clothes were still lying where he had left them. The time for *Salaah* had not yet completed. When he mentioned this to Hadhrat Junaid رحمة الله عليه he commented, “Sometimes such a stage comes onto the *saalik* (the one treading the path to Allah) that in a short period of time he makes *ibaadat* for many years.” He spent so many years in another land, yet it was still *subh saadiq* in Baghdad.

The dirham of Hadhrat Junaid Baghdadi رحمة الله عليه

A person was once going for *Hajj*. En-route, he stopped in Baghdad to meet Hadhrat Junaid Baghdadi رحمة الله عليه. Hadhrat Junaid رحمة الله عليه asked him, “Where are you going?” He replied, “I am going for *Hajj*.” Hadhrat Junaid رحمة الله عليه gave him a dirham which he accepted and continued on his journey. On the way however, at every place, his necessities would automatically be arranged. The need never arose for him to spend the dirham. On his return, Hadhrat Junaid رحمة الله عليه inquired, “How did you find the seal of our dirham?” He replied, “I found it extremely useful.” Hadhrat Junaid Baghdadi رحمة الله عليه requested him to return the dirham, which he gladly did.

Hadhrat Mirza رحمة الله عليه attaining *fanaa-e-taam* (total annihilation of one's ego)

Hadhrat Mirza Mazhar Jaan-e-Jaana رحمة الله عليه once said, "For 30 years I served three *Mashaayikh*. Thereafter, for another 30 years, I remained engrossed in *mujaahadah* (spiritual exercises). Then only did I obtain *fanaa-e-taam*; to such an extent that when people visited me, I feel as if they have come to my grave. When they made *salaam* or conveyed someone's *salaam* to me, I felt as though they were conveying *salaam* to my grave. Then I think to myself that perhaps, I am still alive."

Guarantee for a house in *Jannah* in exchange of 100000 dirhams

Maalik bin Dinaar رحمة الله عليه was on his way with his slave when they passed by a handsome youngster busy constructing a house. The youngster was giving instructions to the builders that this should be built here and that should be put there etc. He perceived that the youngster was a person with great potential and capability, which unfortunately was being used for obtaining the *dunya*. He said to his servant, "What a good boy he is. My heart's desire is that if only he could be from the youngsters of *Jannah*."

Saying this, they approached the youngster and made *salaam* to which the youngster replied accordingly. When he recognised Maalik bin Dinaar رحمة الله عليه, he stood up out of respect and asked him the reason for his visit. Maalik bin Dinaar asked him, "How many dirhams will you spend on this house?" He replied, "100 000 dirhams." Maalik bin Dinaar رحمة الله عليه then asked, "What do you have to say if you give me this 100 000 dirhams and in exchange, I will stand as a guarantee for a better house in *Jannah*?"

He said, "Give me the night to think about it. Come to me in the morning and I will inform you of my decision." Maalik bin Dinaar رحمة الله عليه gave him respite till the morning and made *du`aa* for him the

entire night. In the morning, he went to the youngster who was waiting for him. On seeing him arriving, the youngster was delighted and said, "I will give you the 100 000 dirhams on condition that you write down for me that which you have promised." It was written down and the youngster handed over the 100 000 dirhams which were subsequently distributed amongst the poor and destitute.

Barely forty days had passed when Maalik bin Dinaar رحمة الله عليه found the same letter in the *mihraab* of the *Musjid* after completing *Fajr Salaah*. On the reverse side, it was written, "We have given the youngster the house in *Jannah* which you took responsibility for. In fact, he has been given something 70 times better than that." He was astonished when he read the letter. Immediately he went to the house of the youngster and noticed a black mark on the house, which was a sign of mourning. He heard the sounds of crying coming from inside and was informed that the youngster had passed away the day before. Maalik bin Dinaar رحمة الله عليه then spoke to the person who bathed the youngster's body and asked him regarding the condition of the youngster. He said, "Before the youngster died, he gave me a letter and bequeathed that it be placed in his *kafan*. According to his bequest, I placed the letter in his *kafan*."

Maalik bin Dinaar رحمة الله عليه took the letter out of his pocket and showed it to him, asking him if this was the letter by any chance. He said, "By Allah! This is the same letter which I placed in his *kafan*." Witnessing this scene, another youngster stood up and requested Maalik bin Dinaar رحمة الله عليه to accept 200 000 dirhams from him in exchange for a similar house in *Jannah*, to which he replied, "That is now over. I cannot promise this to you now."

Hadhrat Ebrahim bin Adham رحمة الله عليه receiving food from the unseen

Once, Ebrahim bin Adham رحمة الله عليه was travelling when nightfall approached. Thus, he decided to sleep in the *Musjid* nearby. On reaching the *Musjid*, he told the *Imaam* that he wished to spend the night there. The *Imaam* thought that perhaps this person would ask him to share his food with him. Hence, he did not grant him permission. Hadhrat Ebrahim bin Adham رحمة الله عليه understood his reluctance and said to him, "I don't need your food. I only want to spend the night here." He then gave him permission and said, "Sleep in this corner."

Food was provided for the *Imaam Sahib* from the unseen. When the food, which consisted of barley bread and *masoor daal*, came he turned in the opposite direction and ate his food. Food was also served to Ebrahim bin Adham رحمة الله عليه from the unseen. When his food, which consisted of chicken the aroma of which was very pleasant, came to him, he placed it in the *sahan* (courtyard) and called out to the *Imaam Sahib*, "Come and partake of the food."

When the *Imaam Sahib* saw the sumptuous meal, he lifted his head to the heaven and said, "O Allah! What relation do You have with this person that you gave me *masoor daal* and barley bread, whilst You give him this chicken dish?" A voice came from the unseen, "Did you see his sacrifice. He left his kingdom and turned to Us. You only left your farm and came here. If you don't like the *daal* and bread, go and look after your farm."

Forgiving the first strike before receiving the second

One morning Ebrahim bin Adham رحمة الله عليه was out on a stroll when he met a police officer who asked him, "In which direction is the city?" Hadhrat Ebrahim رحمة الله عليه pointed towards the graveyard and said, "That way."

The police officer went in that direction, but got very angry and thought that Hadhrat Ebrahim bin Adham رحمة الله عليه was making a mockery of him. Therefore, he came back and beat him up. After some time when both of them entered the town, on seeing Ebrahim bin Adham, the people began honouring and respecting him. Seeing this, the police officer asked someone, “Who is this? I gave him a severe beating just now.” He was informed that this is a very great saint. Hearing this, he came to Hadhrat Ebrahim bin Adham رحمة الله عليه and begged for forgiveness.

Hadhrat Ebrahim bin Adham رحمة الله عليه replied, “When you lifted the second shoe to hit me, I already forgave you for the first shot.”
These people were such that they would cry and beg for the forgiveness and *hidaayat* (guidance) of those who hurt them.

Hadhrat Ebrahim bin Adham’s رحمة الله عليه answer to his minister

Ebrahim bin Adham رحمة الله عليه was once sitting on the bank of a river and sewing his torn clothes when a person, who was his minister previously, came to see him. He was the present king. He stood by Ebrahim bin Adham رحمة الله عليه for a while and then said, “Do you get enjoyment in this, whereas if you remained the king, you would have had so much of comfort, peace, and luxuries. Now you have to go to the extent of sewing your own clothes.”

On hearing this, Ebrahim bin Adham رحمة الله عليه threw his needle into the river and said to the minister, “You are now the king. Please request for my needle.”
The king replied, “My authority is over humans and not over animals. How can I ask for it?” Thereafter, Ebrahim bin Adham رحمة الله عليه called out, “O fish of the river! Bring forth all the needles.” On this call, countless fish appeared with golden needles in their mouths.

He said, "I don't want these. Bring me my iron needle." One fish appeared and brought him his iron needle. Hadhrat Ebrahim bin Adham رحمة الله عليه then addressed the king, "Now you tell me, was that kingship better or is this kingship better?"

Sacrificing a girl to save the entire town

Ibn Batuta has written in his travelogue that once their ship ran aground and with great difficulty, they reached land. Whilst thinking to himself whether Islam could have reached a place like this, he noticed the people all performing *Salaah.* These people were Allah fearing and adhered strictly to the *Sunnah*. He was astonished as to how Islam had reached such a distant place.

Hence, he asked someone who replied, "A ship was once stranded on this island in the same manner that your ship has run aground. Those on-board disembarked and one specific person took up residence at the shop of a washer man. He worked the whole day and at night would come and sleep here. Until that time, no Muslims ever came here. One day, a huge crowd gathered by the washer man, as though there was a festival taking place. The washer man and washerwoman were both very grieved. He asked them what had happened, but the man tried to avoid the question. When the Muslim persisted, the old man replied, 'A 'calamity' strikes us every year and on a specific date, a sacrifice has to be offered to be saved from the 'calamity'. A virgin girl is adorned with jewellery and offered as a sacrifice. The girl is taken and seated in the temple located on the banks of the river. The 'calamity' takes this offering and goes away and thus the entire town remains safe from it. If the sacrifice isn't given, the whole town is afflicted. Sicknesses, misfortunes, difficulties, and disasters will come our way. Today is the specified date and it is now my daughter's turn to be offered as the sacrifice. I can't refuse to make the offering as it is the only way to save the whole town.'

This person suggested, 'When all the people are gone, instead of putting the girl there, allow me to go in her place.' The washer man

was hesitant but the man persisted and eventually, he accepted the proposal. When everyone had left, the washer man brought his daughter back and seated the other person there. In the morning, he went to the temple and peeped inside. He found the person to be alive and healthy. Thus, he asked, 'What happened?' The Muslim narrated, 'I saw a ship approaching and there was music on-board. I thought to myself that this must be the 'calamity.' Hence, I stood up and started calling out the *Azaan*: *Allahu Akbar Allahu Akbar*, *Allahu Akbar Allahu Akbar*, *Ash-hadu Allah Ilaaha Illallaah Ash-hadu Allah Ilaaha Illallaah*. I only reached this point when all of a sudden, the ship stopped where it was. It didn't come any further. When I said: *Ash-hadu anna Muhammad-ar-Rasulullah*, *Ash-hadu anna Muhammad-ar-Rasulullah*, the music stopped. Then I said: *Hayya `alas Salaah, Hayya `alas Salaah, Hayya `alal Falaah, Hayya `alal Falaah, Allahu Akbar Allahu Akbar, Laa Ilaaha Illallaah*. Hearing this, the ship turned around and went away.'

The people took him to the king and he narrated the entire incident to him. The king asked him who he was and he replied that he was a Muslim. He explained to the king what Islam is and the king asked him to stay on for one more year. 'You will be sent there (to the temple) the following year as well,' said the king. Hence, he remained there for the entire year. As the year drew to its completion, in front of everyone, the king adorned him with jewellery and made him sit in the temple. The ship came once again that night adorned with the same lights and music. Again, he started calling out the *Azaan*. When he reached *Ash-hadu anna Muhammad-ar-Rasulullah*, the ship retreated. He then completed the remaining words of the *Azaan*.

The next morning he reported to the king what had transpired. The king requested him to stay for yet another year to which he obliged. When the ship came the following year, he just said *Allahu Akbar* once and the ship went away. Hearing this, all those present accepted Islam."

This incident is mentioned in the travelogue of Ibn Batuta.

An incident regarding the daughter of Muhyid-Deen Ibn-ul-Arabi رحمة الله عليه

Once, while the wife of Shaikh Muhyid-Deen Ibn-ul-Arabi was pregnant, she sneezed. From within her stomach, the foetus replied to the sneeze saying, "*Yarhamukillah*." Those present heard it and were astonished and she fell unconscious. Before she gave birth, her husband, Ibn-ul-Arabi went for *Hajj* alone. After some time a daughter was born. Coincidently, a caravan was coming to Makkah Mu`azzamah. Ibn-ul-Arabi sent a message to his wife saying, "You should also join the caravan and come here."

Hence, she joined the caravan and headed for Makkah Mu`azzamah. When he received the news of the caravan arriving, he came out of Makkah Mu`azzamah to receive them. As he came close to the camel of his wife, his daughter started shouting out loudly, "Father! Father!" and jumped into his lap. This was despite him not seeing her previously nor did she see him before. (She was born after he left to perform *Hajj*.)

Ibn-ul-Arabi رحمة الله عليه

Moulana Sibghatullah Bakhtiyaari once said that there was a person who lived in Hyderabad, Decan, and had an organisation by the name of Ihyaa-ul-Ma`aarif Uthmaniyyah. He needed some assistance regarding a certain matter, so I suggested that he discuss it with Moulana Husain Ahmad Madani (رحمة الله عليه). Hearing this he said, "He follows Ibn Taymiyyah. His beliefs are corrupt." He later met Moulana Madani رحمة الله عليه who told him, "You have received incorrect information about me. We are the followers of Ibn-ul-Arabi. Whoever informed you that we are followers of Ibn Taymiyyah was misinformed."

Ibn Taymiyyah has used extremely severe words against Ibn-ul-Arabi. He has stated: إذا دخل السين في الشين ظهر قبر محي الدين (When *Seen* enters *Sheen*, the grave of Muyid-Deen will become apparent.) *Seen* refers to Sultan and *Sheen* refers to Sham (Syria). When Sultan Saleem visited Syria, he used to utter such statements, which worried the people.

The books of Ibn Taymiyyah are replete with the works of *Tasawwuf*. However, he was severely opposed to the incorrect practices that originated under the name of *Tasawwuf*. Ibn Qayyim further refuted such practices.

Imaam Ghazaali رحمة الله عليه whilst discussing the role of the *Fuqahaa* has written: "The words اَقِيْمُوا الصَّلٰوةَ *(Establish Salaah)* appear in the Qur'aan and these people (*Fuqahaa*) have taken it up so extensively that they have explained its virtues, *Waajibaat*, *Sunnahs*, *Nawaafil*, *Makroohaat*, and those aspects which also nullify *Salaah*. However, they have made no mention of the aspects of *Shukr* (gratitude) and *Tawakkul* (reliance) which are also mentioned in the Qur'aan."

The reason for these aspects not being discussed by the *Fuqahaa* is that they do not fall within the ambit of their field. The similitude is to question why doctors don't discuss *masaa'il*. Obviously, this is not their field of expertise.

Both of them are fit for nothing

Imaam Ghazaali's brother was a *sahib-e-kashf* (receive divine inspiration). He never read his *Salaah* behind Imaam Ghazaali رحمة الله عليه. The people were baffled as to why he refused to perform *Salaah* behind such a great person. Once, on the insistence of a few people, he joined the *Salaah*. However, in the middle of the *Salaah*, he broke his *Salaah* and went away. After the *Salaah* was completed, people asked him, "What caused you to break your *Salaah* and go away?"

He replied, “If a person has blood on his body to the extent of the size of his palm, will *Salaah* be valid behind him?” The people replied, “No!” Thus, he said, “This person’s heart is drowned in the blood of *haidh*.” The people related this to Imaam Ghazaali رحمة الله عليه who replied, “Before *Salaah* I was writing the *masaa’il* of *haidh*, and during *Salaah* my mind went to that topic.”

The crowd then went to their mother and narrated the whole episode. The mother responded, “*Inna Lillaahi wa Inna Ilayhi Raaji`oon*. Both of them are fit for nothing! The one that stood up to lead the *Salaah*, did he stand up to think about *masaa’il* of *haidh*? And the one who made the intention of following him in *Salaah*, did he stand in front of Allah Ta`ala or to examine the heart of the *Imaam*?”

Experiencing 70 wet dreams in one night

Q: I have heard that once a *mureed* of *Peeraan-e-Peer*, Shaikh Abdul Qadir Jeelaani رحمة الله عليه experienced 70 wet dreams in one night and he related it to his *Shaikh*. The *Shaikh* replied that Allah Ta`ala had destined for him to commit *zina* seventy times, but Allah Ta`ala had changed it into a dream. The question that arises is that, how was it possible for him to experience seventy wet dreams in one night?
A: Why is it so farfetched? A believer shouldn’t have any objection against this when he believes in *Mi`raaj*.

Moulana Aadam Binnori Sahib رحمة الله عليه

Shah Jahan was informed that Shaikh Aadam Binnori رحمة الله عليه was a very pious person. His desire was to keep such great people close to him. He therefore sent two people (Sa`dullah Khan and Moulana Abdul Hakeem Sahib Siyalkoti) to make enquiries about him. When they reached there, Shaikh Aadam رحمة الله عليه was busy in some work. Despite seeing them coming, he didn’t leave his work to stand up and meet them.

Sa`dullah Khan Sahib objected saying, “I am a dog of this world. If you don’t respect me, there can be no objection in it. However, this person (Moulana Abdul Hakeem Siyalkoti) is an *aalim* of *Deen*. It was necessary to at least respect him.” Hearing this, Shaikh Aadam رحمة الله عليه said, “العلماء امناء الدين إذا خالطوا السلاطين فهم اللصوص (The Ulama are the trustees of this Deen. When they mix with the rulers, they turn into thieves.)”

Sa`dullah Khan Sahib then asked him, “Are you a *Sayyid*?” He replied, “Yes! However my mother is from Afghanistan, therefore my relation is with the Afghanis.” He also asked him, “Does any *karaamat* (miracle) take place at your hands?” He replied, “Yes, sometimes!” When Sa`dullah Khan returned to the palace, he reported to Shah Jahan saying, “There is a Pathan who claims to be a *Sayyid.* He also claims that he performs *karaamats*. His relation with the Pathans is very strong and because of this, there is a fear of (you losing) your leadership. The most appropriate thing to do is to expel him from here on the pretext of *Hajj*.”

Hence, Shah Jahan sent a letter stating, “Make preparations for *Hajj*.” In those days, the ships departed from the port in Surat. Shaikh Aadam set out for Surat immediately with the intention of performing *Hajj*. The governor of that area was his *mureed*. He tried to prevent him from leaving but Shaikh Aadam answered, “If you want to wish well for me, send me away from here quickly.”
After he left, Shah Jahan saw a dream wherein someone was telling him, “Shaikh Aadam leaving your kingdom will result in you losing your kingdom.” When Shah Jahan awoke, he immediately sent another letter saying that he should be stopped in Surat. However, he had already left. Forty days later, Shah Jahan was overthrown.

The administration of justice of Imaam Abu Yusuf رحمة الله عليه

After Imaam Abu Hanifah رحمة الله عليه passed away, Imaam Abu Yusuf رحمة الله عليه was appointed as the judge. He was given the title of '*Qadhil Qudhaat*' (chief justice). However, he never followed the desire of the king, but followed the *Shari`ah* in every matter, to such an extent that he even corrected the mind-set of the king. He compiled a book entitled Kitaab-ul-Kharaaj and compelled the government to act according to its teachings.

Hadhrat Shah Baa Yazeed Bustaami رحمة الله عليه

Hadhrat Baa Yazeed Bustaami رحمة الله عليه once said that I addressed my *nafs* (carnal self) saying, "You are stingy." My *nafs* said, "How can I be stingy. I am very generous." I said, "No! You are stingy." Thus my *nafs* said to me, "Okay, put me to a test. Whatever cash you have in your possession, tomorrow morning give it to the first poor person you meet. If you give it happily, then we will know that you are generous. If you feel some reservation, then know that you are stingy."

In the morning he noticed that he had 50 *Ashrafis* (gold coins) with him. He took the 50 gold coins and set out to give it to a poor person. He came across a barbershop and there was a blind *Hafiz Sahib* sitting on the barber's chair having his haircut. His clothes were torn and tattered. Immediately, he decided that he should give over the *Ashrafis* to the *Hafiz Sahib*. Hence, he said, "*Hafizjee*! This is a gift to you. Please accept it." The *Hafizjee* replied, "Lucky you brought it. I don't have enough money to pay the barber. Give it to him."

The thought then crossed his mind that this is a blind person and he does not know that there are 50 gold coins here. Hence, he said, "*Hafizjee*! There are 50 gold coins in this bag and the fee for a

haircut cannot be 50 gold coins?" The *Hafizjee* lifted his head and said, "It is for this reason that we said you are stingy. Why don't you give it to him?" Hadhrat Baa Yazeed رحمة الله عليه says, "I was very ashamed and extremely remorseful. I quickly placed the *Ashrafis* in front of the barber."

The barber looked at him and said, "When this man walked in for a haircut, looking at his old clothes I thought to myself that I will give him a haircut for the sake of Allah Ta`ala. I will not corrupt my intention for this dirt." Hadhrat Baa Yazeed رحمة الله عليه says, "The amount of disgrace I experienced (at this juncture) I had never experienced previously. I picked up the *Ashrafis* and threw it into the river saying, "May Allah Ta`ala destroy you. Whoever attaches his heart to you is disgraced in this manner."

I once mentioned this incident in a talk and the following day a student, in the secular field, approached me and said, "What kind of incident did you mention? He should have rather given it to a poor person. What benefit is there in throwing it in the river? He is destroying wealth?" I replied, "The blood in the body of a human is created drop by drop. How valuable is this blood to him! However, if a person gets sick and visits a *Hakeem* who does some cupping and extracts his blood, does the thought cross your mind that why did he waste the blood? This blood was prepared with a lot of difficulty! Why is it that you are concerned about rupees, but regarding blood, the concern never crosses your mind? If a person has a tumour and it grows big like a muskmelon, the doctors will cut it and discard it. Never will anyone complain that how much damage they have caused. If there is a problem in the blood and boils appear all over, the thought doesn't cross the mind that how much matter came out. However, with reference to wealth, then the thought easily appears that why are we are destroying wealth?"

Hadhrat Moulana Room Sahib رحمة الله عليه

One of the *mureeds* of Moulana Room رحمة الله عليه complained to him about the difficulty and constraints he was experiencing in his livelihood. He complained that his salary was insufficient and he could not make ends meet. Hence, he wished to go to another place since the income there was more. Moulana رحمة الله عليه tried to explain to him that you would only get that which has been decreed for you. You will not get anything more than that.

However, he was adamant on leaving. Thus, Moulana told him, "Okay, convey our *salaams* to the Allah of that place." Hearing this he said, "What do you mean? Is the Allah of that place someone else?" Consequently, Moulana answered, "That is how you are thinking; that the Allah of this place is either poor (that he doesn't have anything to give) or he is stingy (that he doesn't give) and the Allah of that place is neither poor nor stingy." From this, he realised his mistake and changed his mind about leaving.

Sayyid Ahmad Rifaa`ee Sahib رحمة الله عليه

There was a *buzurg* in the past by the name of Sayyid Ahmad Rifaa`ee رحمة الله عليه. Hadhrat Allamah Suyooti رحمة الله عليه has recorded an incident regarding him that when he went for *Hajj* in 555 A.H. and presented himself in front of the *Roudha Mubaarak* in Madinah Tayyibah, he proclaimed in a loud voice, "السلام عليكم يا جدّي (*Assalaamu Alaikum*, o my grandfather)." He received a reply which the other visitors also heard, "وعليكم السلام يا ولدي (*Wa Alaikum-us-Salaam*, o my son)."

Hearing this he went into a state of ecstasy and recited two couplets:-

في حالة البعد روحي كنت أرسلها

تقبل الارض وهي عني نائبتي

I used to send my soul from far away
To kiss the earth on my behalf

فهذه دولة الاشباح قد حضرت

فامدد يمينك كي تحظى بها شفتى

Now that I have presented myself personally
Kindly stretch out your hand so that I may kiss it

Immediately the blessed hand of Nabi ﷺ appeared from his illustrious grave shining like the sun at midday. He went forward, kissed it and the shining hand of Nabi ﷺ went back into the pure grave. Allamah Suyooti رحمة الله عليه mentioned that 90 000 people had witnessed this event. Great friends of Allah Ta`ala were present in that gathering such as Peeraan-e-Peer Moulana Abdul Qadir Jeelaani Sahib رحمة الله عليه.

Moulana Thanwi mentions in 'Rooh-ul-`Ajj Wath-Thajj' (p. 33) that someone asked a *buzurg*, "At that moment, did you envy Sayyid Ahmad رحمة الله عليه?" He replied, "Let alone us, at that moment even the angels carrying the *`Arsh* were envying him."

When he regained consciousness, he realised that he was being shown a lot of respect. He therefore decided to punish his *nafs*. Friends! When people of this calibre saw the need to 'treat' themselves, how can you and I think we will remain safe? It is obvious that we also have to do some form of treatment. The treatment he adopted was that he lied down at the entrance of Musjid-e-Nabawi and said to the people, "I take an oath in the name of Allah Ta`ala that walk over me!" He did this so that he could be disgraced in the eyes of the people. People started walking over him. One of those present asked a pious person, "Why didn't you jump over him?" He replied, "Had I done such a thing, the divine fire would have burnt me. Those who jumped over him were blind."

The enthusiasm for *Jihaad*

A very old person had the desire to go in *jihaad*. He sought permission to fight in *jihaad* and it was granted to him. Two people

carried him and seated him on a horse. Someone then passed a comment, "What *jihaad* is this person going to do? He can barely sit on the horse by himself. He required two people to mount him on it." He answered, "Even though I required two people to assist me onto the horse, it would take ten people to get me off it." Thus, he went out in *jihaad* without a sword or weapon. He would spur the horse on, due to which it would lift up its front legs and kick the enemy's heads. In this manner, he killed many of the enemy.

Sai Tawakkul Shah Sahib Ambaalwi رحمة الله عليه

Sai Tawakkul Shah Sahib Ambaalwi رحمة الله عليه was a *majzoob* (one absorbed in divine love) and he was also illiterate. He had a *Moulana* as his friend. Generally, people would wear *lungis* but the *Moulana* would wear pants, which is called *tabni* in the Panjabi language. He didn't know the *Moulana's* name, so he would refer to him as *tabniwaala* (one who wears trousers). This Moulana answered *Fataawa* and also taught *Hadeeth*. One day he was in doubt regarding a certain *fatwa*. Whilst thinking over it, Sai Tawakkul Shah Sahib رحمة الله عليه suddenly appeared and seeing him (in this condition) said, "*Tabniwaala* doesn't know the *fatwa*. It is written on a certain page, in so and so volume of Aalamgeeri." Moulana searched for it and found it.

On another occasion, he was teaching *Hadeeth* when Sai Sahib appeared and said, "*Tabniwaala* has explained the meaning of the *Hadeeth* incorrectly. In Fath-ul-Baari this is the explanation that is given."

"Now I have become clean!"

He (Sai Tawakkul Shah) had a pup with him which also stayed in the *Musjid*. He performed *Salaah* with it, seated it on his lap, kissed it, and sometimes even hugged it. However, its saliva was never seen in the *Musjid* or on his clothes. One day, the Moulana advised him saying, "It appears in the *Hadeeth* that the angels of mercy don't

enter those houses wherein there is a dog and you keep this dog with you all the time. What kind of a person are you?”
Saying this, he snatched the pup from his hand and threw it outside. He made him take a bath and changed his clothes. Thereafter, he said, “Now you have become clean.” Shah Sahib went into a state of ecstasy and started saying, “*Tabniwaala* says, ‘Now I have become pure! Now I have become pure!’”
It is mentioned that the dog was actually his *nafs* which he had transformed into a dog. After the *Moulana* threw it away, it disappeared and was never seen again.

The lesson of Muhaddith Abdur Razzaaq

Muhaddith Abdur Razzaaq was once sitting in the *Musjid* conducting a lesson of *Hadeeth* whilst one person was sitting with his head buried in his knees. Someone mentioned to him, “You are sitting here whilst Muhaddith Abdur Razzaaq is explaining *Hadeeth*!” (I.e. Why are you not sitting in his lesson?)
He raised his head and without looking at this person said, “Over there, Abdur Razzaaq (slave of Razzaaq [Allah Ta`ala]) is explaining the narrations and here, I am listening to it directly from Razzaaq.” This person said, “I will only accept what you are saying if you recognise who I am.” In the same condition that he was in, he said, “If my sight is correct, then you are Hadhrat Khidhar عليه السلام.” In actual fact, he was Hadhrat Khidhar عليه السلام. Thereafter Hadhrat Khidhar عليه السلام said to himself, “Some servants of Allah are such that due to their high rank, I don’t even recognise them.”

The condition of the author of Shams-e-Baazighah

The author of Shams-e-Baazighah had not written an introduction to his book. Whilst experiencing the pangs of death he said, “My Shams-e-Baazighah is left without an introduction.” His student ran to fetch a pen and ink. He dictated one sentence and the students wrote it down and thereafter, he fell unconscious. When he regained

consciousness, he dictated another sentence and fell unconscious again. Yet, the second sentence was linked with the first sentence.

Originally, philosophy was written in Greek. The person who compiled it was Aristotle. When it was translated into Arabic, Ibn Seena wrote down its principles in Kitaab-ush-Shifaa. Imaam Fakhruddeen Raazi wrote a refutation of this in which he refuted all the explained principles. Thereafter, another person wrote a second commentary in which he explained the proofs together with examples. A third person wrote the third commentary, which is called Muhaakamaat. In it, he has clarified all the objections. He explained that this much of what Imaam Raazi said is correct and this much of what so and so said is correct. Shams-e-Baazighah contains the answers to the objections made by Imaam Raazi, for which another Imaam Raazi is required to refute it. It was a good thing that the author passed away quickly.

The *Bismillah* (initiation into elementary Islamic studies) of Khwajah Qutbuddeen Bakhtiyaar Kaaki رحمة الله عليه

Q: My child is just over 4 years old now. I desire that Hadhrat conduct his *Bismillah*.

A: Molwi Ahmad Radha Khan Sahib has written that a child's *Bismillah* should be done when he is 4 years, 4 months and 4 days old. Hence, Khwajah Qutbuddeen Bakhtiyaar Kaaki's *Bismillah* was done at that age. Hadhrat Khwajah Mu`eenuddeen Ajmeri رحمة الله عليه was appointed to conduct his *Bismillah*. However, he received *ilhaam* (inspiration) that Qadhi Hameeduddeen Nagori should be appointed to do the *Bismillah*. Hence, Qadhi Sahib رحمة الله عليه asked him to recite *Bismillah* and he (Khwajah Qutbuddeen Bakhtiyaar Kaaki) read *A`oozubillah*, *Bismillah* and continued reading 15 *paras*. Thereafter, he remained silent. When Qadhi Sahib said, "Carry on," he replied, "I only know this much. When I was in the womb of my

mother, she memorised this many *paras*. I also memorised them by listening to her."

Your child shouldn't be such that when I ask him to say *Bismillah*, he starts reciting *A`oozubillah, Bismillah* and completes 15 *paras* of the Qur'aan as well.

Hadhrat Mirza Mazhar Jaan-e-Jaana رحمة الله عليه

The *Shaikh* of Hadhrat Mirza Mazhar Jaan-e-Jaana رحمة الله عليه would make *tawajjuh* (special focus) on his *mureedeen* (disciples). Although one person would swear and cause great harm to the *Shaikh*, he would nevertheless still make *tawajjuh* on him. One day Mirza Sahib asked him, "Hadhrat, this person (so and so) behaves in a rude manner but you still make *tawajjuh* on him?"
The *Shaikh* replied, "If tomorrow on the Day of *Qiyaamah*, Allah Ta`ala has to ask me, 'So and so came to you to learn our name, but due to personal anger you refused to teach it to him. You were stingy and you didn't make *tawajjuh* on him.' What answer will I give?"

Hadhrat Mirza Sahibرحمة الله عليه says that hearing this I kept quiet. However, some doubt still lingered in my heart which was perceived by my *Shaikh*. Hence, he said, "Those who were sincere as well as those who were hypocrites, came to the gathering of Nabi ﷺ. He taught the hypocrites with the same sincerity and passion that he taught those who were sincere. However, only the sincere ones benefited and not the hypocrites."
Qadhi Thanaa'ullah Paani Patti رحمة الله عليه (a *khaleefah* of Hadhrat Mirza Sahib رحمة الله عليه) has recorded this incident in Irshaad-ut-Taalibeen.

The fate of Imaam Ghazaali, Ibn Seena and Imaam Raazi

Moulana Abdur Rahman Sahib Jaami رحمة الله عليه has written in 'Nafahaat-ul-Uns' that once he was on a journey and happened to

rest at a *Musjid* in a certain place. When he fell asleep he saw in a dream that there is a large gathering and people are all rushing in that direction. He asked them, “What type of gathering is this?” He says that I was informed that Nabi ﷺ had arrived there. Thus, I also went there to see Nabi ﷺ. On meeting him, I asked him regarding the fate of few people who had already left this world.

I inquired about Imaam Ghazaali and Nabi ﷺ said, “He was successful in his objective.” I asked him regarding Ibn Seena and he replied, “He tried to reach Allah Ta`ala through his intelligence, leaving me out. He was deceived, to such an extent that he fell into *Jahannum* upturned.”
From here we learn, that to reach Allah Ta`ala without the medium of Nabi ﷺ is not possible. He then asked Nabi ﷺ regarding Imaam Raazi to which he replied, “He is under reprimand.”

Ibn Taymiyyah in the opinion of Ibn Hajar Makki, Tajuddeen Subki and Allamah Kashmiri رحمة الله عليهم

Allamah Ibn Hajar Makki Shaafi`ee رحمة الله عليه who lived in the time of King Humayu and came long after Hafiz Ibn Hajar Asqalaani رحمة الله عليه, very strongly opposed Hafiz Ibn Taymiyyah (who is regarded as a Hambali as stated in the *muqaddamah* (introduction) of Faidh-ul-Baari, vol. 1 p. 45). In his book Fataawa Hadeethiyyah, he writes:

لا تصغ الى ما في كتب ابن تيمية وتلميذه ابن القيم الجوزية ممن اتخذ الهه هواه وأضله الله على علم وختم على سمعه وقلبه وجعل على بصره غشاوة

In another place, he writes: “May Allah send such a lightening from the sky which will burn Ibn Taymiyyah and his followers thereby cleansing the earth.”

Allamah Tajuddeen Subki dedicated 32 pages in refuting Ibn Taymiyyah in At-Tabaqaat-ul-Kubra. Hadhrat Allamah Anwar Shah Kashmiri رحمة الله عليه was an admirer of Ibn Taymiyyah. However, in

Faidh-ul-Baari in the fourth volume, he has also refuted him. I personally made a note of 18 places wherein he has refuted Hafiz Ibn Taymiyyah.

Ibn Taymiyyah was a Hambali

Moulana Ashraf Ali Thanwi رحمة الله عليه would refer to Hafiz Ibn Taymiyyah and Hafiz Ibn Qayyim as Sultan-ul-Qalam (the kings of the pen). They present mountains of proofs to establish a matter, but they moved with such speed that they did not bother about any obstacles and barriers. Someone once asked, "Was Ibn Taymiyyah a Maaliki?" He replied, "No, he was a Hambali."

Hadhrat Nizaamuddeen Sahib Ganjwi رحمة الله عليه lifted up the *musalla*

Once whilst Hadhrat Nizaamuddeen Ganjwi رحمة الله عليه was compiling the book Sikandar Naamah, and writing about the conditions of the war between Sikandar and Daara, one of his friends came along to meet him. Seeing he was engaged in this work, he said, "Leave this out! Why are you making up things and writing about them? Were you present at the time when the war took place?"

Hearing this, Hadhrat Nizaamuddeen رحمة الله عليه lifted up his *musalla*. (His friend saw the battlefield in front and the war was taking place). He then said, "I am looking at the battle and writing about it." The miracles of the pious are true; therefore, there isn't anything farfetched in this.

Tipu Sultan had a beard

Q: Did Tipu Sultan have a beard or not?

A: A statue of him has been constructed which doesn't feature a beard. However, once Hadhrat Moulana Madani رحمة الله عليه went to his grave and meditated there for a long while. Thereafter he said, "He

had the *Sunnah* on his face." There were two Tipu Sultans; one was the grandfather and the other the grandson. Both opposed the British.

One *buzurg's* impression of Ibn Seena (Avicenna)

Once, a pious person went to visit Ibn Seena. On his return he mentioned what impression he got of him saying, "شیخ اخلاق ندارد (The man does not have any good character.)" People passed on this statement to Ibn Seena. Thus, he compiled a book on character and sent it to the *buzurg*. On receiving it, the *buzurg* said, "The Shaikh hasn't even understood my statement. I said, 'شیخ اخلاق ندارد (The man does not have good character).' I didn't say, 'شیخ اخلاق نداند (The man does not know character)."

Knowing about good character is one thing and to acquire it is something else.

Seebawayh's forgiveness due to saying that the word الله – Allah is *A`raf-ul-Ma`aarif*

After Seebawayh (a famous Arabic grammarian) passed away, someone saw him in a dream and asked, "How did things fare with you?" He replied, "I was forgiven!" He was then asked the reason for his forgiveness to which he replied, "My statement and my preferred opinion was that the word الله – Allah is *A`raf-ul- Ma`aarif* (the most perfect proper noun). For this reason I was forgiven."

In the *haashiyah* (marginal notes) of Rooh-ul-Ma`aani, volume 1, page 50, a similar type of questioning in the dream and the reason for forgiveness regarding Imaam Sha`raani is mentioned. However, this answer was given to the question that he used to say that the word Allah is an *`Alam* (proper noun).

Was Aalamgeer رحمة الله عليه bias?

The Hindus have a lot to say regarding King Aurangzeb Aalamgeer رحمة الله عليه. They say that he was bias; daily he burnt many sacred threads of the Hindus and he killed many Hindus etc. On the other hand, they praise Akbar greatly. This is incorrect because King Aurangzeb Aalamgeer ruled for 49 years. If this was true, that daily he used to kill the Hindus, then after his leadership had elapsed, you wouldn't have found a single Hindu doing any farming. They should have been wiped out.

These are baseless rumours and nonsensical propaganda. To say that he was bias is also incorrect because only those people can explain the reality of these events, who lived in his era and have recorded their first hand experiences with Aalamgeer رحمة الله عليه. One of his courtiers wrote in detail a book on Aurangzeb Aalamgeer رحمة الله عليه. It is recorded therein that during his reign, there were plenty Hindu ministers under his rule. Mention is also made of those lands which he made *waqf* (endowed) in the name of the temples of the Hindus.

Aalamgeer رحمة الله عليه had his father imprisoned because he wanted to give his brother, Daara Shikoh the throne, whereas Daara Shikoh was not very *Deeni* inclined. He had appointed a Sikh as the commander of his army. When Daara Shikoh was defeated, the question arose regarding the fate of this commander. Aurangzeb didn't kill him but rather, appointed him as the commander of his army. His ministers advised him against this, but Aurangzeb رحمة الله عليه said, "*Are*, neither is he loyal to me nor to the country. He is loyal to the position. Whoever gets it, he is loyal to it."

The crime is one but the punishment is different

Hadd (*shar`ee* stipulated punishment) will be the same for everyone. For example, the punishment for adultery is the same for everyone. However, *ta`zeer* (general unstipulated punishment) is not the same

for everyone. Depending on the type of criminal, *ta`zeer* is meted out accordingly.

Three criminals were once brought into the court of Aurangzeb Aalamgeer رحمة الله عليه. All were caught for the same crime. Aalamgeer stared stiffly at the first, scolded and shouted the second and instructed that the third be whipped a few times. The ministers objected and stated that this was oppression. If the crime is one, the punishment was supposed to be the same. Why is the stipulated punishment different?

Aurangzeb رحمة الله عليه replied, "What a pity! What I can see you cannot see. Go and investigate the situation of these three." They came to the house of the first person and found that he had already passed away. Preparations were being made for his *kafan* and burial. The king only stared at him and he felt so ashamed of himself that he passed away. They went to the house of the second person and found out that the doctor had been called, as he was lying unconscious. The scolding of the king had affected him so much that he became unconscious.
They then saw the third person standing on the road in the bazaar saying, "I was hit so many times with the shoes. I was hit so many times with the whip. What happened? Nothing! I will be hit so many more times, and then too nothing will happen." Seeing this, they confessed, "Whatever Aurangzeb رحمة الله عليه did was not oppression. Rather it was justice."

Compiler of Fataawa Aalamgeeri

Aurangzeb Aalamgeer رحمة الله عليه spent almost 200 000 rupees (silver coins) for compiling Fataawa Aalamgeeri (which is also known as Fataawa Hindiyyah). To carry out this task he had a group of 500 *Ulama*. He appointed Shah Abdur Raheem Sahib Dehlawi رحمة الله عليه,

the father of Shah Waliyyullah Sahib Dehlawi رحمة الله عليه as the supervisor of the project. It was compiled under his coordination.

The English opposed him very strongly to the extent that one Englishman, Mr. Palmer (who wrote his biography), didn't even write a single word of praise for him. Instead, he wrote that he was a person who loved a life of luxury.

Daara Shikoh and Aalamgeer in the presence of a *majzoob* (one absorbed in divine love)

There lived a *majzoob* in the time of Shah Jahan. It was a time when Shah Jahan was in a deep dilemma regarding his two sons, Daara Shikoh and Aalamgeer رحمة الله عليه. Daara Shikoh visited the *majzoob* and stood before him with his hands folded. When he was asked, "Why have you come," he replied that he was desirous of getting the throne. The *majzoob* asked him to sit on his blanket, but he declined and expressed his humility saying, "I am not worthy of (sitting on) it." Thus, the *majzoob* replied, "If you are unworthy of it then go from here! Why did you come in the first place?"

Thereafter, Aalamgeer رحمة الله عليه came to visit the *majzoob*, as he also desired to get on the throne. The *majzoob* put forward the same request and Aalamgeer رحمة الله عليه immediately sat down. He then requested him for the king's crown. The *majzoob* said, "The crown is in the hand of the person in charge of helping you make *wudhu*." When Aalamgeer رحمة الله عليه heard this he said, "In that case, this will be very easy to accomplish. It is a domestic issue." When he reached home, the attendant in-charge assisted him as usual and after Aalamgeer رحمة الله عليه had completed making *wudhu*, he told him, "Put my turban on my head." The attendant was startled and said, "You should put it on by yourself."

After much insistence, he put it on for Aalamgeer رحمة الله عليه. Now he had acquired the crown together with the throne. This person thereafter disappeared and was never to be seen again.

Addressing a Rajah with the title *'Rai'*

On one occasion, the son of Aalamgeer رحمة الله عليه interceded on behalf of a certain Rajah and suggested that he be bestowed with the title of *'Rai'*. This was a title of honour and respect. Aalamgeer رحمة الله عليه replied, "To receive this title, he has to show an extraordinary accomplishment. Where has he accomplished anything? From today he will be called *'Coward Rai'*." Hence, *'Coward Rai'* became his title.

From these incidents we learn, that he was not prejudiced against the Hindus. Rather, he had a great consideration towards them. Therefore, to call him bias is incorrect. If you want to read a detailed account of these kings, then read 'Waaqi`aat-e-Baabary', 'Aaeen-e-Akbari', 'Tuzk-e-Jahangeeri', 'Waqaai` Aalamgeeri', 'Kalimaat Tayyibaat Aalamgeeri'. These books are the works of people who witnessed these incidents first hand.

Decreasing the expenses of a governor

On another occasion, he (Aalamgeer) was informed that a certain governor's food expenses were extravagant. Hence, Aalamgeer رحمة الله عليه invited him for meals. When he arrived for the invitation, Aalamgeer رحمة الله عليه requested him to sort out some accounting work. Thus, he was kept busy until the *Zuhr Azaan*. Thereafter, they went for *Salaah* and after returning from the *Musjid*, there was still some work outstanding. They decided to complete the remaining work and then partake of their meals.

After the work was completed, a *dastarkhan* made of leather was spread out and the food was served. First, the *daal*, *masoor*, and *roti* were presented. Aurangzeb رحمة الله عليه himself ate and fed the guests as

well. Thereafter, some meat was served. As they were about to finish, the royal, sumptuous meals arrived on the *dastarkhan*. Since they were full, Aurangzeb رحمة الله عليه sent everything back. The object was to show that the stomach could function with this amount of food as well. Hence, he placed restrictions on him saying, “More than this amount should not be spent on food.”

Searching for the murderer

One day, Aalamgeer رحمة الله عليه was sitting in the minaret of the Red Fort in Delhi occupied in some work, when he noticed a large earthen pot floating in the Jamna River which flows alongside the Red Fort. He instructed his attendants to retrieve it. When it was brought before him and opened, he found a dead corpse inside.

The minister pointed out that he was a general of a certain place. Aalamgeer رحمة الله عليه first ordered them to make some enquiries. Thereafter, he said, “Okay! Summon the potters of this place.” Hence, all the potters were called and asked, “Tell us, from which place does this jar come from?” They mentioned that it was made at a certain place.

Aurangzeb رحمة الله عليه took the jar and went to that area. On reaching there, he enquired as to who made this type of jar and he was told that a certain potter had made it. He met him and asked, “To which places do these jars go to?” The potter replied, “It goes to a certain travellers’ inn and to such and such restaurant.” Aalamgeer رحمة الله عليه commented, “Yes these types of incidents will take place there. We must also go there.” Anyway, he went there and met the owner of the restaurant. As he explained to him the purpose of his visit, the owner confessed and said, “Listen! I will explain clearly to you what had happened.”

He said, “One day a person came to my restaurant and went to the upper storey. I asked him whether he wanted food and he replied in the affirmative. I started preparing his food when another person

came and also went to the upper storey. I thought that he would also want something to eat; hence, I prepared extra food. After the food was prepared, I took it upstairs myself and found the first person dead whilst the second had disappeared. I thought to myself that what should I do. This jar was in my possession, so I put the body in the jar and threw it in the Jamna River.

Aurangzeb رحمة الله عليه was convinced with the owner's story. He then asked him, "Can you identify the killer?" He replied, "Yes, definitely. If he comes in front of me, I will definitely recognise him." Thus, Aurangzeb رحمة الله عليه called for an artist and asked him to sketch out different images. He then called the hotel owner and asked him whether any one of them looked familiar. One of them resembled the killer, but the clothing was different. Aalamgeer رحمة الله عليه commanded the artist to draw another similar picture with the clothing specified by the restaurant owner. He drew it as it was explained to him and the owner said, "Yes! That is him."
He (Aalamgeer) kept the picture with him and joined a group of robbers. He disguised himself in such a way, that they didn't know that he was the king. He remained with them for a few days. One day, the topic arose regarding the capabilities and expertise each one possessed. Each one narrated their capabilities. When Aalamgeer's رحمة الله عليه turn came, he said, "I have this ability in me that I can unearth wealth from the ground. Furthermore, I can ask the government for whatever amount I want." His companions snarled, "Prove it!"

He had previously buried some *ashrafis* (gold coins) at a certain spot. Hence, he told them, "Dig here!" They dug that spot and the *ashrafis* were retrieved. To prove the second point, he wrote down something on a piece of paper and sent it with one of them to a certain place. The instruction written was "Give him so many rupees." The addressee recognised the writing and thus handed over the said sum of money. He stayed in their company for an extended period of

time. One day his accomplices remarked, “Who should we get so and so’s daughter married to.” After discussing it amongst themselves, they chose Aalamgeer رحمة الله عليه. Initially, he declined the offer but later accepted it on condition that all the relatives of the girl should come for the *nikaah*. They assured him that everyone would come except for the girl’s uncle. When he asked the reason for this, they replied, “He killed a general of Aurangzeb. Therefore, he is hiding in the mountains.” He told them, “Brothers, stipulate the day and fix the time. On the specified date, he should come for a short while and then leave. What is a wedding without the girl’s uncle being present?”

The robbers told him, “We will think about it and let you know tomorrow.” “Okay,” he said. “Let me know tomorrow.” The next day they informed him that the uncle had decided to attend the wedding. A new date was fixed and when Aalamgeer رحمة الله عليه came on the wedding day, (he still had the sketch with him) he met the uncle and recognised him as well. When the *nikaah* was over and everyone began making *musaafahah* (shaking hands), he also extended his hand to make *musaafahah*, but Aurangzeb رحمة الله عليه immediately caught his wrist and asked him, “Who are you?” He replied, “I am so and so. And who are you?” Aurangzeb رحمة الله عليه replied, “I am Aurangzeb.” Hearing this, everyone was rooted to his spot. Aurangzeb رحمة الله عليه caught them all single-handedly and meted out a severe punishment on them.

The incident of Sultan Babar

In one of the correspondence of Sultan Babar, which is recorded in the books of history, it has been stated: “I am walking barefoot with my army. If any thorn comes under my foot, it will break because the skin of my foot is very hard. It cannot harm my foot.”

Babar taking a lesson from an ant

When Babar attacked India, he was unsuccessful. He launched another attack, but was unsuccessful yet again. He was in a state of despondency, when all of a sudden he saw an ant, with a seed, climbing up the wall and falling down. Again, it tried to climb it, but fell down once more. He continued to look at it and counted how many times it went up and fell down. It did this 99 times before it eventually was successful. From this incident, he learnt a lesson and attacked again and this time was successful. In the thick of battle, Humayu was born. The first sound to reach his ear was that of a canon.

Mahmood Ghaznawi's father honouring an *Aalim*

Mahmood Ghaznawi's رحمة الله عليه father's name was Subuktageen. He was an ordinary soldier in the army. Once, an *Aalim* was a guest at his place and he honoured him greatly. Out of respect for him, he would walk seven steps behind him. In exchange of this respect and honour, leadership was bestowed on his family, which continued for seven generations.

Altering history and the reality of the attack of Mahmood Ghaznawi رحمة الله عليه

People have altered history. The reality of the matter is that Subuktageen was the governor of Ghazni and Rajah Jay Pal was the governor of India. Once, Rajah Jay Pal was informed of an imminent attack from the enemy. Hence, he wrote to Subuktageen seeking assistance, who in turn sent an army which remained there for some time. After the Rajah was convinced that the information received was false, the army returned to Ghazni. Instead of showing appreciation for his assistance, Rajah Jay Pal attacked Subuktageen who counter attacked. During the battle, Subuktageen made an effort to see that Jay Pal was not killed, but taken alive. After being caught, Jay Pal pleaded for forgiveness and Subuktageen forgave him.

However, Jay Pal launched an attack for a second time and he was captured once again. He once more pleaded for clemency and promised that he would never launch an attack again. Thus, he was forgiven and released. Thereafter, Jay Pal and Subuktageen passed away and Aanand Pal became the leader in place of Jay Pal and Mahmood Ghaznawi رحمة الله عليه took control after his father.

The people influenced Aanand Pal to attack Ghazni by saying, “Your father attacked them twice. You should also pluck up the courage and launch an attack.” He naively listened to them and sprang an attack, but was captured. When he appeared before Mahmood رحمة الله عليه, he begged for forgiveness. Mahmood رحمة الله عليه told him, “Your father also asked for forgiveness and went against his promise. I am convinced that you will do the same. Nevertheless, you may adopt your father’s ways and I will remain on my father’s good habits.”

And true to Mahmood’s words, Aanand Pal returned and attacked for a second time. On this occasion, he brought along all the leaders from the neighbouring areas and attacked fiercely. This time Mahmood penetrated right to the rear and tore his way through until he cleared them out.

Seeing the geographical situations, he devised a plan that he will seek revenge from all the leaders that came. Hence, each time that came, he used to kill one or two leaders.

This incident is referred to as the 17 attacks in the books of history. The date is recorded as his first attack, but actually, it was a retaliatory attack. This was the fourth time that he had come out in retaliation and not the first.

The effect of the *du`aa* of Mahmood

Once there was a battle between the Rajputs and Mahmood Ghaznawi رحمة الله عليه. Rajputs are very brave fighters. They would first kill their wives and children and then come out to fight. They fought

very bravely and the Muslims sustained a major loss. Mahmood Ghaznawi رحمة الله عليه alighted from his horse and started making *du`aa*, "O Allah! This is a matter concerning the Muslims," and tears streamed down his face. As he remounted his horse, the tables turned and the Rajputs fled the battlefield.

Constructing a *Musjid* in one night

When Mahmood Ghaznawi reached Gujarat, it was a Thursday. He gave a command that tomorrow, *Jumu`ah* will be read in a *Jaami` Musjid*. Hence, the work started to build a *Musjid* and the next morning, the *Musjid* was ready at the time of *Salaah*. The author of 'Majma`-ul-Bihaar' was also from this area.

The effect of humbling oneself in *du`aa*

Q: How much effect does humility and humbleness have in making *du`aa*?

A: There was a nation called the Mahrattas who were very brave. Their condition was such that when anyone attacked them, they would first kill their wives and children, as they did not want them to become the property of someone else after their demise. Therefore, they killed them first and then fought ferociously in the battlefield. Once, they fought against Sultan Mahmood Ghaznawi رحمة الله عليه and the condition was such that one Mahratta would kill 10 soldiers from Mahmood Ghaznawi's army. Seeing this situation, Sultan Mahmood رحمة الله عليه fell into *sajdah*, shivering and beseeching Allah Ta`ala with full humility. He made this *du`aa*, "O Allah! What is happening! I am unworthy of victory, but Your sublime being is worthy of it." Tears rolled down his cheeks. After some time, his heart was at ease and he got onto his horse and advanced into the battlefield. The tables had now turned. Each soldier from his army started killing ten people from the Mahrattas. They couldn't withstand the attack and thus fled.

Once, the enemy attacked Egypt and they had prepared a huge army which travelled by ship. There lived a pious servant of Allah Ta`ala in Egypt. The king of Egypt came to him and expressed his helplessness saying, "We don't have the strength and ability to defend ourselves. Please Make *du`aa* for us." The pious man accepted his plea and raised his hands and commenced the *du`aa* with a lot of humility saying, "يا ريح خذيهم (O Wind! Seize them!)" He only said this much and such a strong wind blew which capsized the enemy's ship destroying their army. In this way, Allah Ta`ala protected and safeguarded them.

Incidents of the *Ulama* of India and Deoband

Mujaddid Alf-e-Thaani رحمة الله عليه

Historical points of Mujaddid Alf-e-Thaani رحمة الله عليه

Q: There were many *Auliyaa* (pious saints) who lived in India. One of them was Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه. Please narrate a few incidents of his life.

A: There is a magazine published by Hadhrat Moulana Muhammad Manzoor Nu`maani Sahib (رحمة الله عليه) called 'Al-Furqaan'. One particular edition was dedicated to the life history of Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه. Many incidents are narrated therein. Other scholars have also written books on his life story. The *maktoobaat* (correspondence) of Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه was compiled in three volumes in Persian, which subsequently has also been translated. You should purchase a copy for yourself.

He lived in the time of King Akbar (one of the Mogul kings). During this period, people were of the opinion that the *Deen* (religion) which Rasulullah ﷺ preached had now expired and there was a need for a new *Deen*. Hence, they decided to formulate a new *Deen* encompassing the teachings of all religions. Once, a person by the name of Mubaarak Ali was present in the court of Akbar together with his two sons, Abul Fadhal and Faizi, who were Shias. They complained to the king that there is a person by the name of Shaikh Ahmad Sirhindi (Mujaddid Alf-e-Thaani رحمة الله عليه) who opposed the government. They claimed this knowing very well that he would not make *sajdah* to the king, as was the protocol in Akbar's court. 'Allahu Akbar' was also inscribed in his ring. (Allah is Akbar,

referring to himself and not to the fact that Allah Ta`ala is the greatest.) Thus, he summoned Mujaddid Sahib رحمة الله عليه to his court.

When Mujaddid Sahib رحمة الله عليه arrived, he made *salaam* according to the *Sunnah*. The king became very angry, as the royal protocol demanded that anyone who entered the palace should first make *sajdah*. Immediately Akbar's men reprimanded Mujaddid Sahib رحمة الله عليه. Mujaddid Sahib رحمة الله عليه began reciting the verses that explained the prohibition of making *sajdah* to anyone other than Allah Ta`ala. He also mentioned the *Ahaadeeth* of making *salaam* according to the *Sunnah* method. Akbar and his courtiers had no answer to Mujaddid Sahib رحمة الله عليه and thus sent him away.

They then planned to assassinate him, but during that time, the king died and his son Jahangeer became the heir to the throne. The same courtiers complained to Jahangeer that Mujaddid Sahib رحمة الله عليه was against his kingdom and was also the enemy of his father. They convinced Jahangeer that he intended to overthrow the government. When Jahangeer heard this, he apprehended Mujaddid Sahib رحمة الله عليه and threw him into jail. He even meted out severe punishment to him.

One day, the king saw a dream that it was the Day of *Qiyaamah* and Rasulullah ﷺ was riding on a *Buraaq*. Nabi ﷺ placed his *mubaarak* finger on his *mubaarak* teeth and said, "Jahangeer, do you know what a great person you have imprisoned?" When Jahangeer awoke, he felt remorseful over his actions and repented for what he had done. He immediately released Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه and thereafter took *bay`at* at his hands.

The Shias were very influential in that era. The reason for this was that the father of Akbar, Humayu, had a general in the army by the name of Sher Shah Soori. He revolted against Humayu's government and overthrew him. Humayu and his people fled to Iran and sought protection there. They stayed in Iran for some time and then marched, with a large army, back to India. By then Sher Shah Soori

had died and Humayu once again took control of the country. It was then that the Shias infiltrated India and enjoyed a very high position in the Indian government.

These Shias used to swear the Sahaabah ﷺ severely in the royal court. Humayu secretly wrote a letter to Hadhrat Allamah Ibn Hajar Makki رحمة الله عليه requesting him to write a book on the virtues of Hadhrat Ameer Mu`aawiyah ﷺ. Thus, he wrote the book, 'Tat-heer-ul-Lisaan wal-Jinaan `an Mathaalibi Mu`aawiyah bin Abi Sufyaan'. Ibn Hajar Makki رحمة الله عليه wrote in the introduction of this book that it was written upon the instruction of Humayu. He then wrote another book entitled, 'As-Sawaa`iq-ul-Muhriqah'. This was how the Shias had entered India and why they had influence in the royal court.

The wife of Jahangeer, Noor Jahan was also a Shia. When Mujaddid Sahib رحمة الله عليه was released from jail, she took *bay`at* at his hands and made *toubah* from Shiasm. Hadhrat Mujaddid Sahib رحمة الله عليه then wrote a book against the Shias and began openly speaking out against them from the *mimbars* and started speaking in praise of the Sahaabah ﷺ which is a quality of the Ahl-us-Sunnah wal-Jamaa`ah. Hadhrat Mujaddid Sahib رحمة الله عليه was the special companion of Hadhrat Khwajah Baaqi Billah رحمة الله عليه.

Q: Why do they call him Mujaddid Alf-e-Thaani?
A: It is mentioned in a *Hadeeth* that Allah Ta`ala brings about a person at the beginning of every century who revives His *Deen*. He revives the *Sunnah* which has become dormant amongst the people and eradicates *bid`aat* (innovations) that have become rife in society. This happens at the turn of every century. However, Hadhrat Mujaddid Sahib رحمة الله عليه appeared after a thousand years and his era was at the beginning of the second millennium. He eradicated all *bid`aat* that had become customary in a thousand years and revived the *Sunnah* of Rasulullah ﷺ that was being neglected. Allah Ta`ala

had accepted him for this work. The people in Afghanistan had firm faith in him. Hadhrat Moulana Abdul Hakeem Sahib Siyalkoti رحمة الله عليه was the first person to call him Mujaddid Alf-e-Thaani. Shah Jahan was very close to him and he was very proud to have an *aalim* of such a calibre in his court.

Revenge from Allah Ta`ala the Almighty

Once, Moulana Abdul Ahad Sahib رحمة الله عليه, the father of Mujaddid Sahib رحمة الله عليه, was on journey accompanied by his attendant. En-route, they came upon a woman who was standing at the mouth of a well. As they approached her, she began swearing him. Moulana instructed his attendant to slap her. The attendant was hesitant and was puzzled as to why Hadhrat had given him such an instruction. Why did he want to take revenge over such a small issue? Why does he not forgive her instead? Whilst contemplating in this manner, the woman fell into the well and died. The *khaadim* then asked, "Why did this happen, Hadhrat?" He replied, "When she swore at me, Allah Ta`ala retaliated on my behalf. I saw the punishment descending from the skies. Thus, I quickly told you to slap her so that revenge for her actions would be taken on my behalf and her life would be saved. But because you did not hit her, she suffered divine revenge."

بے سجادہ رنگیں کن گرت پیر مغاں گوید

'If your shaikh instructs you to soak your musalla in wine then do so.'

Meeting with Khwajah Baaqi Billah رحمة الله عليه

When Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه went to Delhi with the intention of performing *Hajj*, he met Khwajah Baaqi Billah رحمة الله عليه. He asked him where he was going, to which he replied, "I am going for *Hajj* and to make *ziyaarat* of (visit) the Ka`bah Shareef." Khwajah Sahib رحمة الله عليه then asked him, "Have you perhaps made

ziyaarat of the lord of the Ka`bah?" Mujaddid Sahib رحمة الله عليه replied, "No. I have not yet done this, but if you can lead me to Him, I am willing to stay with you." He then postponed his *Hajj* and remained in the company of Khwajah Sahib رحمة الله عليه.

Q: Why is it that nowadays, people do not listen to the advice of the pious? For example, if someone is going for *Hajj* and a *buzurg* advises him to remain behind and make some *Zikr*, etc. and thereafter go for *Hajj*, no one will heed the advice. They feel as though they are being prevented from performing their *Hajj*.
A: The reason for this is that nowadays, people do not have the *`azmat* and greatness in their hearts for those actions that transform people into *buzurgs*.

Hadhrat Moulana Shah Isma`eel Shaheed رحمة الله عليه & Hadhrat Sayyid Ahmad Shaheed رحمة الله عليه

Hadhrat Sayyid Ahmad Rai Bareli رحمة الله عليه

Once, Sayyid Ahmad Shaheed Sahib Rai Bareli رحمة الله عليه said to Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه and Hadhrat Moulana Abdul Hayy Lucknowi رحمة الله عليه, “Come, let us go to the fair.” The Hindus were holding a fair in the town and the three of them also attended it (with the intention of *Tableegh*). When they reached there, Sayyid Sahib رحمة الله عليه said to the others, “See if there are any capable persons present.” They began searching for such individuals until they came across a *saadhu* (Hindu ascetic). It seemed that he was a very capable individual. When the three of them approached him, the *saadhu* was sitting completely naked but when he saw them, he immediately donned his clothing and stood up to welcome them.

They sat with him and engaged in conversation. “How many deities do you worship?” they asked. “I believe in **One God**” he replied. Moulana Sayyid Ahmad Sahib رحمة الله عليه then asked him, “Do you believe in Rasulullah ﷺ?” He answered in the negative. Sayyid Sahib رحمة الله عليه then asked him the reason to which he replied, “There is no need to believe in a messenger. A messenger is only the means to reach God and I have already reached Him.”

Hadhrat Sayyid Sahib رحمة الله عليه then stretched out his hand and plucked out a fruit from thin air. He cut the fruit, ate from it, and fed some of it to the *saadhu* as well. The *saadhu* did the same by also plucking out a fruit from the *ghaib* (unseen). Hadhrat Sayyid Sahib رحمة الله عليه once again stretched out his hand and pulled out a knife and a cup

from nowhere. The *saadhu* did the same. Sayyid Sahib رحمة الله عليه then took the knife, slit the vein on his wrist, poured his blood into the cup, and buried it into the sand. The *saadhu* followed suit by also slitting his vein and burying his blood in the sand. After some time, Sayyid Sahib رحمة الله عليه unearthed his cup and the *saadhu* did the same. They found that the blood in Sayyid Sahib's cup was emanating a fragrance of musk whilst the blood of the *saadhu* was emanating a severe stench and was filled with worms.

Thereafter, Sayyid Sahib رحمة الله عليه mentioned to him that above the earth you may not seem to understand the need to believe in Rasulullah ﷺ. However, beneath the earth you will definitely see the need to do so. The *saadhu* accepted the advice of Sayyid Sahib رحمة الله عليه, recited the *Kalimah* and became a Muslim. He then joined Sayyid Sahib رحمة الله عليه and departed with him.

The clothing of Sayyid Ahmad Shaheed رحمة الله عليه

Hadhrat Sayyid Ahmad Shaheed رحمة الله عليه used to wear a new pair of clothing every day. It was not that his clothes were washed daily by a dhobi (washer man), rather he wore a brand new set of clothing every day. There was a wealthy *nawab* who sewed 360 sets of clothes yearly and had them sent to him. He requested Sayyid Sahib رحمة الله عليه to wear a new set everyday and give the previous day's clothes over to some poor person. In this way, the poor will also be able to benefit from him. Hence, Sayyid Sahib رحمة الله عليه would donate 360 sets of clothes to the poor every year.

I was inspired to practise on the *Sunnah*

Once, someone asked Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه, "You had studied and learnt everything under Shah Abdul Azeez Sahib رحمة الله عليه. Why did you then take *bay`at* at the hands of Sayyid Ahmad رحمة الله عليه?"

He replied, "What I discovered by him, I did not find by anyone else. My sister had become a widow and I was teaching her Mishkaat Shareef. In our families, it was common that a widow would never remarry. I also had some reservations in this matter; hence, I omitted teaching her the chapter on *nikaah* fearing that if I taught her the virtues of marriage, she may desire to remarry. After taking *bay`at* to Hadhrat Sayyid Sahib رحمة الله عليه, I personally performed her *nikaah*. The enthusiasm to practise on the *Sunnah* was created in me after taking *bay`at* to Sayyid Sahib رحمة الله عليه.

Abdul Hayy is not so cheap

Moulana Abdul Hayy Sahib رحمة الله عليه was the *mureed* (disciple) of Hadhrat Sayyid Ahmad Rai Bareli رحمة الله عليه. Once, Sayyid Sahib رحمة الله عليه, the *shaikh* mentioned to Moulana Abdul Hayy رحمة الله عليه, "If ever you see me doing something against the *Sunnah*, immediately inform me of it." Upon hearing this, Moulana Abdul Hayy Sahib رحمة الله عليه said to him, "Abdul Hayy is not so cheap that he will remain in your company if he sees you acting contrary to the *Sunnah*. The day I see you engaged in acts that are against the *Sunnah*, I will immediately abandon you."

Either the *ibaadat* of Allah Ta`ala or the joys of marriage

When Hadhrat Sayyid Sahib رحمة الله عليه had married, he was slightly delayed for the *Fajr Salaah* the next morning to the extent that he just missed the *Takbeer-e-Ula* (first *takbeer*). Hadhrat Moulana Abdul Hayy Sahib رحمة الله عليه, who was the *imaam*, turned around after the *salaam* and announced, "It's either the *Ibaadat* of Allah Ta`ala or the pleasures of marriage." Hadhrat Sayyid Sahib رحمة الله عليه remained completely silent. He acknowledged his mistake and once again, according to his old habit, started attending the *Salaah* on time.

Those people who accuse our elders of worshipping their *Mashaayikh*, should take a lesson from this incident. Can anyone who worships his *peer* or *shaikh* ever admonish him in this manner?

Hadhrat Moulana Isma`eel Shaheed رحمة الله عليه and the *khatam* of the Qur'aan

Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه once mentioned to the people that when a person recites Qur'aan Shareef abundantly, it becomes easy for him to recite it so quickly to the extent that he is able to complete the entire Qur'aan in approximately one and half hours. The audience requested Moulana رحمة الله عليه to recite the entire Qur'aan for them in this duration.

Hadhrat Moulana Isma`eel Sahib رحمة الله عليه promised to meet them after the *Asr Salaah* at the Jamna River. Many people gathered there and Hadhrat Moulana began his recitation. Before the *Maghrib Salaah*, he had completed the recitation of the entire Qur'aan Shareef. We understand from this incident that there is another method of time calculation other than mathematics, and that is the calculation of *karaamaat* (miracles). *Karaamaat* (miracles) are not subject to the laws of maths, rather *karaamaat* are free from all laws of nature.

A 'teeth shattering' reply

Once, someone posed an objection to Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه that keeping a beard was against *fitrat* (nature), as a person is not born with a beard. Hence, we should all shave our beards. Moulana Isma`eel Shaheed رحمة الله عليه spontaneously replied, "In that case you should extract all your teeth, as this is also against *fitrat* (nature). One is not born with teeth." On hearing this reply, Hadhrat Moulana Abdul Hayy Sahib رحمة الله عليه, who was the friend of Hadhrat Moulana, mentioned, "You gave him a 'teeth shattering' reply."

Practicing swimming

Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه would take his sword in the intense heat and walk bare feet in the courtyard of the Jaamah Musjid in Delhi in order to make *mujaahadah* (self sacrifice). He would also swim from Delhi to Agra and would say that it is not possible that one will always have a boat to travel in and that is why we must learn to swim long distances, as this may come to some use in *jihaad*. If one prepares in advance, then at the time of need, it will be quite easy to endure these difficulties.

Fighting for martyrdom

Q: I have some misgivings about this matter. Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه had undertaken the effort of *jihaad* but he was unsuccessful in this regard.

A: These people never fought for victory. They fought for martyrdom. Hence, they were successful in what they fought for. Hadhrat Khalid bin Waleed رضي الله عنه used to say, "I never ever fought in battle to attain victory. I used to fight with the intention of gaining martyrdom. Whenever I saw a crowd of the enemy and I felt that it was here where I shall be martyred, I dived headlong into the crowd, but death would keep on running away from me."

Dogs do not eat rabbits

Once, Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه was debating with a Shia *mujtahid* (a Shia scholar). Moulana had just hunted a rabbit and kept it in a corner when a dog came by, sniffed it and went away. The Shia *mujtahid* commented on this, "Can you see this? Even dogs don't eat rabbits. (Eating rabbits is *haraam* according to the Shias). Immediately, Hadhrat Moulana replied, "Yes! Yes! Rabbit meat is not meant for dogs i.e. Shias."

Another incident of Moulana Isma`eel Shaheed رحمة الله عليه

Once, a Shia approached Hadhrat Sayyid Ahmad Shaheed رحمة الله عليه and posed a few questions. Sayyid Sahib رحمة الله عليه answered him, but the Shia shook his head saying, "I am not satisfied with these answers. I think that I should go to a certain Shia *mujtahid*." Saying this he left.

Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه heard about this and immediately went up to the Shia *mujtahid* and posed a few questions to him. The person who had come to question Sayyid Sahib رحمة الله عليه was also present. The Shia *mujtahid* answered them, but Moulana shook his head saying, "I am not satisfied with these answers. I think I should go to Hadhrat Sayyid Ahmad Shaheed رحمة الله عليه. He will provide me with satisfactory answers." (In this manner, he silenced the Shia.)

Debating with the Shias

Once, the Shias set up a debate with Hadhrat Moulana Isma`eel Shaheed Sahib رحمة الله عليه. The place for the debate was arranged outside the town and one of them had come with the intention of assassinating Moulana. Moulana managed to protect himself by locking himself up in a *musjid*. The Shia came and knocked at the door. Moulana asked who it was, to which the person replied that it was Kalb-e-Ali (the dog of Ali). Hadhrat Moulana sorrowfully replied, "This is the house of Allah Ta`ala. When the dog of Allah Ta`ala is not allowed in here, how can the dog of Ali رضي الله عنه be allowed?" Moulana did not open the door and the Shia eventually left.

Hadhrat Moulana Fadhlur Rahman Ganj Muraadabadi رحمة الله عليه

Moulana Ahmad Ali Saharanpuri رحمة الله عليه meets Hadhrat Moulana Fadhlur Rahman Ganj Muraadabadi رحمة الله عليه

Hadhrat Moulana Fadhlur Rahman Ganj Muraadabadi رحمة الله عليه was a great *Sahib-e-Kashf* (person who receives inspiration). Once, the great *Muhaddith*, Moulana Ahmad Ali Saharanpuri رحمة الله عليه came to meet him. He had written the footnotes to Bukhaari Shareef. Moulana Fadhlur Rahman Sahib رحمة الله عليه mentioned to him, “You are the great *Muhaddith* who added the footnotes to the Bukhaari Shareef. However, if you open to certain pages (which he pointed out), you will find there are errors there.” When they checked them out, they found that it was really incorrect.

The visit of Hadhrat Moulana Abdul Hayy Sahib رحمة الله عليه

Once, Hadhrat Moulana Abdul Hayy Sahib Lucknowi رحمة الله عليه went to Ganj Muraadabad. When he reached there, Hadhrat Moulana Fadhlur Rahman Sahib رحمة الله عليه mentioned to him, “You are the great *Faqeeh*. You have written the footnotes for Hidaayah and other books of *Fiqh*. I want to know from you, why did you make *Qasr* of (shorten) your *Salaah*?”

The distance between Lucknow and Ganj Muraadabad is more than the *Shar`ee safar* distance, but when Moulana had left Lucknow he did not have the intention of going to Ganj Muraadabad. He had gone to another town and from there he decided to travel and meet Hadhrat. Now, the distance from that town to Ganj Muraadabad was

not equal to the *Shar'ee safar* distance. Thus, he should have performed the full *Salaah* and not made *Qasr*. Moulana had admonished him for this.

The governor visits Hadhrat رحمة الله عليه

Once, the governor sent a message to Hadhrat Moulana Fadhlur Rahman Sahib that he wanted to visit him. Someone advised him that the governor sits on a chair. Hence, Hadhrat Moulana رحمة الله عليه arranged a chair for him. When he came in, he sat on the chair. He brought along a woman as well, but there was no chair for her. However, there was an earthenware pot turned upside down and Moulana رحمة الله عليه requested her to sit on that if she wished. She stretched out her hand to greet Moulana, but he immediately pulled his hands behind his back saying, "*Alhamdulillah*, I have not yet touched a strange woman."

When the governor asked him regarding his health, he replied, "In the light of the third moon, I am able to read a letter written with a very fine pen."

This was when he was already over 100 years old. *Subhaanallah*! What an excellent state of health he had at that age!

The author of Tafseer-e-Haqqaani also comes to visit

Moulana Abdul Haq Haqqaani رحمة الله عليه also visited Hadhrat Moulana. The following conversation ensued between them.

Moulana Fadhlur Rahman: You are a very famous *Mufassir*. You have written Tafseer-e-Haqqaani, the commentary of the Qur'aan. Tell me, how have you translated the word جَمَلُ – *jamal* in the *aayah* حَتّٰى يَلِجَ الْجَمَلُ?

Moulana Abdul Haq: Camel.

Moulana Fadhlur Rahman: In this instance, it does not mean camel. It refers to a thick rope. In this context, you will not find a

camel entering the eye of a needle. The thick ropes that are used to tie up the ships are more fitting for this context. Hence, in this *aayah*, the word *jamal* does not mean camel, but a thick rope. Okay, and then tell me, what is the meaning of اِبِل – *ibil* in the *aayah*:

اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبِلِ كَيْفَ خُلِقَتْ?

Moulana Abdul Haq: Here it is explained as camel as well.

Moulana Fadhlur Rahman: In this instance also, it does not mean a camel. It signifies clouds. In this *aayah* an explanation of the great creations of Allah Ta`ala are mentioned; the earth, the sky, and the mountains. What relationship does a camel have with these great creations? It is more appropriate to translate it as clouds in this context, as the clouds remains suspended between the skies and the earth.

The word *jamal* means camel, as well as a thick rope and the word *ibil* means camel, as well as clouds. Both these meanings are mentioned in the lexicons.

Forgiveness for Sir Sayyid and Ghaalib

Hadhrat Moulana Ganj Muraadabadi رحمة الله عليه mentioned in his *malfoozaat* that Sir Sayyid Khan (the founder of Aligarh University) was forgiven by Allah Ta`ala. He then mentioned that the reason for his forgiveness was that his intention was to be of assistance to the Muslims at large. Thereafter, he mentioned that Ghaalib had also been forgiven.

Once, Hadhrat Shaikh-ul-Hadeeth Sahib رحمة الله عليه went to the grave of Sir Sayyid and I was also with him. Hadhrat Shaikh رحمة الله عليه said to me, "Brother, we all are sinners, but we all must make *du`aa-e-maghfirat*."

Hadhrat Haji Imdaadullah Sahib رحمة الله عليه

Lessons of Mathnawi

Once, I met a Haji Sahib in Muzaffarnagar. He mentioned to me that he used to sit in the Mathnawi lessons of Hadhrat Haji Imdaadullah رحمة الله عليه in Makkah Mukarramah. During the lessons, Hadhrat Haji Sahib رحمة الله عليه would be lively and energetic. However, on completion of the lesson, he would be exhausted and bent over with weakness.

Hadhrat Haji Sahib's *karaamat*

A certain person once asked Hadhrat Haji Sahib رحمة الله عليه, "Is it possible for a person to perform his *Zuhr Salaah* in the Haram Shareef and then climb the mountain and reach Madinah Shareef before *Asr Salaah*?" Haji Sahib رحمة الله عليه replied, "Yes it is possible." Thereafter, on one day, Haji Sahib رحمة الله عليه called for him to take a stroll with him. He asked him to perform the *Zuhr Salaah* in the Haram Shareef. After *Salaah*, they climbed up a mountain and all at once, they could see Madinah Tayyibah before them. They performed their *Asr Salaah* in Madinah, returned to the mountain, and came back to Makkah Mukarramah to perform their *Maghrib Salaah* in the Haram Shareef.

This person made a careful note of the path and the mountain route taken by Haji Sahib رحمة الله عليه and decided to go himself one day. He found the mountain, but somehow could not manage to climb it. He immediately understood that this was actually Haji Sahib's رحمة الله عليه *karaamat* (miracle).

Difficult days

When Haji Sahib رحمة الله عليه came to Makkah Mukarramah, it was a time of great difficulty and hardship. Many a times he would meet the *Malaa'ikah*. As his friends and associates in Makkah increased, his meeting with the *Malaa'ikah* decreased. In those difficult days, he once asked a close friend of his to loan him some money. Despite the friend being wealthy, he refused Haji Sahib رحمة الله عليه and excused himself. Hadhrat Haji Sahib رحمة الله عليه was extremely grieved at this. He was not grieved because of not procuring the loan, but on account of him having asked his friend instead of asking that Being who had bestowed his friend with the wealth.

Haji Sahib رحمة الله عليه meets with a jinn

In Gangoh, I (Hadhrat Mufti Mahmood Sahib رحمة الله عليه) had learnt Qur'aan under the tutorship of a blind *Ustaaz*. He lived alone in the house next to that of Hadhrat Moulana Gangohi's رحمة الله عليه daughter. This place was frequented by many visitors. One night, a person with hairy hands came to meet him. He asked the visitor who he was. The visitor replied that he was living in the same house. He then asked the visitor why he had so much of hair on his hands to which he replied, "I am a jinn." When he heard this, he became terrified.

Hadhrat Haji Sahib رحمة الله عليه also lived in that same room. One day, the same jinn came to meet Haji Sahib رحمة الله عليه in the form of a man. Haji Sahib رحمة الله عليه asked him who he was and he replied that he lived in the same house. Hadhrat Haji Sahib رحمة الله عليه understood immediately that he was a jinn and posed the following question to him, "How is it that you show respect and devotion to me, yet you take possession of my friend's house?" The jinn replied, "I live here only to protect this house."

Hadhrat Haji Sahib رحمة الله عليه takes *bay`at*

Before taking *bay`at* to Miajee Noor Muhammad Janjaanwi رحمة الله عليه, Hadhrat Haji Sahib رحمة الله عليه saw a dream wherein he saw Rasulullah ﷺ holding an audience in a most respected gathering. Hadhrat Haji Sahib رحمة الله عليه narrates, "I had no courage to go forward and meet Rasulullah ﷺ. I saw that my *maamoo* (maternal uncle) was also present. He came forward, took me by my hand, and put them into the *mubaarak* hand of Rasulullah ﷺ who then placed my hand into the hand of an elderly, weak person. Thereafter my eyes opened. I searched far and wide for him but was unsuccessful. I was extremely perturbed by this. After a few days, I went to Jalalabad and explained the entire incident to my *Ustaaz*, Moulana Qalandar Ali Jalalabadi رحمة الله عليه who advised me to go to Lohari where Miajee Noor Muhammad Janjaanwi رحمة الله عليه lived. When I reached there, I found the very same elderly person whom I had seen in the dream.

Immediately I fell on to his feet. Miajee Sahibرحمة الله عليه embraced me and said, 'You have a lot of confidence on your dream.' This was my *Shaikh's* first *karaamat*. Without telling him my dream, he already mentioned it to me at the first meeting."

After my demise you will receive the same benefit

When Hadhrat Miajee Noor Muhammad Janjaanwi رحمة الله عليه fell ill, he decided to return to Janjaana. On the way, he stopped in Thanabhawan to meet Hadhrat Haji Sahib رحمة الله عليه. After meeting him, he said to him, "Haji Sahib, I wanted to take more work from you but now there is no more time."

When Haji Sahib رحمة الله عليه heard this, he burst out crying, as he understood that the time of his *Shaikh's* demise had now arrived. Miajee Sahib رحمة الله عليه comforted him saying, "You will receive the same benefit from me after I have passed away as you were receiving when I was alive."

After the demise of Hadhrat Miajee Sahib رحمة الله عليه, Hadhrat Haji Sahib رحمة الله عليه used to say, “After the demise of my *Shaikh*, I still receive the same benefit from him as I used to receive when he was alive.”
From this we understand that there are some people who are still able to benefit from their *Mashaayikh* even after they have passed away.

If I get Rasulullah ﷺ to tell you…..

At the time when Hadhrat Haji Sahib’s *kitaab*, ‘*Haft Mas’alah*’ was published, Moulana Hafiz Ahmad Sahib رحمة الله عليه, the previous principal of Darul Uloom Deoband saw Hadhrat Haji Sahib رحمة الله عليه in a dream. In the dream, Hadhrat Haji Sahib رحمة الله عليه asks him, “Bhai, when the *Fuqahaa* have given some leeway in this *mas’alah* that is mentioned in my book (Fesla Haft Mas’alah), then why is it that you people are so strict on it and declare it as impermissible?”
Hafiz Sahib رحمة الله عليه replied, “No, it is not permissible.” Haji Sahib رحمة الله عليه said, “It is permissible.” Again, Hafiz Sahib رحمة الله عليه maintained that it was not permissible. On the third occasion, Haji Sahib رحمة الله عليه said to Hafiz Sahib, “What if I get Nabi ﷺ to tell you that it is permissible?” Hafiz Sahib رحمة الله عليه replied, “It is because of Nabi ﷺ that we are saying this is incorrect. If Nabi ﷺ himself says that it is permissible, then how can we ever reject what he is saying?”

Thereafter they saw Rasulullah ﷺ appearing before them in the form of Hadhrat Moulana Gangohi رحمة الله عليه. They both folded their hands and went and stood respectfully in the corner. Rasulullah ﷺ then said to Haji Sahib, “What this youngster is saying is correct.” When Hadhrat Haji Sahib رحمة الله عليه heard this, he said, “It is correct,” and stood up and bowed seven times accepting that it was correct.
Thereafter Rasulullah ﷺ said to Haji Sahib رحمة الله عليه that he was leaving and Haji Sahib رحمة الله عليه agreed. As Rasulullah ﷺ was leaving, Hafiz Ahmad Sahib, in a very soft tone asked Nabi ﷺ, “In the books

of *Hadeeth* we understand your *mubaarak* features to be different from what we are seeing now. Now, you resemble Hadhrat Moulana Gangohi رحمة الله عليه."

Hadhrat Nabi ﷺ replied, "My actual features are as you have read in the *kitaabs*, but I have come in the form of Hadhrat Moulana Gangohi رحمة الله عليه because you both have confidence and love for him." Hafiz Ahmad Sahib رحمة الله عليه wrote this dream down and sent it to Hadhrat Haji Sahib رحمة الله عليه who was residing in Makkah Mukarramah. Haji Sahib رحمة الله عليه was very pleased with this dream and bequeathed that the letter must be placed with him in one corner of his grave.

Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه

The fig tree at the grave of Shah Abdul Quddoos Gangohi رحمة الله عليه

Q: There is a famous fig tree at the *mazaar* (mausoleum) of Shah Abdul Quddoos Gangohi رحمة الله عليه. Is it true that Hadhrat Moulana Rasheed Ahmad Sahib رحمة الله عليه used to have lessons under this tree?

A: The tree is positioned nearby. However, it was not in the same room as Shah Abdul Quddoos Sahib's *mazaar*. Hadhrat Moulana Gangohi رحمة الله عليه used to deliver his lesson in the veranda. There was a thatched shelter next to the veranda and he used to sit under the thatched shelter and deliver the lessons. He may have also delivered some lectures under the fig tree, as there is ample space for students, to sit under it.

Hadhrat Gangohi رحمة الله عليه gathers the students' shoes

Once, Hadhrat Moulana Gangohi رحمة الله عليه was delivering lessons on *Hadeeth* when it suddenly started raining. The students all picked up their books and ran towards the shelter. Hadhrat رحمة الله عليه in the meantime, picked up their shoes and brought it to them. On that day, perhaps he was teaching under the fig tree.

When Hadhrat Moulana Gangohi Sahib رحمة الله عليه had just qualified, he would spend many hours at the grave of Shah Abdul Quddoos Sahib رحمة الله عليه. As time passed, he slowly moved away from there and stopped visiting the *mazaar*. He would then recite *Faatihah* (*du`aas* etc.) and convey the rewards from afar.

Hadhrat Gangohi's compassion to his attendant

Hadhrat Moulana Gangohi رحمة الله عليه had a student in his service, who attended to his chores. One day, Hadhrat رحمة الله عليه sent him on an errand and in his absence, someone sent some *mitaai* (sweetmeats) as a gift. Hadhrat رحمة الله عليه immediately distributed it amongst those that were present. When the student returned, he heard that *mitaai* had been distributed in his absence. He became very angry thinking to himself that when there was work to be done, then he was the chosen one, but when *mitaai* is being distributed, it is destined for others. He felt extremely upset at this.

In the meantime, he heard some footsteps coming towards his room and then he heard a knock on his door. Angrily he asked from inside, "Who's there?" The reply came, "It is Rasheed Ahmad. Here is your share of the *mitaai*. You were not here when it was being distributed. I have kept your share for you."

Speaking ill of Hadhrat Gangohi رحمة الله عليه

If anyone swears us or speaks ill of us, we quietly listen to it. A *buzurg* had mentioned that when a person kisses my hands with his lips, I wait for him to swear me with those same lips. The reason for this is that his lips are made to move. (Allah Ta`ala makes his lips move.) These lips are not in his control. It has been created to speak.

Hadhrat Moulana Yahya Sahib رحمة الله عليه used to read the correspondence to Hadhrat Moulana Gangohi رحمة الله عليه. One day whilst reading aloud a letter, he abruptly stopped. Hadhrat Gangohi رحمة الله عليه asked him the reason for this to which replied, "This letter is nonsensical. It's not worth reading it." Hadhrat Gangohi رحمة الله عليه scolded him and said, "This comes from there (from Allah Ta`ala). It is ordained to be said in this manner. Who are you to stop reading it? You will have to read it." Thus, Moulana Yahya Sahib read the entire letter.

One day a person from Punjab wrote an abusive letter to Hadhrat Madani رحمة الله عليه swearing him with the vilest language. When Hadhrat Madani رحمة الله عليه asked who this person was, Hadhrat Raipuri رحمة الله عليه replied, "This is a mad person. He writes similar letters to me as well. Don't pay any attention to him." When Hadhrat Madani رحمة الله عليه heard this, he said, "That's fine. I thought only Husain Ahmad was being sworn at in this manner." Hadhrat Raipuri رحمة الله عليه then said, "This person used to write similar letters to Hadhrat Thanwi رحمة الله عليه using the most vulgar language."

Once, he even opened up a case against Hadhrat Thanwi رحمة الله عليه claiming that Hadhrat snatched away the spiritual condition of his heart and to prove his claim he presented the names of Hadhrat Shaikh رحمة الله عليه and Hadhrat Raipuri رحمة الله عليه as witnesses. Summons was then issued to Hadhrat Thanwi رحمة الله عليه.

All types of people would come to Thanabhawan! Somehow, Hadhrat Thanwi رحمة الله عليه managed to settle the matter.

After swearing and criticising Hadhrat Thanwi رحمة الله عليه, he did the same with Hadhrat Madani رحمة الله عليه followed by Hadhrat Raipuri رحمة الله عليه and finally with Hadhrat Shaikh رحمة الله عليه. I once saw this very same person, on a dark night, sitting in the *musjid* holding an umbrella over his head with his eyes covered up like a mad person. His sanity was snatched away from him completely.

The *majlis* of Hadhrat Gangohi رحمة الله عليه

Q: Were there long periods of silence in the *majaalis* of Hadhrat Gangohi رحمة الله عليه?

A: Most of the time, Hadhrat would remain silent. Sometimes, the *Ulama* would discuss certain issues among themselves. Once it happened that they were discussing an issue regarding a *fatwa* of *kufr* passed against someone. The discussion continued for a while when

Hadhrat Gangohi رحمة الله عليه turned his attention to them and said, "What vain talks are you people involved in? The forgiveness of people on the Day of *Qiyaamah* will not be based on the *fatwas* issued by you. There will be such people there, whom you have branded as *kaafirs*, but by the *qasam* of Allah Ta`ala, they will enter directly into *Jannah*. However, for the sake of maintaining the system of the *Shari`ah*, at times it becomes necessary to pass such a *fatwa*. Don't waste too much time in these matters. Get involved in doing your work."

Admonition in the dream

A person had a habit of eating after *Maghrib* and going to sleep immediately thereafter thereby missing his *Esha Salaah* with *jamaat.* At some portion of the night, he would wake up and perform his *Salaah.*

Once he came to Gangoh, and according to his habit ate after *Maghrib* and slept away. In his dream, he saw Hadhrat Gangohi رحمة الله عليه giving him a slap and waking him up saying, "Have you gone to sleep without performing your *Esha Salaah*." He woke up with a shock and realised that it was just a dream. However, he never had the courage to ever sleep again after *Maghrib Salaah.*

Disgust for *bid`at*

Hadhrat Moulana Gangohi رحمة الله عليه had such an aversion for *bid`at* that he never allowed any visitors to come and see him during the days when the *`urs* was celebrated at the *mazaar* of Hadhrat Shah Abdul Quddoos Gangohi رحمة الله عليه. He would not even make *musaafahah* (shake hands) with anyone, even if the person had no intention of taking part in the *`urs*.

One day, at the time of *Esha Salaah*, the *qawwali* was still playing when Hadhrat Gangohi رحمة الله عليه asked, "Has the *Azaan* for *Esha* not gone as yet? Why is the *qawwali* still on?" Someone replied that the

Azaan had already been called out. "Then why hasn't the *qawwali* stopped," asked Hadhrat Gangohi رحمة الله عليه. (The reason for Hadhrat رحمة الله عليه asking this question was that the *bid`atis* made consideration towards the *Esha Salaah* and would stop the *qawwali* at the time of *Azaan* and resume it after the *Sunnahs* had been completed.)

Most people would become '*bid`atis'* for three days only. Otherwise, they made *mashwarah* with him and obeyed Hadhrat in every command. They even followed him in *Tahajjud Salaah*. On one occasion, they came to Hadhrat Gangohi رحمة الله عليه and mentioned to him that a certain person, from a different area, had come to their village and he started getting into a *haal* (trance). Hadhrat رحمة الله عليه advised them to carry him and place him at the corner of the pond. Thus, four people picked him up; two held his hands whilst the other two carried him by his feet and they left him near the pond to continue with his *haal*. The poor man became very angry when they did this.

He will turn me into a *kaafir*

A person, who lived in the area, used to say, "Moulana Rasheed Ahmad Gangohi is going to turn me into a *kaafir*." When asked the reason for saying this, he replied, "When he ascends the *mimbar* and says that *qawwali* is *haraam*, I feel like going onto the *mimbar* and saying that it is permissible. Now you tell me, if I go onto the *mimbar* and reject a person who is the vicegerent of Rasulullah ﷺ, will I not become a *kaafir*?" This is the lofty position that they held Hadhrat Moulana Gangohi رحمة الله عليه in.

Hadhrat's family

Q: Is there anyone still alive from Hadhrat's family?
A: Yes. He has two grandsons living in Gangoh.

Sa`eed Gangohi, who is more commonly known as Bhai Jee, and lived in the room above the Madani Door in Darul Uloom Deoband, was also his grandson. He has now passed away.
The manner in which he passed away was also very unique. Moulana Arshad Madani (دامت بركاته) had taken him home when he had fallen very ill. He remained in a state of unconsciousness for a few days and one day he came around and asked whether the *Azaan* of *Asr* had been given. He then asked them to help him make *wudhu*. When he was told that he cannot make *wudhu*, he requested them to make *tayammum* for him and also change his *lungi*. He then sat up started performing *Salaah* and in his *Salaah* he passed away.

Hadhrat Gangohi رحمة الله عليه had two sons. One was Mahmood, who was the father of Bhai Sa`eed. The other son's name was Mas`ood. Hakeem Mas`ood's two sons are still living in Gangoh. One is a graduate of Darul Uloom Deoband. His name is Hakeem Abdur Rasheed Mahmood, but he is affectionately known as Hakeem Nannu Mia. The other son is not a formal *aalim*. His name is Mustafa Kaamil. He is a Peer Sahib. He lives in Hadhrat's room, as he does not have a home of his own.

Advice of a pious person in *Hajj*

Once, Hadhrat Gangohi رحمة الله عليه went for *Hajj*. Whilst performing *Tawaaf*, he passed by an old, blind, pious person who was sitting in the corner of the *Mataaf*. When Hadhrat رحمة الله عليه got close to him, he heard him saying, "البس لباس الصالحين (Wear the clothing of the pious)." He mentioned this a few times. After Hadhrat رحمة الله عليه had completed his *Tawaaf*, he went up to him and asked him what he was saying. The pious person replied, "خشن خشن (Coarse, coarse)," and then indicated towards a *khaddar kurta* (a *kurta* made with *khaddar*, a thick type of material). He then said to Hadhrat رحمة الله عليه, "Wear this kind of thick clothing. When Allah Ta`ala has purified you

internally, why do you then wear this good clothing and hide your inner self. Wear the clothes of the pious."

The clothing of the pious

Q: Please explain what is the meaning of the 'clothing of the pious'?
A: This means that we must not wear clothing that is very shiny and fancy. Rather wear simple clothes. However, if Allah Ta`ala blesses you with good clothing, who can then remove such clothes?

Forgiveness because of the *Kalimah*

In those days, *lotas* (earthenware jars) were kept in the *Masaajid* for the purpose of making *wudhu*. Once, a *musalli* took the water from one pot into his mouth and found it to be extremely bitter. He mentioned this to Hadhrat Gangohi رحمة الله عليه complaining that the water in the *lota* is bitter, whereas the water from the well is sweet. Everyone was surprised at this. Why was the water from the well sweet, but bitter when poured into the jug? Hadhrat Gangohi رحمة الله عليه paused for a moment and asked everyone to recite the *Kalimah*. For some time everyone engaged in the recitation of the *Kalimah* and then Hadhrat رحمة الله عليه made *du`aa*. After the *du`aa*, he asked them to taste the water and to their utter surprise they found it to be sweet.
When Hadhrat Gangohi رحمة الله عليه was asked the reason for this, he replied, "The person who made these pots, used the soil from the graveyard. The sand for this particular pot must have been taken from the grave of such a person who was being punished. By reciting the *Kalimah* and conveying the *thawaab* and thereafter making *du`aa-e-maghfirat* (*du`aa* for forgiveness), the punishment was withheld. Hence, the water now became sweet."

There is no need to lie in order to make someone believe you

Once, a question came from Katak requesting my opinion regarding Muhammad bin Abdul Wahhaab An-Najdi. The questioner signed

his name as a Qaasimi (graduate of Darul Uloom Deoband). I replied, "I have not met Muhammad bin Abdul Wahhaab neither have I met any of his associates nor have I read any of his books. I have no information regarding him; hence I cannot venture an opinion."

This person then replied that Hadhrat Moulana Gangohi رحمة الله عليه has written in Fataawa Rasheediyah that he was a good person. If you also say a few words of compliments regarding him, what harm will there be in this? Hadhrat رحمة الله عليه replied, "You do not need any proof to have a good opinion about someone. Merely being a Muslim is sufficient proof of him being a good person. However, it is necessary for one to have proofs if you want to brand him as an evil person. How is it then possible to brand a Muslim as evil when you have no proof against him? In fact, there is proof that he has done some good work for *Deen*. Hadhrat Gangohi رحمة الله عليه had seen some of his works and acknowledged him to be a person of virtue, but later on when he studied Fataawa Shaami, Hadhrat رحمة الله عليه adopted a view of silence."

This person then replied saying, "In our area, we fabricate certain virtues about Hadhrat Gangohi رحمة الله عليه in order to build up people's confidence. You have now thrown water over all our efforts. What harm would there be if you just wrote two lines in praise of Muhammad bin Abdul Wahhaab and that too when Hadhrat Gangohi رحمة الله عليه has already praised him. You know very well that it has been promised that nothing incorrect will ever emanate from the mouth of Hadhrat Gangohi رحمة الله عليه."

I replied, "I have explained to you already that initially Hadhrat Gangohi رحمة الله عليه had praised him, but later on when he studied Fataawa Shaami, he preferred to remain silent in this regard. As far as incorrect *masaa'il* emanating from Hadhrat's mouth is concerned, this is with respect to the *masaa'il* of the *Shari`ah*, not with regards to people. People have no connection with *Shar'ee masaa'il*. The

masaa'il of the *Shari`ah* is a different matter and the classification of people is a different matter. What harm will be caused to us if someone does not have confidence in Hadhrat Gangohi رحمة الله عليه? Why must we lie and forge incidents in order to build their confidence. If they wish to accept him, very well, otherwise they may go their own way. As far as what you are doing, this is not an acceptable practice. I do not approve of it neither will anyone from Deoband approve of it as well. If Hadhrat Moulana Gangohi رحمة الله عليه was alive, he would not have sanctioned it either. By writing the word Qaasimi next to your name implies that you have studied in Deoband. If in reality you did study in Deoband, I am surprised that you do not know what his *maslak* was. However, if the word Qaasimi means something else to you, this will be a different matter."

His pen looks at the *`Arsh* and moves

Once, someone asked Mia Abdur Raheem Shah Sahib رحمة الله عليه the *Tafseer* of the *aayah*,

يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۝٤ وَ تَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ

Shah Sahib رحمة الله عليه explained the literal meaning of the *aayah;* that the mountains will fly like cotton flakes, but because he was unlettered, he told him to find out the meaning from Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه. The questioner then asked, "Does Moulana Gangohi know the meaning of this *aayah*?" Shah Sahib رحمة الله عليه replied, "What can one say about him? His pen looks at the *`Arsh* when it writes."

I have seen him honoured on the threshold of *Fatwa*

The Barelwis object to Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه because he had classified the crow as *halaal*. In reality, they have no grounds for any objection. Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه has mentioned that once, a person asked Sai

Tawakkul Shah رحمة الله عليه of his opinion in this matter, as Hadhrat Moulana Gangohi رحمة الله عليه had given permission to eat it. Shah Sahib رحمة الله عليه got very angry and said, "Are you objecting to the *fatwa* of Hadhrat Moulana Gangohi رحمة الله عليه, whereas I see him being honoured on the threshold of *Fatwa*."

Authority to give *Fatwa* in the presence of Rasulullah ﷺ

Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه once mentioned to me (Hadhrat Mufti Mahmood Hasan Sahib رحمة الله عليه) that Ameer Shah Khan Sahib رحمة الله عليه mentioned to him that Hadhrat Moulana Gangohi رحمة الله عليه related to him a dream, wherein he had once seen Rasulullah ﷺ seating him onto the *mimbar* and asking him a hundred *masaa'il* which he answered in accordance to the Hanafi *fiqh*. Thereafter Rasulullah ﷺ gave him permission to issue *fatwa*.

Hadhrat Moulana Gangohi رحمة الله عليه in his student days

Whilst Hadhrat Moulana Gangohi رحمة الله عليه was studying in Delhi, there were times when he would get extremely hungry. He would go to the bazaar and pick up the vegetable leaves from the vendors, wash it, cook it and mould them into little balls. Thereafter, whenever he felt hungry, he would eat some of them and satiate his hunger in this manner.

Note: Students nowadays should take a lesson from this incident. Just for ease and comfort, they keep on changing their *Madrasah*.

A C.I.D. agent stays by Hadhrat Moulana Gangohi رحمة الله عليه

Once a person came and stayed with Hadhrat Moulana Gangohi رحمة الله عليه for a few days. When he was leaving, he mentioned to Hadhrat رحمة الله عليه, "I do not want to deceive you. I am a C.I.D. agent on behalf of

the government. I have come to investigate your source of income." Hadhrat رحمة الله عليه asked him, "What has this to do with the government?" He answered, "We had information that you have ties with thieves and rogues and this is how you earn your income." Hadhrat Moulana Gangohi رحمة الله عليه then asked him, "What was the outcome of your investigation?" He replied, "You do not have any contact with rogues and thieves. In fact if a thief spends some time with you, he will abandon all his evil habits." Thereafter, Hadhrat رحمة الله عليه asked him, "How do you think I earn my wealth?" He replied, "Those people who come to you, give you some wealth. You do not accept gifts from anybody and if you do accept then you accept very little." After a little while, he asked Hadhrat رحمة الله عليه, "Why is it that these people give you money?" Hadhrat رحمة الله عليه remained completely silent.

After sitting there for a while, the C.I.D. agent took out two rupees from his pocket and gave them to Hadhrat رحمة الله عليه. Hadhrat رحمة الله عليه smiled and asked him, "And why is it that you are giving this money to me?" He replied, "I just desire to give you two rupees." Thus, Hadhrat Moulana Gangohi رحمة الله عليه stated, "I also do not know why you are giving them to me. It is His work and He runs all the affairs (i.e. Allah Ta`ala takes care of everyone's affairs)."

Excusing himself from going to Ilaahabad

Once, some people had invited Hadhrat Moulana Gangohi رحمة الله عليه to Ilaahabad. Hadhrat رحمة الله عليه replied, "There are two of my *buzurgs* buried in Ilaahabad. It is not possible for me to come to Ilaahabad and not pay my respects by their graves, but if I do come, there is a great chance of *fitnah* arising. Thus I excuse myself from coming there."[6]

[6] Hadhrat's presence at the graveside could be used as a proof for those who commit *shirk* at gravesites of *Auliya*.

Studying philosophy

My father, Hadhrat Moulana Hamid Hasan Sahib رحمة الله عليه once said, "Whilst studying at Darul Uloom Deoband, I went with a friend to Gangoh. When we visited Hadhrat Moulana Gangohi رحمة الله عليه, Hadhrat asked my companion, 'Which *kitaab* are you presently learning?' He replied, Mulla Hasan's 'Mebzi'.' Hadhrat remarked, 'I am not inquiring whether you are passing urine and stool. I am asking whether you are studying any *kitaabs*.' My companion then said, 'Hidaayah and other *kitaabs*.' Hadhrat remarked, 'Yes these are the *kitaabs* to study.'

Hadhrat Gangohi referred to philosophy as the passing of urine and stool because he detested philosophy. He had learnt this science, but never taught it. On the other hand, Hadhrat Nanotwi رحمة الله عليه was very well acquainted with this science and he used to consider it beneficial and necessary.

Q: Why did Hadhrat Gangohi رحمة الله عليه forbid this science? It is also recorded in Tazkirat-ur-Rasheed, that when someone mentioned to Hadhrat Gangohi رحمة الله عليه that it should be taught because one cannot be employed in the *Madaaris* without having knowledge of it, Hadhrat Gangohi رحمة الله عليه responded by saying, "This is like employing someone to carry a basket of *najaasat* (impurity) on his head to the bazaar for one rupee."

A: Hadhrat Gangohi رحمة الله عليه used to forbid learning philosophy because it teaches the theory of "*juz la yatajazzaa* – a particle cannot be split". If one believes this theory, then he will have to believe that the world is ever existent, and consequently, he will lose *Imaan* with regards to *Qiyaamah*, reckoning and all the matters pertaining to the hereafter. Although these false beliefs of the philosophers are refuted when this science is taught at the *Madaaris*, one's mind still becomes polluted if we ponder over and utter the words of the philosophers. This is why Hadhrat Gangohi رحمة الله عليه prohibited it. As far as *mantiq* (logic) is concerned, there is a need for it. This is fulfilled in Mirqaat

and Sharh-e-Tahzeeb. It is also found in Qutbi. However, Mulla Hasan has nothing to do with *mantiq*.

Not participating in a *majlis* of *Meelaad*

Once, Hadhrat Moulana Gangohi رحمة الله عليه went to Makkah Mu`azzamah. Whilst there, he spent most of his time in the company of Hadhrat Haji Sahib رحمة الله عليه. There was a *Meelaad* program that had been organised during that period, and Hadhrat Haji Sahib رحمة الله عليه asked him if he wanted to join him for the *Meelaad* program. Hadhrat Moulana Gangohi رحمة الله عليه refused saying, "I prevent people in India from going to these processions because of the evils that take place there. If they come to know of my participation in a *Meelaad* program over here, what will they say?"

When Hadhrat Haji Sahib رحمة الله عليه heard this he said, "*Jazakallah*. The happiness that I experience by you not coming with me is much more than I would have experienced by you accompanying me. You have remained firm on what you understand to be the truth."

One of Hadhrat Gangohi's رحمة الله عليه *khaadims* (attendants) quietly attended this program and commented that if Hadhrat Moulana Gangohi رحمة الله عليه did attend this program, he would not have objected to it as no evil customs took place therein.

[**Note:** This *Meelaad* program could be compared to a *Seerat jalsah* held nowadays and not to the customary *Meelaad* programs that take place featuring *bid`aat* etc.]

Have you not yet come to your senses?

Initially, the spiritual condition of Hadhrat Moulana Gangohi's رحمة الله عليه son, Mahmood Ahmad, was not very good. He used to take an iron bucket and go to the river, fill it with water and lift it in one

hand pouring the water over him and then doing the same with the other hand.[7]

One day, Hadhrat Moulana Gangohi رحمة الله عليه said to him, "Mahmood, have you not yet come to your senses. Until when are you going to keep on engaging in this? Think of the time when your body will become food for the worms in the grave."

This short and brief advice had such an effect on him that after that day, his entire condition changed dramatically. There was a complete revolution in his life.

I find three things within myself

Once, Hadhrat Haji Imdaadullah Sahib رحمة الله عليه wrote to Hadhrat Moulana Gangohi رحمة الله عليه saying, "I am informed of the *haalaat* (conditions) of the various *mureeds*, but I am not informed regarding your condition. (You do not write your conditions to me)."

Hadhrat Gangohi رحمة الله عليه replied, "What must I write? I do not have any *haalaat* to report. However, after establishing my connection with you, I find three things within myself. The first thing is that the matters of the *Shari`ah* have become natural for me. Just as I feel inclined towards eating when I am hungry, in the same way I feel an urge to perform *Salaah* and fulfil other aspects of *Deen* at its appropriate time. Without fulfilling my obligations, I do not attain the peace of mind. The second condition is that the one who praises me and the one who disgraces me are both equal in my eyes. If someone praises me a thousand times over or swears at me, it does not affect me in the very least. I am not affected with anyone's praise nor do I feel affected with anyone's disgrace. The third condition is that I do not find any contradictions in the laws of the *Shari`ah*."

Thereafter, Hadhrat Haji Sahib رحمة الله عليه replied, "The first condition indicates perfection in your *`amal* (actions), the second indicates to

[7] This was the method of building one's physique in those days.

your connection with Allah Ta`ala and the cleanliness of your heart whilst the third indicates perfection of your *`ilm* (knowledge).”

Where will I get a *zarf* (capacity) like him?

Once, a mureed of Hadhrat Moulana Fadhlur Rahman Ganjmuraadabadi رحمة الله عليه requested permission to visit Hadhrat Moulana Gangohi رحمة الله عليه. Moulana replied, “You may go. Convey my *salaams* to Moulana. He is a very good person.”
These were the highest words of praise that Moulana Fadhlur Rahman Sahib used for anyone, “He is a very good person.”

Thus, the *mureed* reached Gangoh and spent some time in the company of Hadhrat Moulana Gangohi رحمة الله عليه. When he was departing, Hadhrat Moulana Gangohi رحمة الله عليه requested him to convey his *salaams* to his *Shaikh* and also asked him to convey two messages to him.
The first was: ذرا ضبط سے کام لیا کریں (Suppress yourself and do your work). (Hadhrat Gangohi رحمة الله عليه gave him this advice because he used to frequently express the *kashf* (inspirations) he received.) The second message was: خلق محمدی اختیار کریں (Adopt the character of Hadhrat Muhammad ﷺ.) (The reason for this advice was that he used to get upset with the people who came to him and would thus chase them away).

When the *mureed* returned, he conveyed Hadhrat’s *salaams* and also mentioned the advices of Hadhrat. Upon hearing the first one, Moulana Fadhlur Rahman Sahib رحمة الله عليه mentioned, “Where do people come to me to learn *Deen*? People come to me requesting *ta`weez* for their court cases, a *ta`weez* for getting children, a *ta`weez* for finding a job, etc. If I don’t get angry with them and chase them away, what else can I do with them? He sits over there in Gangoh and says “Adopt the character of Muhammad ﷺ.”

When he heard the second advice, “Suppress yourself, and do work,” he let out a deep sigh and said, “Where can I get the *zarf* (capacity) like his? He drinks up the entire ocean (of spirituality) and does not even let out a single burp.”

[Hadhrat Moulana Fadhlur Rahman Sahib was senior to Hadhrat Gangohi رحمة الله عليه. He was the direct student of Shah Abdul Azeez Sahib رحمة الله عليه.]

Moulana Abdus Samee Sahib goes to Gangoh

Hadhrat Haji Sahib رحمة الله عليه had a *mureed* by the name of Moulana Abdus Samee Sahib Rampuri رحمة الله عليه who was in favour of attending *Meelaad*. He even wrote a book entitled Anwaar-e-Saati`ah supporting his viewpoint. Hadhrat Moulana Gangohi رحمة الله عليه was also the *mureed* and *Khaleefah* of Hadhrat Haji Sahib رحمة الله عليه but was very firm against *meelaad* due to the wrongs prevalent in these gatherings. He also had the book Baraaheen-e-Qaati`ah written in refutation of Anwaar-e-Saati`ah. These two *Ulama* had serious differences between them in certain *masaa'il*.

However, on one occasion when Moulana Abdus Samee Sahib رحمة الله عليه had to go to Gangoh for a function, he made a point of also going to meet Hadhrat Moulana Gangohi رحمة الله عليه who in turn expressed his desire for him to join him in a meal. Moulana Abdus Samee Sahib accepted his invitation, but during that time, they did not discuss any of the controversial topics.

Do not fear, Allah Ta`ala will assist you

There was a person in Gangoh who narrated an incident about a murder that had taken place near their home. The family of the deceased furnished the name of his father as one of the suspects, whereas he was completely innocent. He further narrates;

“My father had *ta`alluq* (association) with Hadhrat Moulana Gangohi رحمة الله عليه who advised him to follow the necessary legal routes and mentioned to him, ‘Do not fear, Allah Ta`ala will help you.’ Hence, he continued until eventually the date for the case had drawn near. He came back to Hadhrat Moulana Gangohi رحمة الله عليه to inform him about the court case, but again Hadhrat رحمة الله عليه mentioned to him, ‘Do not fear, Allah Ta`ala will help you.’ He had come to Gangoh on foot. (In those days, there was no transport to Gangoh from Saharanpur. I, [Hadhrat Mufti Mahmood Sahib رحمة الله عليه] also walked on many occasions from Saharanpur to Gangoh.) The next day when he went to court, the secretary informed him that it was decided that the culprits will be punished. When he asked if his name was also recorded therein, the secretary replied in the affirmative.
Upon hearing this, he became extremely worried, especially due to the fact that Hadhrat Moulana Gangohi رحمة الله عليه had told him not to become concerned, whereas the punishment had already been decided for him. He went to a nearby *musjid*, made *wudhu*, performed two *rakaats Salaah* and cried to Allah Ta`ala with great humility. In that condition, he slept away. In his dream, he saw Hadhrat Gangohi رحمة الله عليه saying to him, ‘Do not fear. Allah Ta`ala will help you.’ He then went to Saharanpur where he was informed that the death penalty had been issued against him. After making some enquiries to extricate himself from this situation, he was told that if the mayor from Delhi aborts this decision, then only will the resolution be changed. He thought for some time that how will he be able to secure a meeting with the mayor, as he was a poor and simple person; how will this be possible for him? Nevertheless, he went to Delhi and upon enquiry was told that the mayor will come to perform the *Jumu`ah Salaah* in the *Jaami` Musjid*. He immediately recognised the mayor and waited for him to complete his *Salaah*. When the mayor completed his *Salaah*, he caught hold of his sleeve and begged him to please abort the death penalty hovering over his head. The mayor pulled his hand away and in an upset tone said to

him, ‘Did I not tell you, do not fear, Allah Ta`ala will help you.’ When he looked carefully, he saw that this was Hadhrat Moulana Gangohi رحمة الله عليه himself. Thereafter his eyes opened.

His heart was now at ease. When he reached the court to hear the decision, it was told to him that the others will be punished, but he will be saved. In his delight, he immediately left for Gangoh to inform Hadhrat رحمة الله عليه the news of his acquittal. Hadhrat رحمة الله عليه remained silent for some time and then said, ‘Brother, dreams are only thoughts in your mind. It is not something that you can place your trust in it (whereas, this person did not mention anything to Hadhrat رحمة الله عليه regarding his dream).’

Look at the bottom of the page

Once, Hadhrat Moulana Gangohi رحمة الله عليه asked Moulana Yahya رحمة الله عليه to look for a certain *mas’alah* in Shaami. Moulana Yahya Sahib رحمة الله عليه replied that the particular *mas’alah* did not appear in Shaami. Hadhrat immediately asked him to bring a copy of Shaami. (At that time Hadhrat Gangohi رحمة الله عليه had already lost his sight.) Hadhrat opened the *kitaab*, turned two thirds of the pages on to one side and said to him, “Look at the bottom of this page, the *mas’alah* is mentioned here.” When Moulana Yahya Sahib رحمة الله عليه looked at it, he found the *mas’alah* clearly written there. Thereafter, Hadhrat Gangohi رحمة الله عليه mentioned, “Allah Ta`ala has promised me that nothing incorrect will ever come out of my tongue.”

A *nawab* in Hadhrat’s company

Once, a *nawab* came to visit Hadhrat Moulana Gangohi رحمة الله عليه at the time when Moulana Yahya Sahib رحمة الله عليه was in charge of the *khanqah*. He arranged for the *nawab* to sleep separately in a private house away from the *khanqah*. Hadhrat Moulana Gangohi’s رحمة الله عليه disposition was such that he would sit upon anything whether it was a mat, a straw mat, or an expensive carpet. He never felt ashamed to

sit on a straw mat neither did he feel proud of sitting on an expensive carpet. It so happened that at that time, three carpets used to be spread out for Hadhrat to sit on.
However, Moulana Yahya Sahib رحمة الله عليه had taken one carpet for the *nawab* to use at his place of residence. When Hadhrat Gangohi رحمة الله عليه arrived he moved his hand around the carpet (Hadhrat Gangohi رحمة الله عليه had already turned blind) and then asked in a general manner, "Where is the one carpet?" When no one replied, Hadhrat رحمة الله عليه now directed his speech to Moulana Yahya رحمة الله عليه, "Molwi Sahib! Where is the one carpet?" He replied, "I took it for the *Nawab Sahib*." On hearing the reply, Hadhrat رحمة الله عليه spoke up, "I see. The *nawab* has come here to sit on expensive carpets. Is there a shortage of carpets at his home?" (With this statement, half of the *nawab's* pride and ego was smashed down).

Hadhrat Shaikh-ul-Hind رحمة الله عليه who was also seated there, quietly slipped away during mealtime thinking to himself that they should let the *nawab sahib* eat first and they will eat later. Hadhrat Gangohi رحمة الله عليه perceived this and asked, "Molwi Mahmood, where are you going? If the *nawab* does not like to sit and eat with poor students, he may go and eat on his own. Our relationship is that of life and death. I cannot allow you to leave me." (With this statement, the second half of his ego was destroyed.)

The mayor desires to meet Hadhrat Gangohi رحمة الله عليه

There was a mayor who was very desirous to meet Hadhrat Moulana Gangohi رحمة الله عليه. He wanted to meet that personality who fought the British in the *jihaad* of Shamli. He thus left for Gangoh with this intention. When Hadhrat رحمة الله عليه heard that he was coming, he went into his room and locked the door. The mayor came and sat for a while. Hadhrat Gangohi رحمة الله عليه did not open the door and the mayor

did not have the courage to knock on the door. Eventually, he left and then only did Hadhrat رحمة الله عليه emerge from his room.

On another occasion, someone requested Hadhrat Gangohi رحمة الله عليه to go and meet the mayor. When asked the reason for it, he was told that will be a means of protecting Darul Uloom (Deoband). There had been several rumours which had reached the mayor that the students were being encouraged to revolt against the government. Immediately Hadhrat رحمة الله عليه climbed into the *paalki*[8] and went straight to the mayor's house. A group of *Ulama* were carrying the *paalki*. The mayor immediately came out of his house, stretched out his hands to greet him, and asked him for some advice.
Hadhrat رحمة الله عليه replied, "Have mercy on Allah's creation and be just." Saying these two words, he jumped back into the *paalki* and returned. Whilst talking to the mayor he never once picked up his gaze to look at him. The mayor then asked someone, "Who was this man? My heart was shivering?" It was then revealed to him that this is the same man who fought against the British in Shamli.

The English government comes to Darul Uloom Deoband

Rumours regarding Darul Uloom Deoband revolting against the government had reached the ears of the English. They sent a message that they will be coming to conduct an investigation at the Darul Uloom. The responsible people of the *Madrasah* became very worried. The principal and vice principal went to Gangoh and remained in *I`tikaaf* for three days, fasted for three days and then went to Hadhrat Moulana Gangohi رحمة الله عليه requesting him to make *du`aa*. When they related the entire scenario to Hadhrat رحمة الله عليه he replied, "Don't worry, they will not even come to Deoband." These people, very happily returned to Deoband.

[8] A carriage that is carried by men.

After some time, they received the news that these people are now on their way to Deoband. They once again became very worried. How can it be that Hadhrat رحمة الله عليه had said that they will not come and now they were on their way? It so transpired that when the detectives reached Muzaffarnagar, they heard that a plague had broken out in Deoband. Hence, they immediately turned around and went back.

After some time had elapsed, they again heard that the government officials were on their way for an investigation. Once again, the *Madrasah* officials went to Gangoh informing Hadhrat of their arrival. On this occasion Hadhrat رحمة الله عليه mentioned, "This time they have been sent. Whatever work you have to do, catch hold of their ears and make them do it." Eventually they came to Deoband. The *Madrasah* officials showed them many things, for example, a dirty smelling drain that flowed through the *Madrasah*, a pond that needed to be closed and they also asked that some considerations be made for the *Madrasah*. They noted all the complaints and returned to their hometown. No question regarding the revolting of the Madrasah students was ever asked.

Moulana Hakeem Saadiq-ul-Yaqeen goes to Gangoh

Hadhrat Haji Imdaadullah Sahib رحمة الله عليه had a *mureed* in Makkah Mukarramah by the name of Moulana Hakeem Saadiq-ul-Yaqeen. He used to teach *Hadeeth* and also practiced medicine. One day, Haji Sahib رحمة الله عليه said to him, "Brother, you have made much effort for your *islaah*. The place that you are living in, Makkah Mukarramah, is also blessed and I have also not fallen short in focusing my special attention to you, but despite all of this, you have still not made any progress. Hence, I feel that you should go to Gangoh and spend some time in the company of Hadhrat Moulana Gangohi رحمة الله عليه."

Thus, he went over to Gangoh and explained his situation to Moulana Gangohi رحمة الله عليه. Hadhrat Moulana Gangohi رحمة الله عليه instructed him to leave out teaching *Hadeeth* as well as practising

medicine to which he readily submitted. Within a period of just one month, his entire condition had changed. In a short time, he reached a very high position. When he came back to Makkah, Hadhrat Haji Sahib رحمة الله عليه was elated when he noticed the perfection attained.

On hearing this entire incident, a student posed a question to Hadhrat Mufti Mahmood Sahib رحمة الله عليه, “Why was it that Hadhrat Gangohi رحمة الله عليه instructed him to leave out such a blessed occupation like teaching *Hadeeth*?” Hadhrat Mufti Sahib رحمة الله عليه replied, “The exact reason is known best by Allah Ta`ala and those who made this decision. However, the reason that comes to my mind is that both these occupations were a temporary distraction for *Zikr* which requires deep concentration and solitude. Because of these two occupations, he was unable to achieve this concentration and solitude and that is why he could not benefit initially. Therefore, he was instructed to abandon these two occupations in order to acquire the concentration of thought. This is similar to a doctor telling a patient to leave out drinking water for some time.”

The student, who was very intelligent, asked another question, “Why was it that Hadhrat Haji Sahib رحمة الله عليه who is the *Shaikh* of Hadhrat Gangohi رحمة الله عليه could not understand this aspect of *islaah*?” Hadhrat Mufti Sahib رحمة الله عليه replied, “In any work, the opinion of a person more experienced in that field, is given preference and it will have more effect. Hadhrat Haji Sahib never taught *Hadeeth* nor did he practise medicine. However, Hadhrat Moulana Gangohi رحمة الله عليه used to do both things. Hadhrat Haji Sahib رحمة الله عليه understood that if he instructed this *aalim* to leave out these two practices, it would not have had such an effect as would be the case of Hadhrat Moulana Gangohi رحمة الله عليه instructing him to do the same. A typical example for this is a father requesting the *Ustaaz* to encourage his child to study *kitaabs*. The father understands that he himself does not study

kitaabs whereas the *Ustaaz* is always engaged in it. Hence his word will not be as weighty and effective as that of the *Ustaaz*."

بے سجادہ رنگیں کن گرت پیر مغاں گوید

کہ سالک بے خبر نبود زراہ ورسم منزلہا

Soak your carpet in wine if your peer so instructs you to
The saalik is not unaware of the procedures and formalities of the path

Rasulullah ﷺ embraces Moulana Gangohi رحمة الله عليه in a dream

Hadhrat Moulana Gangohi رحمة الله عليه had an attendant by the name of Shah Waarith Husain Sahib رحمة الله عليه. His son is still living presently in Lucknow. He is famously known as Bhole Mia. He accepts people for *bay`at* as well. One day, someone came to Shah Waarith and said, "I wish to take *bay`at* at your hands. However, I believe Moulana Gangohi to be like this and like that and I will not cease hurling abusive language and insults against him. If you can accept me for *bay`at* under these circumstances, then please do so. Shah Sahib accepted him for *bay`at*.

One day this person came crying to Shah Sahib saying that he saw Hadhrat Moulana Gangohi رحمة الله عليه in a dream the night before holding the *mubaarak* feet of Rasulullah ﷺ and saying, "Why is it that people speak ill of me? What is it that I have done wrong?" Rasulullah ﷺ took hold of his two hands and embraced him saying, "But I am not speaking ill of you."

Incident of a *majzoob*

Once, a person came to Gangoh and complained that he had lost his job. Hadhrat رحمة الله عليه advised him to go and meet a *majzoob* in a jungle and convey his *salaams* to him. This person thought to himself that Hadhrat رحمة الله عليه is sending him away in a nice way. He decided not to visit the *majzoob* but rather to go straight home. It so

happened, that he had to pass through the jungle en-route to his home and by chance, he met the *majzoob*. When the *majzoob* saw him, he asked, “Did Hadhrat Moulana Gangohi رحمة الله عليه send you?” He replied, “Yes and he also conveyed his *salaams* to you.” The *majzoob* then said to him, “Very well then. You may go. Go and climb the mountain.”

This person became upset. He thought to himself that first Moulana brushed me aside and sent me to this mystic and now he brushes me away saying that I must go and climb the mountain! However, when he reached home, he received a message stating that his job has been reinstated, and he was chosen to work in Nainital, which was located on the top of a mountain!

The *jubbah* (robe) of Hadhrat Gangohi رحمة الله عليه

Once, a person came to meet Hadhrat Moulana Gangohi رحمة الله عليه and saw him wearing an old, torn *jubbah*. He thought to himself that perhaps Hadhrat does not have a *jubbah*, so I will buy a new *jubbah* and give it to Hadhrat. (This was just a thought that crossed his mind.) The next day being the day of *Jumu`ah*, Hadhrat رحمة الله عليه changed his clothes and wore a very expensive *jubbah* that had some gold embroidery on it. When he came out of the room to go for *Salaah*, the guests stood in two rows and Hadhrat رحمة الله عليه walked in between them. When Hadhrat رحمة الله عليه came near this person, he quietly said something to him. Those who were nearby, noticed that Hadhrat رحمة الله عليه had whispered something to him, thus they asked him what Hadhrat رحمة الله عليه had said to which he replied, “Hadhrat asked me whether I liked his *jubbah*.”

(The thought of purchasing a new *jubbah* had just crossed his mind, but Hadhrat رحمة الله عليه immediately picked up this thought.)

Hadhrat Gangohi رحمة الله عليه and the *majzoob* in Delhi

When Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه and Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه were studying in Delhi, there was a *majzoob* (one absorbed in divine love) who used to sit on the road (to the *Madrasah*). Hadhrat Gangohi رحمة الله عليه never used that route and he would purposely take another road to avoid the *majzoob*. However, Hadhrat Nanotwi رحمة الله عليه used to sometimes pass by that way.

One day, Hadhrat Gangohi رحمة الله عليه happened to come across him and saw a guava in his hand. He was turning it around in his hand and saying to it that Rasheed Ahmad is going to eat you. He then called Hadhrat Moulana Gangohi رحمة الله عليه and gave him the guava. Out of respect for him, Hadhrat Moulana took it, but did not eat it, for he once heard that one who eats from a *majzoob* would also become a *majzoob*.

The guava was very hot and Hadhrat رحمة الله عليه brought it and left it in his room. After several days, it was still very hot. A student came across it, ate it and immediately also became a *majzoob*.

Karaamat (a miracle) and *Tarbiyat* (nurturing)

Once, Hadhrat Gangohi رحمة الله عليه sent a message to a certain person that he wished to see him. This person lived near the Jamna River. When he reached the river, he realised that there were no boats to ferry him across and the river was flooding. He turned to his attendant and said, "Promise me that you will not tell anyone what you are about to see." When the attendant promised, he placed his shawl over the water and sat on it. However, the attendant was too scared to jump on, but the *buzurg* caught hold of his hand and pulled him onto it. The shawl started to move and in a short time, they reached the other end. They got off the shawl, dusted off the water and went straight to Gangoh.

Hadhrat Moulana Gangohi رحمة الله عليه was sitting in Gangoh and he immediately perceived this *Karaamat* (miracle). His face changed colour out of anger. As this person came closer to the *khanqah*, Hadhrat Moulana رحمة الله عليه said, "Tell these magicians that there is no permission for them to come here. If they come here as lowly, insignificant servants, then only do they have permission to stay." He quickly asked Hadhrat رحمة الله عليه for forgiveness. Hadhrat forgave him and granted him permission to stay. Hadhrat رحمة الله عليه had to admonish him in this manner as these miracles only spoil the beliefs of the public.

A *saadhu* (Hindu ascetic) comes to Gangoh

There was a *saadhu* (Hindu ascetic) living on the peaks of the Himalayas engaged in spiritual exercises. He once came to Gangoh and accepted Islam at the hands of Hadhrat Moulana Gangohi رحمة الله عليه and thereafter took *bay`at* as well. When asked as to why he had done this, he replied, "From the Himalayas I used to see a strange light ascending towards the skies. I decided to follow this light and found it emanating from the *khanqah* in Gangoh."

There was another *saadhu* living in Banaras who also was engaged in difficult spiritual exercises. Once a year, he would come out of his 'residence,' otherwise he remained seated in one place for the entire year. He had absolutely no desire to eat, drink, or fulfil any other human needs. An *aalim* who was *bay`at* with Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه, heard that this *saadhu* was going to come out of his den on a certain day. Hence, he decided to go and see what he looks like. He was shocked to see that he was black like charcoal. He was extremely frail displaying only skin and bones. His eyelashes hung over his eyes. When he came in front of the Moulana, he turned his body into a mirror and everything began reflecting in him. The Moulana got afraid and immediately he began thinking of

Hadhrat Moulana Gangohi رحمة الله عليه. Within a second, the *saadhu* returned to his normal state.
He then picked up his eyebrows, which were covering his eyes, and asked, "Who is your guru?" The Moulana replied, "Hadhrat Moulana Rasheed Ahmad Gangohi." When the *saadhu* heard this, he said, "Yes, there is a *Musjid* in Gangoh. Behind the *Musjid* is a courtyard and in the courtyard is a fig tree. There is a bed beneath the tree. There are so many chairs around it and there are so many people sitting on it. He is a very powerful guru."

Manner of *Tarbiyat*

Some people, who would come to Hadhrat Moulana Gangohi رحمة الله عليه, were unable to express their *haalaat* (spiritual conditions) in front of others. Rather, when Hadhrat رحمة الله عليه went to make *wudhu*, they would quietly express their inner conditions to him. Hadhrat Moulana رحمة الله عليه would also advise them quietly as well. Sometimes whilst Hadhrat was walking on the road, people would approach him and express their conditions. This was the manner of *islaah* in Gangoh.

Once whilst sitting in the *majlis*, a person began receiving *kashf* (divine inspiration). He began seeing strange things of the unseen. This condition prevailed for a few minutes when Hadhrat Moulana Gangohi رحمة الله عليه reproached him saying, "What nonsense are you involved in? Have you come here for this type of work?" He said this in such a manner that no one knew who was being reprimanded. Immediately this person's *kashf* also stopped.

On another occasion, a person whilst sitting in Hadhrat's company began thinking of how the hearts of the *buzurgs* are alive with the *Zikr* of Allah. As the thought came to his mind, his heart began to come alive. Again, he began to think that if this is the condition of my heart, then what must be the condition of Hadhrat's heart.

Immediately his heart stopped and went back to its original condition. Thereupon, Hadhrat Moulana Gangohi رحمة الله عليه mentioned, "You should be concerned about your own heart. What was the need for you to worry about the hearts of others?"

Punishment for being disrespectful

When Hadhrat Moulana Gangohi رحمة الله عليه passed the *fatwa* of the crow being *halaal*, many people expressed their reservations in this regard. There was a *Sahib-e-Nisbat* (a *buzurg* whose connection with Allah Ta`ala is very strong) living in the northern regions whose heart had been illuminated with *noor* (effulgence). When he heard that Hadhrat Moulana Gangohi رحمة الله عليه passed this *fatwa*, he remarked, "Today he has made the crow *halaal*, tomorrow he will make the eagle also *halaal*." As he mentioned these words, he immediately perceived a darkness settling in his heart and all the *noor* (light) gradually vanished.

He became extremely perturbed. He would sit for long durations making *Zikr* but to no avail. He related his condition to another *Sahib-e-Nisbat* who after pondering for some time said, "It seems as though you have shown some kind of disrespect to some great saint." He denied this. The *buzurg* told him again, "Think carefully, perhaps you did say something about someone." After contemplating and pondering over it for some time, he said, "Yes, I did say this about Hadhrat Moulana Gangohi's رحمة الله عليه *fatwa*." The *buzurg* then advised him, "Go now to Gangoh by foot, and ask Hadhrat Moulana Gangohi رحمة الله عليه for forgiveness." Thus, he left immediately. When he reached Saharanpur, he spent the night in a *Musjid*.

Whilst asleep, he saw Hadhrat Moulana Gangohi رحمة الله عليه in his dream telling him, "I have forgiven you." When he awoke, he found his heart illuminated once more. All the darkness had disappeared and the light had once again engulfed his heart. Since the purpose of his travel had been fulfilled, he turned around and returned home. He didn't go and meet Hadhrat Moulana Gangohi رحمة الله عليه.

Hadhrat Moulana Gangohi رحمة الله عليه lives in the Quddoosi room

When Hadhrat Moulana Gangohi رحمة الله عليه qualified as an *aalim* in Delhi, he returned to Gangoh and cleaned out the room of Hadhrat Moulana Shah Abdul Quddoos Gangohi رحمة الله عليه. He built a small balcony in front of it and began living there. The *Quddoosi* people (trustees of the area) became worried thinking, that if today he has taken possession of the room, then tomorrow he will take possession of the other things as well. Thus, they made *mashwarah* and decided that they should rather remove him from there. The problem now arose as to who will express this to Hadhrat رحمة الله عليه. He had with him many Afghani students. If any of them had to come to the fore, who would be able to combat them?

Eventually, two old people were entrusted with this responsibility. They both went to Hadhrat رحمة الله عليه extremely scared and sat silently for some time until Hadhrat رحمة الله عليه asked them the reason for their visit. Then only did they speak up and say, "It will be better if you leave this room." Hadhrat رحمة الله عليه replied, "What was the need for you people to take all the trouble and come here. You could have just sent the barber or the washer man to instruct me to leave." Hadhrat Moulana رحمة الله عليه then instructed the students to move their *kitaabs* and desks to the *Musjid*. The students at once became very angry, but Hadhrat رحمة الله عليه cautioned them saying, "Beware! If any student even says one word against them, he will no longer enjoy a friendly relationship with me; in fact he will become my enemy." Eventually they settled in the *Musjid*.

The local people of Gangoh heard what had transpired and immediately came to Hadhrat's rescue. They mentioned to Hadhrat رحمة الله عليه, "Rasulullah ﷺ was born in Makkah Mukarramah, but the Makkans did not value Rasulullah ﷺ. Hence, he had to make *Hijrah* and move away to Madinah Tayyibah. The people in Madinah valued and honoured him. They became known as the Ansaar and became

worthy of many virtues. These *Quddoosi* people have not valued you. They removed you from the room, but we are ready to serve you. Come with us into the town and choose which home and *Musjid* you are comfortable in and we will make it available to you. We will make every effort to ensure that you are comfortable."

Hadhrat رحمة الله عليه responded saying, "I am grateful to you all, but I am quite comfortable here. It's just that I preferred to stay over there (in the room of Shah Abdul Quddoos Gangohi رحمة الله عليه)." When the *Quddoosi* brothers heard about this, they felt ashamed and offered Hadhrat Moulana to return to his original residence. Hadhrat Moulana رحمة الله عليه replied, "Let the slave of Allah Ta`ala remain in the house of Allah Ta`ala. No one will ask him any questions here and no one will take him out." They then apologised for what had happened saying, "That is all now in the past. You will have to come back with us."

Hence, Hadhrat Moulana Gangohi رحمة الله عليه returned with them to the room. One individual came up to Hadhrat and enquired what the cost of building the porch was. Hadhrat replied, "Thirty rupees." Immediately he took out the money and gifted it to Hadhrat رحمة الله عليه who accepted it saying, "When Allah Ta`ala has given this amount to me, why should I then not take it?"

Your people will not be sent to *Jahannum*

There was a person who frequented the *majlis* of Hadhrat Moulana Gangohi رحمة الله عليه and cried profusely. Once Hadhrat رحمة الله عليه asked him, "Why do you cry so much?" He replied, "I am afraid of *Jahannum*." Hadhrat then consoled him saying, "Do not be scared. I have been promised that my people will not be sent to *Jahannum*."

Moulana Habeeb-ur-Rahman's desire to serve Hadhrat Gangohi رحمة الله عليه

Hadhrat Moulana Habeeb-ur-Rahman Sahib Uthmani رحمة الله عليه used to prepare Hadhrat Moulana Gangohi's رحمة الله عليه tea at the time of *Tahajjud*. The other attendants would speak to Hadhrat رحمة الله عليه from time to time regarding their personal conditions, but Hadhrat Moulana Habeeb-ur-Rahman Sahib رحمة الله عليه would remain silent. One day Hadhrat Moulana Gangohi رحمة الله عليه asked him, "Molwi Sahib, you never mention anything about yourself to me." Moulana Habeeb-ur-Rahman Sahib رحمة الله عليه then spoke up and said, "Hadhrat, here I have the opportunity of serving you, *Alhamdulillah*. My heart desires that I serve you in *Jannah* as well." When Hadhrat رحمة الله عليه heard this, he said to him, "Most definitely, most definitely."

Why should I take anything when there are no more students studying?

In those days if any students went to study under an *aalim*, he (the *aalim*) would take upon himself the expenses of those students. Hadhrat Moulana Gangohi رحمة الله عليه used to teach at his house and would also take responsibility of all the students' expenses. When he became blind and stopped teaching, someone once sent him a money order, which he did not accept and immediately returned. When questioned in this regard, he replied, "People send money to me thinking that I am still involved in teaching. Now that there are no students here, why should I take anything?" Another person in the gathering objected saying, "Where did this person write that the money was specifically for the students?" Hadhrat رحمة الله عليه replied, "It may not have been written there, but that was the intended purpose."

My heart is not inclined towards it

Hadhrat Moulana Saharanpuri رحمة الله عليه, Hadhrat Shaikh-ul-Hind رحمة الله عليه and Hadhrat Moulana Abdur Raheem Raipuri رحمة الله عليه once came to Gangoh to ask Hadhrat Moulana Gangohi رحمة الله عليه his opinion regarding the book, 'Haft Mas'alah'. Hadhrat Moulana Gangohi رحمة الله عليه asked them to research the different books of *Fiqh* and see which opinion was better. Hadhrat Saharanpuri رحمة الله عليه spoke up, "Hadhrat! We have come here to find out from you what your heart is inclined towards." Hadhrat Moulana Gangohi رحمة الله عليه gave the same reply and suggested the names of some of the books to check up, like Shaami and Kabeeri.

Once again, Hadhrat Saharanpuri رحمة الله عليه spoke up saying, "Hadhrat, proofs depend on individuals. Every person is able to furnish *dalaa'il* and proofs in his favour. We want to know from you, what is your heart inclined towards?" Hadhrat Moulana Gangohi رحمة الله عليه then replied, "My heart is not inclined towards it."

Punctuality on one's *ma`moolaat* (daily prescribed *Azkaar* etc.)

Hadhrat Moulana Gangohi رحمة الله عليه was extremely particular about doing everything at its appointed time. He would ensure that whatever *ma`moolaat* he had were completed at their prescribed time. No matter how honourable and great a guest he had with him, if the time approached for him to complete his *ma`moolaat*, he would immediately go and complete it.

Once, there was a tremor in Gangoh. Hadhrat Moulana Gangohi's رحمة الله عليه son, Hakeem Mas`ood Sahib came quickly to see if Hadhrat was okay. Hadhrat looked up at him and asked the reason for his concern. "There was a tremor and I came to see if any harm was caused to you." Very calmly, Hadhrat رحمة الله عليه replied, "I did hear the sound of

the gate closing." Saying this, he stood up to perform his *Ishraaq Salaah*.

Explanation of the *Hadeeth*: "Don't regard me to be more virtuous than Yunus ﷺ."

Once, Hadhrat Moulana Gangohi رحمة الله عليه was delivering the lessons on *Hadeeth*. Hadhrat Moulana Fakhr-ul-Hasan Gangohi رحمة الله عليه was among the brilliant students sitting before him. They began discussing a *Hadeeth* where Rasulullah ﷺ has said: لا تفضلوني على يونس بن متى (Do not regard me to be more virtuous than Hadhrat Yunus ﷺ).

The students all objected saying, "Why should we not regard Rasulullah ﷺ to be more virtuous, whereas he is the most virtuous amongst the *Ambiyaa*? The Qur'aan also states:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ *(The messengers are such that We have given virtue to some over the others.)* and further on the Qur'aan also states: وَرَفَعَ بَعْضَهُمْ دَرَجٰتٍ *(He [Allah Ta`ala] has raised some of them to very high positions.)*"

Hadhrat Moulana Gangohi رحمة الله عليه answered them saying, "This is the condition of those who are more virtuous." The students were not pleased with this answer. Thus, Hadhrat Gangohi رحمة الله عليه had to use another strategy. He then asked them, "What do you people think about me? They replied, "We regard you to be the greatest amongst us." Thus, he asked, "What if I have to say something to you, will you believe me?" They replied, "We will regard it to be the truth." He then asked, "What if I have to take a *qasam* and then say something, will you people still believe me?" They replied, "There will be absolutely no shadow of doubt in it at all."

Thereafter, Hadhrat Moulana Gangohi رحمة الله عليه mentioned, "By the *qasam* of Allah Ta`ala, I regard each and every one of you to be a thousand times better than myself." When he said this, the state of all

the students changed. They began shrieking and crying. Some even began tearing their clothing. Hadhrat Moulana left the gathering and went away to his room. The next day when he came to teach the lesson, he asked the students, “Have you all understood yesterday’s *Hadeeth*?” They replied, “Yes, most certainly.”

The head of *Hubb-e-Jaah* (love for position) was severed by my second *Shaikh*

Hadhrat Moulana Abdur Raheem Sahib Raipuri رحمة الله عليه was initially *bay`at* to Mia Abdur Raheem رحمة الله عليه (who is buried in Saharanpur). After he passed away, he took *bay`at* to Hadhrat Moulana Gangohi رحمة الله عليه and also received *khilaafat* from him. Someone asked him, “Hadhrat, what difference did you find between your first and second *Shaikh*?” He replied briefly but concisely, “I found that the head of *Hubb-e-Jaah* (love for position) was severed by my second *Shaikh*.”

Hadhrat Moulana Muhammad Qaasim Nanotwi رحمة الله عليه

The incident of Moulana Qaasim Nanotwi رحمة الله عليه honouring a *bid`ati*

As far as dealing with *bid`at* and those involved in *bid`at* is concerned, Hadhrat Moulana Gangohi رحمة الله عليه was very severe and firm, whilst Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه was lenient and tolerant in this matter.

One day a certain person went to the *urs* in Kalyar and from there came to visit Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه. Hadhrat رحمة الله عليه received him with great respect and extended his hospitality towards him. When he was leaving, he also gave him one rupee as a gift. The *khaadim* who witnessed this entire incident went to Hadhrat Moulana Gangohi رحمة الله عليه and narrated it. He disapproved of this saying that what Moulana Nanotwi had done was incorrect. The *khaadim* returned to Hadhrat Nanotwi رحمة الله عليه and narrated what Hadhrat Gangohi رحمة الله عليه had mentioned. Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه replied, "Yes, yes, I did not do the correct thing. Did not Nabi ﷺ honour and show hospitality towards the *mushrikeen* and the *Yahood* (Jews). I have shown some hospitality towards a Muslim and that is regarded as incorrect?"

The *khaadim* revisited Hadhrat Moulana Gangohi رحمة الله عليه and narrated to him what Hadhrat Nanotwi رحمة الله عليه mentioned. Hadhrat Gangohi رحمة الله عليه on hearing the reply mentioned, "The *qiyaas* (analogy) is wrong. Everyone knows that a Jew is a Jew and a *mushrik* is a *mushrik*. There is no possibility of any confusion arising here! In this case, however, there is a strong possibility of confusion taking place! People will think that you are honouring him because

he participated in the *urs*, whereas Rasulullah ﷺ has said, 'Whosoever honours a *bid`ati* has helped destroy Islam.'"

The *khaadim* went back and related this to Hadhrat Nanotwi رحمة الله عليه who reprimanded him saying, "What is this nonsense of taking stories from here to there and from there to here. Engage yourself in your work."

Hadhrat Nanotwi's رحمة الله عليه respect

Hadhrat Thanwi رحمة الله عليه has mentioned that the reason for Hadhrat Nanotwi رحمة الله عليه attaining such a lofty status was on account of his *adab* (respect). Once, Hadhrat Haji Imdaadullah Sahib رحمة الله عليه requested Hadhrat Nanotwi رحمة الله عليه to proof read his book, Dhiyaa-ul-Quloob. After checking it, Moulana had found one mistake and thus made a note of it. When he met Hadhrat Haji Sahib رحمة الله عليه, he mentioned to him that he read the book and there was one word, which he could not understand. Out of his respect for Haji Sahib رحمة الله عليه, he did not mention that he had found a mistake therein, whereas it was a clear mistake. He gave Haji Sahib رحمة الله عليه the pen, who then deleted the mistake and corrected it.

Hadhrat Nanotwi رحمة الله عليه and the priest

Once, Hadhrat Nanotwi رحمة الله عليه went to Rurki to engage in a debate with some of the English priests. Hadhrat Nanotwi رحمة الله عليه first delivered a lecture wherein he mentioned the *mu`jizah* of Hadhrat Saalih عليه السلام and how a camel had emerged from a rocky mountain. On hearing this, the priest scornfully said to Moulana that this was the doings of Saalih عليه السلام. Now what miracles could he do? Hadhrat Nanotwi رحمة الله عليه replied, "Miracles are performed by prophets and I am not a prophet. However, I may also possess something in accordance to my status. What is it that you want me to show to you?"

The priest replied, “If you can make this tree speak in your favour and accept what you are saying then I will also bring Imaan.” Hadhrat Nanotwi رحمة الله عليه replied, “Let alone the tree, I will get your heart to bear testimony to what I am saying but even then too, you will not bring Imaan.” The priest said to Hadhrat Moulana, “If you accomplish such a feat then even this toilet cleaner will bring Imaan in what you are saying.” Hadhrat Nanotwi رحمة الله عليه replied, “Yes, this toilet cleaner and these shoe menders will all bring Imaan, but you will never bring Imaan.”

The priest said, “Do you think that I will evade the truth.” Hadhrat replied, “Precisely! You will do exactly that.” Thereafter Hadhrat Nanotwi رحمة الله عليه told everyone to remain silent and a voice was heard calling out, لا إله إلا الله محمد رسول الله. Moulana then asked the crowd whether they heard the voice or not. The entire crowd replied, “Yes we heard it.” Moulana then asked them, “Where did this sound come from?” Everyone remained silent. Thereafter, Hadhrat Moulana رحمة الله عليه asked, “Who is there? Where are you speaking from?” The voice replied, “I am the heart of so and so priest. I am speaking from inside his chest.” Moulana then asked, “Do you know who I am?” The voice replied, “You are Moulana Qaasim.” “What do I say?” asked Moulana. The voice replied, “You say لا إله إلا الله محمد رسول الله.” After witnessing this miracle, the priest still did not bring Imaan. However, others who were present brought Imaan.

Dialogue between Dayaanand and Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه

Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه was once in Rurki during the summer season whilst hot winds were blowing from all directions. Dayaanand, the Pundit, addressing Hadhrat Moulana said, “This wind is coming from Madinah. Look how hot it is. If it came

from Kaashi[9] it would have been a beautiful cool breeze." Hadhrat Moulana رحمة الله عليه replied, "What you are saying is correct. The wind was commanded to come from Madinah Tayyibah to India, which is a land of *kufr*. When it came here, it began boiling with rage due to the fact that it has been sent to a land of *kufr*. The wind from Kaashi was commanded to go to Madinah Tayyibah where it would be cooled down. Thus, it will go happily because it is now freed from *Jahannum*."

This is beneficial work

There was a person by the name of Allah Diya who lived near the Deewaan Gate of Darul Uloom Deoband. In remembrance of his name, Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه compiled his Mathnawi known as 'Diwaan Allah Diya' which consisted of more than 500 couplets. Hadhrat Moulana Gangohi رحمة الله عليه had authored a book by the name of 'Hidaayat-ush-Shia'. When Hadhrat Nanotwi رحمة الله عليه heard of this he said, "Now this is beneficial work. This is the type of work we should be engaged in." He then wrote a book called 'Hadiyat-ush-Shia' which was even more voluminous than 'Hidaayat-ush-Shia'.

A duck comes flying into the home

Moulana Muhammad Hasan Nanotwi رحمة الله عليه once saw in a dream that a duck from Bareli flew into his house. When he enquired from Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه the interpretation of the dream, he replied, "You will get a job in Bareli and if you give me some *mitaai* (sweetmeats) then I will interpret your salary to be twenty rupees, otherwise I will interpret it to be only eleven rupees."
He then asked Hadhrat how he managed to interpret the dream in this manner. Hadhrat رحمة الله عليه replied, "A duck seen in a dream indicates *halaal rizq* (sustenance). It came to your house from Bareli because

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[9]Kaashi is a place of reverence for the Hindus in Banares

you needed it. This is how I understood that you would get a job in Bareli. The word بط – *batt* in Urdu is duck and it contains two letters, ب and ط. The numerical value of these two letters equals eleven when spelt in Urdu and if it is spelt in Arabic with a *tashdeed* then the value increases to twenty. That is how I understood that your salary will either be eleven or twenty rupees."

The tongue of Hadhrat Haji Sahib رحمة الله عليه

When Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه intended to go for *Hajj*, he thought of taking a gift for his *shaikh*, Hadhrat Haji Imdaadullah Sahib رحمة الله عليه. He decided to take a book that he had written entitled 'Aab-e-Hayaat'. When he reached Makkah Mukarramah, he presented the book to Hadhrat Haji Sahib رحمة الله عليه who requested him to read it to him. Haji Sahib رحمة الله عليه fixed a certain time for it to be read and he listened attentively to the entire recitation. He also suggested a few corrections at certain places. Thereafter he said, "The tongue of Shams Tabrez was Moulana Rum رحمة الله عليه and Moulana Muhammad Qaasim is my tongue. Whatever thoughts are inspired into my heart, are interpreted by him."

I have seen you learning directly from Rasulullah ﷺ

Once, Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه requested a *majzoob* (one absorbed in divine love) to make *du`aa* for him. This *majzoob's* habit was that whenever he related something of his *Shaikh* he would say that 'My *baadsha* (king)' has said this and if he had to relate a *Hadeeth* of Rasulullah ﷺ he would say that the king of both worlds has said this. The *majzoob* mentioned to Hadhrat Moulana Qaasim Sahib رحمة الله عليه, "You are asking me to make *du`aa* for you, whereas I have seen you learning directly from the king of both the worlds."

This incident was mentioned by Hadhrat Moulana Madani رحمة الله عليه during a lesson. He further explained that knowledge used to descend directly onto the heart of Hadhrat Moulana Nanotwi رحمة الله عليه from the niche of *nubuwwat*. He used to also say that the knowledge that is contained in the booklets written by Hadhrat Moulana Qaasim Sahib رحمة الله عليه was not contained in the books of Imaam Ghazaali رحمة الله عليه, Sa`d-ud-Deen Taftaazaani رحمة الله عليه, Meer Sayyid Shareef Jurjaani رحمة الله عليه and Qadhi Baydhaawi رحمة الله عليه.

Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه used to say that people say that you cannot find the likes of Ghazaali and Raazi nowadays. However, I say to you that Hadhrat Haji Sahib رحمة الله عليه is no less than Imaam Ghazaali رحمة الله عليه and Hadhrat Moulana Nanotwi رحمة الله عليه is no less than Imaam Raazi رحمة الله عليه.

The *dunya* in the shoes of the *Ahlullah* (pious)

Once, Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه was having his hair cut in front of his room, in the Chatta Musjid when a wealthy landowner of Meerut came to meet him. After making *salaam* to Moulana رحمة الله عليه, he placed a bag of gold coins at Moulana's feet. Moulana رحمة الله عليه gently moved it away. He begged Moulana to accept it, but Moulana refused to take even part of it. Eventually, he took all the wealth, placed it in Hadhrat's shoes, and went away.

When Hadhrat Moulana stood up, he removed the gold coins from his shoes and they fell onto the ground. He then wore his shoes and with much amusement said to Hafiz Anwaar-ul-Haq Sahib Deobandi, "Hafiz Jee, we also earn the *dunya* and the people of the world also earn the *dunya*. The difference is that we forsake the *dunya* and it falls at our feet whilst the worldly people fall at its feet and the *dunya* forsakes them."

The footnotes of Bukhaari Shareef

In Saharanpur, there were two personalities of a very high calibre. One was Moulana Ahmad Ali Sahib, Muhaddith Saharanpuri رحمة الله عليه and the other was Moulana Sa`aadat Ali Sahib who was known as the *Faqeeh* of Saharanpur. Moulana Ahmad Ali Sahib رحمة الله عليه had written the footnotes of 25 *paras* of Bukhaari Shareef. The last 5 *paras* are the footnotes of Hadhrat Nanotwi رحمة الله عليه. No one can easily make out the difference between the two. Only if someone reads through the entire footnotes thoroughly, would he be able to make out some difference.

Hadhrat Moulana Muhammad Ya`qoob Nanotwi Sahib رحمة الله عليه

A *karaamat* (miracle) of Hadhrat Moulana Muhammad Ya`qoob Sahib رحمة الله عليه

After Hadhrat Moulana Muhammad Ya`qoob Sahib رحمة الله عليه passed away, many people in Nanota began suffering with a severe fever. One person came to the grave of Hadhrat Moulana Muhammad Ya`qoob Sahib رحمة الله عليه, took some sand from it and rubbed it on his body through which he was relieved of the fever.
Another person also tried it and he also gained relief. The news spread and in a short time, the people finished all the sand on the grave. His sons filled more sand on the grave which very shortly was also taken away. Again, they re-filled the sand and again it was emptied. This continued for some time, until eventually one of his sons who was a bit hot tempered, came to the grave and blurted out, "This has become a *karaamat* for you and a *museebat* (calamity) for us. We are tired of replenishing the soil on your grave. In future, if people are going to get better with this soil we are not going to refill it. We will just leave your grave bare."

That was the last day anyone got better with that soil. Just as the news spread that people are being cured with this soil, the news also spread that people were no longer being cured with it.

He did not have a belt

Whenever Hadhrat Moulana Muhammad Ya`qoob Sahib رحمة الله عليه came to Gangoh, he would lead the *Salaah*. Hadhrat Gangohi رحمة الله عليه would show him this level of respect, as he was the son of Hadhrat Gangohi's *ustaaz*. One day at the time of *Maghrib*, the *Iqaamah* was being called out and Hadhrat Gangohi رحمة الله عليه went onto the *musalla*.

Someone informed him that Hadhrat Moulana Muhammad Ya`qoob Sahib رحمة الله عليه had arrived. Hadhrat Gangohi رحمة الله عليه immediately turned around and asked Moulana Ya`qoob Sahib رحمة الله عليه, "Do you have *wudhu*?" He replied in the affirmative. Hadhrat Gangohi رحمة الله عليه then brought him onto the *musalla* and asked him to lead the *Salaah*. Before commencing, Hadhrat Gangohi رحمة الله عليه first cleaned his feet with his shawl as he had come to Gangoh on foot. He then dusted his clothing and asked him to lead the *Salaah*.

One person sitting in the *Musjid* noticed that Hadhrat Moulana Ya`qoob Sahib رحمة الله عليه was not wearing a belt on his trouser, but instead tied it with a string from the twine of the bed. He mentioned this to Hadhrat Gangohi رحمة الله عليه who asked him what had happened to his belt. Hadhrat Moulana Ya`qoob Sahib رحمة الله عليه replied, "When I decided to come to Gangoh, I did not have a belt with me. I looked for one but could not find anything. Thus, I cut off a piece of string from the *chaarpai* (bed) and tied my trouser with it.

Hadhrat Gangohi رحمة الله عليه said, "My trouser is hanging on the hook. There is a belt on it. You may take it for yourself." Moulana very casually took the belt and tied it around his trouser. He then found one rupee tied to it as well and notified Moulana Gangohi about it. Hadhrat Gangohi رحمة الله عليه gave that over to him as well. Hadhrat Moulana Ya`qoob Sahib رحمة الله عليه then said, "I will have to keep on coming to Gangoh to change my clothes."

What should one do if a Muslim and a non-Muslim are fighting and the Muslim is wrong?

Q: Hadhrat Moulana Muhammad Ya`qoob Sahib Nanotwi رحمة الله عليه lived in Kanpur. Whilst studying in Kanpur, a *ta`ziyah* (procession) used to pass along a certain route to the vegetable market. The Hindus blocked the procession and because of this, a fight broke out between the Hindus and the Muslims. Hadhrat Moulana Muhammad Ya`qoob Sahib رحمة الله عليه sent his people to assist the Muslims.

Outwardly, it seems as though he was helping the *ta`ziyah* whereas he did not agree with this practice.

A: If a Muslim and a non-Muslim begin fighting and the Muslim is on the wrong, but the fight leads to communal riots between Muslims and non-Muslims, then in this case it will be compulsory to assist the Muslims, as this fight is now between *kufr* and Islam.

Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه

Hadhrat Saharanpuri's *taqwa* (caution)

A person once mentioned, "I visited Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه and stayed there for some time. When I intended to leave, I stretched out my hand to greet Hadhrat and whilst greeting him, asked, 'Hadhrat, I want to make *mashwarah* with you for a minute.' At that time, Hadhrat رحمة الله عليه had already sat down to teach his lesson in Bukhaari Shareef. When Hadhrat رحمة الله عليه heard this, he immediately stood up, came outside, and asked me to relate whatever I desired. Surprisingly, I asked him, 'Hadhrat, what was the need for you to wake up from your place for this short conversation? I would have spoken to you whilst you were sitting there.' He replied, 'This cushion has been given to me by the *Madrasah* to deliver the lessons. They have not given it to me for making *mashwarah* with my friends.'"

(Someone in the gathering commented:) "It is quite true that this kind of *Taqwa* is the characteristic of the pious servants of Allah Ta`ala."

(Hadhrat Mufti Sahib continued further:) "The cushion provided by the *Madrasah* should be used only for work related to the *Madrasah*. The *Madrasah* did not give the cushion for the purpose of *mashwarah*. We should understand this point that to adopt caution in the *masaa'il* of the *Shari`ah*, is in actual fact true piety."

Hadhrat Saharanpuri's رحمة الله عليه meditation on a *saadhu* (Hindu mystic)

There was once a debate planned to take place against the Aariyas in a village near Saharanpur. However, for some reason the government

did not allow it to take place there. Hence, the venue was moved to Saharanpur. Hadhrat Moulana Abdul Haq Sahib رحمة الله عليه, the author of Tafseer-e-Haqqaani was the Muslim representative. There was a *saadhu* (Hindu mystic) sitting on a chair on the side of the Aariyas and when Moulana Abdul Haq Sahib رحمة الله عليه stood up to deliver his speech, the *saadhu* lowered his head in meditation causing such an effect on Hadhrat Moulana, that he could not speak fluently. The person in charge of the program noticed this and immediately sent a note to Hadhrat Saharanpuri رحمة الله عليه stating that it seems that the *saadhu* had cast a spell on Moulana.

When Hadhrat Moulana رحمة الله عليه read the note, he also lowered his head and in a short time, the *saadhu* began shaking until he stood up and left the gathering. After this, Moulana `Abdul Haq Sahib رحمة الله عليه delivered such an amazing speech, that 11 people accepted Islam. During meals, Hadhrat Saharanpuri رحمة الله عليه mentioned, "I was sure that Islam will prevail, الإسلام يعلو ولا يعلى عليه (Islam will prevail and nothing will prevail over Islam), but Allah Ta`ala is very independent and I am always afraid of that."

Hadhrat Saharanpuri's clothing

Hadhrat Moulana Saharanpuri رحمة الله عليه would normally wear very clean yet simple clothing. He used to wear a thick trouser and a *malmal kurta* (thin material). His clothes were immaculately white and a beautiful fragrance emanated from them. Whichever gulley he walked through would be filled with a beautiful scent. His *kurta* would be white, his trousers were white, his beard was white and his eyebrows were white. He was fair in complexion with streaks of red on his cheeks. The reason for him wearing good clothing was to ensure that people may not think he does not possess anything, which actually would be an expression of complaint against Allah Ta`ala. His *ghayrat* (self-shame) would not allow him to express his complaints to Allah Ta`ala in the form of his dressing.

Someone once mentioned, "When I was studying in Mazaahir-ul-Uloom, I took a utensil and went to Hadhrat's house. After knocking on the door, Hadhrat's brother-in-law opened the door. I asked him to please give me some curry. He replied that there was no curry at home. I then requested him to please give me some of Hadhrat's curry, to which he replied that Hadhrat رحمة الله عليه also did not have any curry to eat. I asked him, "What will Hadhrat eat if there is no curry?" He replied, "Presently there is no food at home. Hadhrat and his family are undergoing starvation."
Thus I offered to go to the marketplace and purchase some food, but he caught hold of my feet and begged me not to do so for the sake of Allah Ta`ala, otherwise he would be in deep trouble for disclosing the secret of the house.

Hadhrat Saharanpuri's رحمة الله عليه dialogue with the Qadhi of Saudi Arabia regarding the word سَيِّدُنا – *Sayyiduna*

When Hadhrat Moulana Saharanpuri رحمة الله عليه went to Hijaaz on his final journey, the Saudis had just elected a new government. Some of Hadhrat's friends and attendants suggested that Hadhrat should go and meet the new king. Hadhrat رحمة الله عليه replied, "I am a student of *Deen*. I sit on a straw mat. How can I go to meet the king?" They insisted saying that the king was extremely desirous of meeting him. Hadhrat رحمة الله عليه replied, "*Subhaanallah*, he is desirous to meet me but I must go to him. If he comes to meet me, no one will stop him." Thus, Hadhrat رحمة الله عليه did not go to meet him.

One day, some of his friends brought along a car and said to him, "Come let's go and take a breath of fresh air." Hadhrat رحمة الله عليه acceded to their request. They came to an orchard and in the orchard was the king as well as the Chief *Qadhi* (judge). They met them and introduced themselves. During that time, the discussion was going

around in Makkah and Madinah that if anyone used the word *Sayyiduna* out of respect for anyone, he would become a *kaafir*. The police would label such people as *mushriks*.

Hadhrat رحمة الله عليه questioned the king and the *Qadhi* regarding the usage of the word *Sayyiduna*. The *Qadhi* replied that the usage of this word was not established anywhere. Hadhrat رحمة الله عليه then said, "It is established in the *Hadeeth*: أنا سيد ولد آدم ولا فخر – *I am the Sayyid (leader) of all the children of Aadam (عليه السلام) and I say this without any pride*. Here Rasulullah ﷺ used the word *Sayyid* for himself." Upon hearing this, the *Qadhi* mentioned, "It has not been established to recite the *Durood* using the words *Sayyidina Muhammad*." Immediately, Hadhrat رحمة الله عليه answered him saying, "In which *Hadeeth* does the word Ta`ala appear that you attach it to Allah and say Allah Ta`ala? Where did Allah Ta`ala say that you have to add on this word of respect to My name?"

The king was listening very attentively to the entire discussion. After the dialogue was over, he asked the *Qadhi*, "Is it prohibited in any of the *Ahaadeeth* to use the word *Sayyiduna*?" The *Qadhi* replied in the negative. The king then said to him, "Why is it then that you are being so hard on this issue?" In this manner, this entire issue had terminated. Thereafter Hadhrat رحمة الله عليه asked the king, "What is the proof to levy taxes against the *Hujjaaj*? The *Shari`ah* has declared all forms of taxes as *haraam*." The king replied, "This is not established from any source. However, the government also has to run in some way or the other." Hadhrat رحمة الله عليه then spoke up, "As far as the running of the country is concerned, I do not have any knowledge of this. This is not my line of work. Those who are running the affairs of the country know best whether it is run on *halaal* or *haraam*. I only wanted to show you that to levy taxes on the people is a means of attaining the curse of Allah Ta`ala. There is no room for permissibility in this. Immediately, put a stop to this."

The entire Haram Shareef is filled with *noor* on the arrival of Hadhrat Saharanpuri رحمة الله عليه

Once, Hadhrat Moulana Saharanpuri رحمة الله عليه entered the Haram Shareef and kept his gazed fixed on the Ka`bah Shareef. A *buzurg* who was in the Haram Shareef enquired, "Who is this *buzurg*, who whenever he enters the Haram, the entire Haram Shareef is filled with *noor*?" Someone replied, "This is the *Khaleefah* of Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه." The *buzurg* then mentioned, "I now understand why they refer to Hadhrat Gangohi رحمة الله عليه as Qutub-ul-Irshaad. His *khulafaa* are so great."

Q: Was this *noor* witnessed by the naked eye or was it perceived by the heart?
A: Those who witnessed it firsthand will know best. Outwardly, I understand it to be such that on a Friday, if a person recites *Surah Kahaf*, he is blessed with a *noor* which extends from him to the Ka`bah Shareef. For example, if someone recited it in Deoband, a *noor* will be created for him from Deoband until the *Baitullah*. Now if a person has to recite it at the *Baitullah*, how bright will that light be? This is the explanation.

Q: Hadhrat has written the following poem in *Guldista-e-Salaam*:

السلام اے ازورودش شد مدینہ تابدار

From the *Hadeeth Shareef* it is clear that when Rasulullah ﷺ entered Madinah Tayyibah, the entire city was filled with *noor*. We understand from the commentators of *Hadeeth* that it was a visible light which had engulfed the city.
A: The *noor* mentioned in *Surah Kahaf* is also an apparent light.

A naked sword

After the demise of Hadhrat Moulana Gangohi رحمة الله عليه, Hadhrat Moulana Saharanpuri رحمة الله عليه advised the respected daughter of

Hadhrat Moulana Gangohi رحمة الله عليه to ask for her share of inheritance. She replied that she was feeling shy to ask her brother for her rightful share. She then mentioned that she had enough means with her to continue and even if she did not receive her share, then too she had no need for it. Hadhrat رحمة الله عليه then said to her, "In that case, *Hajj* has now become *Fardh* on you." It was only then that she requested her inheritance, and Hakeem Mas`ood Sahib رحمة الله عليه gave it to her.

Thereafter, Hadhrat Saharanpuri رحمة الله عليه said to Hakeem Sahib, "Why don't you also make an intention to perform *Hajj*?" To Hadhrat's request, Hakeem Sahib replied, "I have kept aside the monies that I collected from the Hindu patients. When the government completes the train service to Hijaaz, I will use that money and set out on my journey." [It was famous in those days that the government intended building a railway line to Hijaaz. However, this did not materialise.] Hadhrat Saharanpuri رحمة الله عليه addressed him saying, "My Hadhrat رحمة الله عليه has mentioned that a person who delays in the performance of his *Hajj* is classified as a *faasiq* (open sinner). Do you have so much of confidence that you will live for so long?" Hakeem Sahib became very upset at this and said, "Molwi Khaleel has said that I am a *faasiq*." Eventually, he got ready and went for *Hajj*. When he returned, he narrated to the people, "*Alhamdulillah*, we have such people amongst us who if we have to slip up, immediately reproach us." Hadhrat Saharanpuri رحمة الله عليه was famously known amongst the people of Hadhrat Moulana Gangohi رحمة الله عليه to be a 'naked sword'.

Being considerate to the host

Once, Hadhrat Saharanpuri رحمة الله عليه arrived at Meerut during the late portion of the night. Thus, he felt that if he went to Hadhrat Moulana Aashiq Ilaahi Sahib رحمة الله عليه at that time of the night, he would be disturbing him. Hence, he slept in the *Musjid*. When he awoke for *Tahajjud*, he lowered a bucket into the well to draw out water.

In the meantime, Hadhrat Moulana Aashiq Ilaahi Sahib رحمة الله عليه whilst asleep dreamt that Hadhrat رحمة الله عليه had come and slept in the *Musjid* and is now drawing water out of the well. Suddenly his eyes opened and he could hear the sound of a bucket in the well. He got up with a shock to find Hadhrat رحمة الله عليه drawing water from the well. Immediately he came up to Hadhrat رحمة الله عليه and asked, "Why didn't you wake me up?" Hadhrat رحمة الله عليه replied, "What was the need to disturb your sleep? I slept very comfortably in the *Musjid*."

An incident regarding a person who was fired from his job

There lived in Kanpur a person who was employed by the government and for some reason he was removed from his position. Someone told him that if the mayor in Saharanpur interceded on his behalf, he would be reposted to his job. Thus, he left for Saharanpur. Another person told him that he should also visit the *Madrasah* in Saharanpur and meet Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه. When he reached Saharanpur, he first went to meet the mayor only to find that he was out on some errand. He then went to meet Hadhrat Moulana Saharanpuri رحمة الله عليه. Hadhrat رحمة الله عليه asked him who he was and what he had come for. This person then narrated to Hadhrat رحمة الله عليه the entire incident. Hadhrat Saharanpuri looked around him and then advised him saying, "I don't think it is necessary for you to meet the mayor. Return directly to Kanpur." Saying this he brought some food and fed it to him. Hadhrat رحمة الله عليه then sent him with an attendant to the station and gave him some money instructing him to put him on the carriage and send him directly to Kanpur.

In the meantime, this person became upset thinking to himself that this was a very strange *buzurg*; he didn't even ask me to stay the night. Nevertheless, when he reached home, his family said to him, "Just as well you had returned home quickly, as there is a vacancy at a certain place. We have already submitted your application and they

have confirmed an interview for tomorrow. We were worried as how to contact you and tell you to return immediately." The next day he went for the interview and was given the job which was even better than the original job. Only then did he realise why Hadhrat رحمة الله عليه had asked him to return quickly to Kanpur.

Hadhrat Saharanpuri's رحمة الله عليه farsightedness

Once, Hadhrat Mufti Mahdi Hasan Sahib رحمة الله عليه narrated the following incident, "Hadhrat Moulana Saharanpuri رحمة الله عليه had come to Rander. Whilst Hadhrat was standing and talking to me, a young, handsome, wealthy youngster passed by. This youngster was so wealthy that he would wear a new pair of clothing every day. Hadhrat رحمة الله عليه stared at him and when he came closer, he looked at him again. As this youngster moved away, Hadhrat رحمة الله عليه stared at him once more."

"After some time had passed, that youngster changed his modern way of dressing, began frequenting the *Musjid* and started performing his *Salaah*, whereas this was never his condition prior to this. He then came to Hadhrat's residence, requested to take *bay`at* at Hadhrat's hands and from that day onwards, became a proper, practising Muslim. He stopped wearing new clothing every day but was still particular about his cleanliness. He became punctual on reciting the Qur'aan-e-Majeed and began visiting me often. Then only did I understand that Hadhrat's 'sight' had captured him. Hadhrat رحمة الله عليه understood his potential and could not bear to see his time and effort wasted in negligence."

"When I sat in *I`tikaaf* during Ramadhaan, he used to come and sit close to me and recite the Qur'aan Shareef. If he needed to go anywhere, he would take permission from me and then leave, like a child taking permission from his *Ustaaz*. One day he requested to go and relieve himself. After a little while, he sought permission once again. After returning, he sought permission for a third time. I asked

him the reason for asking permission over and over again, to which he explained that he was suffering from a very severe bout of diarrhoea. I told him that he should go home and have a rest. A little while before the *Maghrib Salaah*, he sent a message with someone to find out if he could place an ice cube in his mouth as his thirst had become extremely intense. However he insisted that he will never break his fast."

"After the *Taraaweeh Salaah*, he sent a message saying that he was now reaching his end and requested me to write a letter to Hadhrat رحمة الله عليه asking him to make *du`aa* for him that he dies with Imaan. He then made over all his properties as *waqf* for *Deeni* work and passed away. How true is the poem;

کار پاکاں را قیاس از خود مگیر = = گرچہ ماند در نوشتن شیر و شیر

Don't compare yourselves with the divines (friends of Allah Ta`ala)
Even though Sher and Sheer are both written the same (in Urdu)

Hadhrat Saharanpuri's رحمة الله عليه tolerance

Shaikhpurah is a village near Saharanpur. Once, the people of this village extended a *da`wat* to Hadhrat Moulana Saharanpuri رحمة الله عليه and Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه. Another person then invited both of them for breakfast in Saharanpur on their way back from Shaikhpurah. Hadhrat Saharanpuri رحمة الله عليه accepted both the *da`wats* and went to Shaikhpurah. He slept the night there and the next morning, began preparing to return to Saharanpur but it began raining very heavily. The villagers tried preventing Hadhrat رحمة الله عليه from leaving, but Hadhrat رحمة الله عليه refused saying that he had promised the people in Saharanpur to attend their *da`wat*, thus it will not be correct for him to disappoint them. He eventually went to the station, took a horse and cart, and came to the home of the host. Hadhrat رحمة الله عليه informed him of his arrival, but the host mentioned to Hadhrat رحمة الله عليه that he did not make any arrangements for meals as he had not expected Hadhrat رحمة الله عليه to return in such severe

weather conditions. Hadhrat رحمة الله عليه accepted his apology as well as his invitation to come and eat the next day.

Hadhrat Thanwi رحمة الله عليه on this occasion mentions that at that time it was worth seeing my anger and the tolerance of Hadhrat Moulana Saharanpuri رحمة الله عليه. He further mentions that this *zaalim* (oppressor) still had the audacity to postpone the *da`wat* to the next day. Couldn't he have made some arrangements quickly? Hadhrat رحمة الله عليه then went to the *Madrasah* and from there proceeded home. When he reached home, there was no food at home, not even flour as the womenfolk knew that Hadhrat رحمة الله عليه was invited for meals. Hadhrat رحمة الله عليه went to the bazaar and bought some flour to cook the food.
The next day, when the host came, Hadhrat Moulana Saharanpuri رحمة الله عليه sent for Hadhrat Thanwi رحمة الله عليه saying, "Come let us go, the host has arrived." Hadhrat Thanwi رحمة الله عليه excused himself saying, "I am not feeling hungry and I am not in the habit of eating early in the morning. Also if I wait till the meals have ended, I may miss my train and I have to leave today." Hadhrat Thanwi رحمة الله عليه then says, "Hadhrat رحمة الله عليه was very accommodating. He mentioned to me, 'Come and eat one or two morsels. The host will get very happy. The main purpose of an invitation is to be present. Thereafter if you wish you may leave from there.'"
Eventually, Hadhrat Moulana Thanwi رحمة الله عليه agreed and both of them went to the home of the host. He fed them on the roof of the house. Hadhrat Moulana Thanwi رحمة الله عليه says, "I was still burning with yesterday's anger, but out of respect for Hadhrat رحمة الله عليه I remained silent. After the meals were over, I took permission from Hadhrat رحمة الله عليه and then left. Quietly, I called the host downstairs and opened up his ears properly saying to him, 'The tolerance of the pious has spoilt your mind. Make sure you don't do such things again in the future.'"

Asking Hadhrat رحمة الله عليه for a *tabarruk* (token of blessing)

Once, one of Hadhrat Moulana Saharanpuri's رحمة الله عليه *mureeds* asked Hadhrat رحمة الله عليه for his *kurta* as a *tabarruk*. Hadhrat رحمة الله عليه replied, "I am a poor person. What you may do is make a *kurta* and give it to me. I will wear it for one day and give it back to you. Thereafter you may do with it as you please."

Hadhrat Saharanpuri رحمة الله عليه and Mufti Azeezur Rahman Sahib رحمة الله عليه

Hadhrat Moulana Saharanpuri رحمة الله عليه had great respect for Hadhrat Mufti Azeezur Rahman Sahib رحمة الله عليه. Despite Hadhrat Saharanpuri رحمة الله عليه himself being such a great *Faqeeh* (jurist), he would still refer others to Mufti Azeezur Rahman Sahib for *masaa'il* and he would say that he has a greater insight on *juz'iyyaat* (detailed laws).

Conversely, Mufti Azeezur Rahman Sahib رحمة الله عليه also had great respect for Hadhrat Moulana Saharanpuri رحمة الله عليه. He used to say, "Take my *Fataawa* and go anywhere in the world, I have no fear whatsoever. However, I am very scared of taking it to Hadhrat Moulana Saharanpuri رحمة الله عليه. Only Allah Ta`ala knows where he will place his finger to catch me out and I will not be able to furnish a suitable answer."

Hadhrat Saharanpuri رحمة الله عليه comes to meet Hadhrat Allamah Anwar Shah Kashmiri رحمة الله عليه

Whilst Hadhrat Moulana Saharanpuri رحمة الله عليه was writing his famous book, Bazl-ul-Majhood, he used to come to Darul Uloom Deoband at times to refer to the books there, as Darul Uloom had a larger library compared to Mazaahir-ul-Uloom. Hence, if Hadhrat رحمة الله عليه needed to research some aspect which he could not find in any of the books

at Mazaahir, he would go to Darul Uloom. If the library was open, he would go in at once; otherwise, he would take the key from the librarian and get busy in his research. If after completing his work he had a chance to meet anyone, he would then meet him; otherwise, he would return immediately to Mazaahir.

Once he went to meet Hadhrat Moulana Anwar Shah Kashmiri رحمة الله عليه. His room was on the upper storey and the door was right at the top of the staircase. As Hadhrat Saharanpuri رحمة الله عليه ascended the stairs, Allamah Anwar Shah Sahib رحمة الله عليه saw him, as the door was open, and ran out bare feet to welcome him. After making *salaam* with Hadhrat رحمة الله عليه, he took him into his room. On seeing this, Hadhrat Moulana Saharanpuri رحمة الله عليه commented, “What was the need for you to behave like this? I was coming in. It doesn’t seem appropriate for you to come and meet me bare feet.” When Hadhrat رحمة الله عليه entered, Shah Sahib رحمة الله عليه indicated to those who were present to leave. Thereafter, for a long time these two luminaries engaged in conversation.

I am more comfortable not eating

Once, some visitors came to meet Hadhrat Moulana Saharanpuri رحمة الله عليه. When the food was brought, everyone sat down to eat. Hadhrat رحمة الله عليه also sat down, partook of a few morsels and then stopped. Thereafter he said, “I do not get the same comfort from eating as I get by not eating.”

Explanation of a poem

Once someone sent a questionnaire to Hadhrat Saharanpuri رحمة الله عليه asking him his *fatwa* regarding a poet who has written the following lines:

وہ دن خدا کرے جہاں پر خدا نہ ہو

Hadhrat رحمة الله عليه replied, “The poet is not an atheist. He is not rejecting the existence of a creator. In fact, he is asking from Allah

Ta`ala after believing in Him. The meaning of this poem is that the command of Allah Ta`ala is preventing him from meeting his beloved. Thus, may it transpire that one day the command of Allah Ta`ala does not stop him from meeting his beloved. In other words he should marry her."

Performing *Janaazah Salaah* in *I`tikaaf*

When Hadhrat Shaikh Moulana Muhammad Zakariyya's رحمة الله عليه mother passed away, Hadhrat Moulana Saharanpuri رحمة الله عليه was at that time sitting in *I`tikaaf*. Hadhrat Shaikh's رحمة الله عليه desire was that Hadhrat Moulana Saharanpuri رحمة الله عليه should lead the *Janaazah Salaah*. When Hadhrat Shaikh رحمة الله عليه expressed his desire to Hadhrat رحمة الله عليه, he asked him the time of the *Janaazah Salaah*, to which Hadhrat Shaikh رحمة الله عليه replied that it would take place at 10 o' clock. Thereupon, Hadhrat Saharanpuri رحمة الله عليه mentioned, "I can delay making *istinjaa*. Instead of going to relieve myself at 9 o' clock, I will go at 10 o'clock." Thus, at 10 o'clock, Hadhrat رحمة الله عليه left the *Musjid* with the intention of making *istinjaa*. After relieving himself, he performed the *Janaazah Salaah*.

[From this incident we understand, that if a *mu`takif* leaves the *Musjid* with the intention of relieving himself and not with the intention of performing the *Janaazah Salaah* and thereafter on his way he performs the *Janaazah Salaah*, this will be permissible.]

Hadhrat Moulana رحمة الله عليه intercedes on behalf of his opposition

Hadhrat Moulana Saharanpuri رحمة الله عليه is that personality regarding whom Allamah Anwar Shah Sahib Kashmiri رحمة الله عليه once mentioned, "There are many people who are capable teachers nowadays, but there is only one *Faqeeh* (jurist) and that is Hadhrat Moulana Khaleel Ahmad Saharanpuri."

On one occasion Hadhrat Moulana رحمة الله عليه had some dealings with an individual which became sour. Coincidently, this person was involved in a court case and was advised that if Hadhrat Moulana رحمة الله عليه interceded on his behalf, his problem would be solved.

Eventually, this person came to Hadhrat Moulana and requested him to intercede on his behalf. Hadhrat رحمة الله عليه wrote a letter to someone, he knew in Delhi, who would be able to help him. The letter read as follows;

"Though my relationship with the bearer of this letter is not very good, I am nevertheless still interceding on his behalf. It will be good if his matter could be resolved. May Allah Ta`ala reward you."

He wrote these few words and gave the letter to him requesting him to read it. The person refused to read it saying that it was not meant for him. When Hadhrat رحمة الله عليه insisted, he read it and then asked Hadhrat رحمة الله عليه to remove the part stating their relationship was not very good. Hadhrat رحمة الله عليه asked him the reason for it as this was the truth, but when he insisted, Hadhrat رحمة الله عليه obliged and wrote out another letter omitting those words.

The incident of the watch

Once, Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه and Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه were travelling together on a train. Hadhrat Moulana Thanwi رحمة الله عليه had certain principles regarding the acceptance of gifts, but there were exceptions. En-route to their destination, someone gave Hadhrat Thanwi رحمة الله عليه a watch as a gift which he accepted. As they proceeded along, Hadhrat Moulana Saharanpuri رحمة الله عليه offered to purchase the watch from Hadhrat Moulana Thanwi رحمة الله عليه.

Hadhrat Moulana Thanwi رحمة الله عليه replied, "I belong to you and the watch also belongs to you. Please take it." Upon this, Hadhrat

Moulana Saharanpuri رحمة الله عليه mentioned, "Since I had intended to purchase it, I cannot accept it as a gift." A gift is only regarded as such if one had intended to gift it from the very beginning. Eventually after some discussion, the matter was decided and Moulana Saharanpuri رحمة الله عليه bought the watch. When the person who had gifted the watch to Hadhrat Moulana Thanwi رحمة الله عليه heard about this, he became upset. Hadhrat Moulana Thanwi رحمة الله عليه learnt of it and asked Hadhrat Moulana Saharanpuri رحمة الله عليه to return it to him. The following conversation then ensued:

Moulana Saharanpuri رحمة الله عليه: Was there *khiyaar-e-shart* (option of retracting) in this deal?
Moulana Thanwi رحمة الله عليه: There was no *khiyaar-e-shart* in this deal but the person who gave this gift is feeling bad. Hence, I wish to take it back.

Moulana Saharanpuri رحمة الله عليه: When you sold this watch to me, you did not sell it on condition that the one who gave you the gift must first approve of it. We had conducted a deal between ourselves.
Moulana Thanwi رحمة الله عليه: Okay then, please make *iqaalah* (return it to me).

Moulana Saharanpuri رحمة الله عليه: In order for *iqaalah* to be correct, both contracting parties must agree to do so and I am not prepared to return it.
Moulana Thanwi رحمة الله عليه: You are my elder. Elders show consideration to their juniors. Please agree to sell it to me.

Moulana Saharanpuri رحمة الله عليه: I would have definitely agreed but I did not buy that watch for my personal use. I bought it for a friend of mine. Hence, I was a *wakeel bish-Shiraa* (proxy) on his behalf to purchase this item. Now that I have purchased it, my *wakaalat*

(appointment to act on his behalf) has terminated. The reason for this is obvious; when one is appointed to do something, he is only able to act in accordance to that which he has been appointed for. After he has completed that work, he now does not have the right to do anything further.

Later on, when the person who gifted the watch to Moulana Thanwi رحمة الله عليه was sitting with them, Hadhrat Moulana Saharanpuri رحمة الله عليه returned the watch to Moulana Thanwi رحمة الله عليه. Moulana Thanwi رحمة الله عليه objected saying, "A short while ago you mentioned that this is not correct; why are you then returning it to me." Hadhrat Moulana Saharanpuri رحمة الله عليه replied, "The *mas'alah* is as I have explained it earlier, but I am confident the friend of mine will not object if I return the watch to you."

Fakhruddeen Gangohi in the presence of Moulana Saharanpuri رحمة الله عليه

There lived in Gangoh a person by the name of Fakhruddeen who was *bay`at* to Hadhrat Moulana Gangohi رحمة الله عليه. He explained his personal experience saying, "I used to work in the court, and once there was a case levelled against me. Hence, I went up to Hadhrat Moulana Saharanpuri رحمة الله عليه requesting him for *du`aa*. One day, I came to Hadhrat and mentioned to him that the case had now turned against me. He pondered for a while and then said to me, 'Read the name of Allah Ta`ala 'يا باعث – *Yaa Baa`ithu*' 21 times after the *Zuhr Salaah*. *Insha-Allah*, Allah Ta`ala will make a way out for you.'

I continued reading that *wazeefah* daily. It so happened that there was a Hindu who had a problem dividing his land and for some reason he could not manage to divide the land accurately. He asked me to assist him and I managed to divide the land for him. He became extremely happy and mentioned to me that if I had any work he would happily assist me. I explained my entire predicament to

him. He replied that the court prosecutor was his friend and he would speak to him to help me out. Hence, we both set out to meet the prosecutor. Upon reaching there, we found that he was transferred. Due to some uncompleted paperwork, however, he had not yet departed.

We met with him and the Hindu interceded on my behalf. As a result, my problem was resolved and I won the case.

In my happiness, I came to Hadhrat Moulana Saharanpuri رحمة الله عليه and brought a gift of 5 rupees for him. I had incurred some debt fighting this case. Hadhrat happily accepted the money and then asked me, 'You may have incurred some debt in this court case.' I confessed to Hadhrat رحمة الله عليه that I had certainly incurred some debts. Thereafter Hadhrat رحمة الله عليه mentioned to me, 'It is the command of Allah Ta`ala and His Rasul ﷺ that whenever anyone incurs a debt, he should restrain himself even if he has to go through difficulty and make sure he pays off the debt. Thereafter, he may spend as much as he wants on his family and children. If anything remains thereafter, there is no harm if he also gives others gifts as well.' The thought crossed my mind that perhaps Hadhrat رحمة الله عليه is not accepting it because the sum is too meagre. Just as these thoughts were playing in my mind, Hadhrat رحمة الله عليه accepted the gift saying, 'I will accept it just to make your heart happy and now I will give it back to you as a gift from my side. In future, you don't have to give five rupees; you may even give two rupees.'

I responded, 'If you don't accept it, my wife will get very upset with me.' Hadhrat رحمة الله عليه asked me, 'Is your wife the daughter of so and so?' I replied in the affirmative. Hadhrat رحمة الله عليه then asked, 'Where do you stay?' I explained the area where my house was located. Hadhrat Moulana رحمة الله عليه assured me that he would pay me a visit. Again, I began thinking that where will it be possible for great people like this to come to my home? In the meantime, Hadhrat رحمة الله عليه came to my house and told my son to call his mother and asked her to stand behind the *purdah*. When she came, Hadhrat رحمة الله عليه began

speaking before her, ‘O lady, are you not the daughter of Muhammad Ali? I am Khaleel Ahmad and I come from Ambetha. I am presently teaching in Mazaahir-ul-Uloom. I have come to give you the good news that your husband has won the case. He has given me a gift but I have not accepted it because Allah Ta`ala and His Rasul ﷺ have said that when a person is in debt, he should make sure he pays off his debt even if he has to undergo difficulty and constraints. Thereafter, he should spend on his family. After paying off his debt if he spends lavishly on his family, then there is no harm in this. It is for this reason that I accepted the gift and then returned it to him. Please don’t take offence to my action.’

Saying this, Hadhrat رحمة الله عليه began to leave. I was also on my way home and upon reaching there, I was shocked to find Hadhrat رحمة الله عليه there as well. What did I think to myself and what was the reality that unfolded.”

The need to renew one’s *bay`at*

This same Fakhruddeen Sahib says that after this incident, there was another case levelled against me. People in need, lose their senses at times. Hence, I did whatever anyone suggested to me. Someone asked me to go and see a pundit, so I went to see him. He gave me a bird’s claw and asked me to keep it in my turban at the time I had to stand before the judge. He also asked me to feed the monkeys *chana* on Tuesdays. After doing all of this, I still lost the case.

At that time, I dreamt that I went to Gangoh. When I entered the *khanqah*, I felt terrified. I saw Hadhrat Moulana Gangohi رحمة الله عليه lying down on the bed and close to him was Hadhrat Moulana Shaikh-ul-Hind رحمة الله عليه sitting on a chair. Shaikh-ul-Hind رحمة الله عليه looked at me and said angrily, “There is no place for dogs that go to the threshold of anyone and everyone.” He said this twice. Thereafter Hadhrat Moulana Gangohi رحمة الله عليه addressed me saying, “Bhai Fakhruddeen, have you not yet made *toubah*?” I replied, “Yes, I have

made *toubah*." Upon hearing this, Moulana Gangohi رحمة الله عليه said, "In that case there is no blame upon him." Thereafter my eyes opened.

In the morning, I thought of narrating the dream to Hadhrat Moulana Khaleel Ahmad Sahib رحمة الله عليه, but I did not have the courage to visit him. For this reason, I took Hakeem Khaleel with me as a representative to speak to Hadhrat on my behalf. I told him about my dream and requested him to please narrate it to Hadhrat رحمة الله عليه. He agreed to come with me and we set out for Saharanpur to see Hadhrat Moulana Saharanpuri رحمة الله عليه. At that time, Hadhrat was just about going to teach his lessons. Hadhrat sat down and I narrated my entire dream to him. He listened to me attentively and then advised me saying, "You must go immediately to the grave of Hadhrat Moulana Gangohi رحمة الله عليه. Go immediately. Do not go home. Go to the graveyard. Go straight there and make *muraaqabah* (meditate) at the grave."

Thus, I left. On the way, I met my brother and I narrated the entire dream to him as well. I then hired an ox cart to take us immediately to Gangoh. As we came close to Gangoh and reached the road that leads to the graveyard, my brother showed me the directions and then continued on his journey. It was after *Asr Salaah* and my condition was such that as I came closer to the grave, my fear also began increasing. When I reached the western gate of the graveyard, I did not have the courage to enter. I felt such darkness surround me as if it was nightfall. I felt so scared that I returned home and narrated everything to my brother. My brother admonished me saying that I should have continued to the grave and I had erred by not going forward. He then insisted that I read my *Fajr Salaah* in the *Musjid* adjacent to the graveyard.

Hence, I left early in the morning, but did not have the courage to go the grave. I sat in meditation for a little while in the *Musjid* and found that my fear decreased to a certain extent. I then returned to Saharanpur to meet Hadhrat Saharanpuri رحمة الله عليه and mentioned the entire incident to Hadhrat رحمة الله عليه who then said, "It's now necessary

for you to renew your *bay`at*." I then asked, "Why was Hadhrat Shaikh-ul-Hind رحمة الله عليه so angry with me?" Hadhrat رحمة الله عليه replied, "Brother, we all are sinners, but after linking ourselves to such great personalities and then to go to these kind of people for help is indeed a disgrace to our elders. How can it be that you are *bay`at* with Hadhrat Moulana Gangohi رحمة الله عليه and you still go to a pundit for help? Don't think evil of Hadhrat Shaikh-ul-Hind رحمة الله عليه because he reprimanded you, in fact it is his great kindness upon you. The *Nisbat* of our Hadhrat Moulana Gangohi رحمة الله عليه is *Nisbat-e-Muhammady* ﷺ. By him, there is only forgiveness. That is why he encouraged you saying, 'Did you not make *toubah*?'"

Writing books during *I`tikaaf*

When the *Musjid* in Mazaahir-ul-Uloom was built, Hadhrat Moulana Saharanpuri رحمة الله عليه sat there in *I`tikaaf*. Many people sat with him. It was during that time that Hadhrat رحمة الله عليه was authoring the *kitaab* Bazl-ul-Majhood. The books would all be kept in the room of the *Musjid* and when Hadhrat رحمة الله عليه would sit down to write, the books were brought to him and Hadhrat رحمة الله عليه would engage in his work. Thereafter, the books would be placed back in the room.

Note: We understand from this incident the importance of writing books and we also learn that to write *kitaabs* during *I`tikaaf* is not against the purpose of *I`tikaaf*.

The entire Haram is filled with *noor*

Once, Moulana Muhibbuddeen Sahib رحمة الله عليه was reciting the Dalaa'il-ul-Khairaat and Moulana Zafar Ahmad Thanwi رحمة الله عليه was sitting next to him, when suddenly he asked Moulana Zafar Ahmad رحمة الله عليه, "Who has entered the Haram Shareef? The entire Haram is filled with *noor*." In the meantime, Hadhrat Moulana Khaleel Ahmad Sahib رحمة الله عليه had just completed his *Tawaaf* and came to meet them.

After meeting him, Moulana Muhibbuddeen Sahib commented, "I am able to confirm who this person is, through which the entire Haram Shareef was illuminated?" When Hadhrat Moulana Saharanpuri رحمة الله عليه proceeded to make *Sa`ee*, Moulana Muhibbuddeen asked Moulana Zafar Ahmad Sahib, "Do you know him?" Moulana replied, "Yes, I know him very well. He is my *Shaikh*." Moulana Muhibbuddeen Sahib then said to Moulana Zafar Ahmad, "You don't really know who he is. I understand him better. When he sits down in the Haram Shareef and looks at the Ka`bah, such *noor* descends on his face that I can look towards the sun, but I cannot look toward his face."

Eating after twenty-one meals

Once, Hadhrat Moulana Mahmood-ul-Hasan Sahib رحمة الله عليه had arrived at the residence of Hadhrat Saharanpuri رحمة الله عليه at mealtime. When Hadhrat Saharanpuri رحمة الله عليه requested Moulana رحمة الله عليه to partake of the meal, he first hesitated and then accepted the request. Hadhrat Saharanpuri رحمة الله عليه enquired from him the reason for his hesitation to which he replied, "I have not eaten for several days. Now that you have requested me to eat, I first inspected myself to see whether I have entertained any type of *ishraaf* (inner desire). *Alhamdulillah*, I found that there was no *ishraaf* hence, I sat down." Hadhrat Saharanpuri رحمة الله عليه then asked, "And since how long have you not eaten?" Moulana رحمة الله عليه replied, "I have not eaten nineteen to twenty-one meals." When asked the reason for this, he replied, "I had nothing to eat."

Baraaheen-e-Qaati`ah

Moulana Ahmad Ali Saharanpuri رحمة الله عليه the annotator of Bukhaari Shareef once issued a *fatwa* stating that *meelaad* is a *bid`at*. Moulana Abdus Samee Sahib wrote an entire book called Anwaar-e-Saati`ah in refutation of his *fatwa*. Moulana Khaleel Ahmad Sahib رحمة الله عليه then wrote the book Baraaheen-e-Qaati`ah in answer to Anwaar-e-

Saati`ah. Hadhrat Moulana Gangohi رحمة الله عليه was very pleased to read this book and had praised it a lot. Hadhrat رحمة الله عليه had never praised any other book like how he praised this book.

Hadhrat Shaikh-ul-Hind, Moulana Mahmood-ul-Hasan Sahib Deobandi رحمة الله عليه

Hadhrat Shaikh-ul-Hind's رحمة الله عليه excessive *ibaadat*

Shaikh-ul-Hind, Hadhrat Moulana Mahmood-ul-Hasan Sahib Deobandi رحمة الله عليه, is that personality with regards to whom Hadhrat Moulana Thanwi رحمة الله عليه has said, "People call him Shaikh-ul-Hind (the *Shaikh* of India) whereas in reality, he is Shaikh-ul-Aalam (The *Shaikh* of the world)."

Once, his feet swelled up due to excessive *ibaadat*. When he saw this, he became elated, that today he was blessed with the opportunity of following a *Sunnah* of Rasulullah ﷺ, as the *mubaarak* feet of Nabi-e-Akram ﷺ swelled up due to standing for long periods in *Salaah*.

The Day of *Jumu`ah*

Whilst Hadhrat Shaikh-ul-Hind رحمة الله عليه was living in Deoband, on the day of *Jumu`ah*, he used to go to the river to wash his clothes. Thereafter, he would take a bath whilst his clothing dried up. He would then wear the moist clothes and walk towards the *musjid* at a time when the *azaan* was about to be called out. As the *Azaan* would be called out, he would hasten his steps in order to practise on the *aayah*:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِىَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ *(When the azaan is called out for the Jumu`ah Salaah, then hasten towards the zikr of Allah Ta`ala.)*

Hadhrat Shaikh-ul-Hind رحمة الله عليه is reprimanded for travelling to Gangoh at the time of the *Urs*

It was Hadhrat Shaikh-ul-Hind's رحمة الله عليه practice on Thursdays, after teaching the sixth period in Deoband, to leave for Gangoh to spend his time in the service of Hadhrat Moulana Gangohi رحمة الله عليه. On one occasion, one of Hadhrat's friends, who studied with him, but was employed by the government asked, "Mahmood! Tell me, what is there in Gangoh that makes you run there every Thursday?" Shaikh-ul-Hind رحمة الله عليه replied, "*Zaalim*! You haven't tasted the enjoyment that I experience there. Why don't you accompany me?" Hence, they set out for Gangoh. Coincidentally, at that time, the *urs* at the *mazaar* of Hadhrat Shah Abdul Quddoos Gangohi رحمة الله عليه was in progress.

It was Hadhrat Moulana Gangohi's رحمة الله عليه practice that on the days of the *urs*, he would leave Gangoh and instruct everyone in the *khanqah* to do the same. When he fell ill in his old age, he stayed at home and would not come to the *khanqah*. He would however come to the *musjid* and lead the five times *Salaah*. The people in charge of the *urs* would be considerate enough to stop the *qawwali* at the time of the *Azaan* until the *Sunnahs* for that *Salaah* were over. On the days of the *urs*, no visitors were allowed to come and meet Hadhrat Moulana Gangohi رحمة الله عليه. He would not even allow anyone to greet him.

Nevertheless, Hadhrat Shaikh-ul-Hind رحمة الله عليه proceeded to the house of Hadhrat Moulana Gangohi رحمة الله عليه. On seeing Shaikh-ul-Hind رحمة الله عليه, Hadhrat Moulana Gangohi رحمة الله عليه reprimanded him saying, "Go away from here immediately." Shah Mazhar Husain Sahib Gangohi, the brother of Moulana Fakhr-ul-Hasan Gangohi رحمة الله عليه was also present and he mentioned to Hadhrat Moulana Gangohi رحمة الله عليه, "Hadhrat, he has not come here to take part in the *urs*. He has come to meet you."

Hadhrat Moulana Gangohi رحمة الله عليه replied, “I am aware that he hasn’t come here to participate in the *urs*. I am not so naive. I know he has come to meet me, but he had to pass through this crowd thereby (involuntarily) adding to their splendour. من كثر سواد قوم فهو منهم *(He who adds to the splendour of a people is counted to be from them.)* This is mentioned in the *Hadeeth*. On the Day of *Qiyaamah*, you may present excuses for him.”
Shah Mazhar Sahib took Hadhrat Shaikh-ul-Hind رحمة الله عليه to his house and invited him to partake of some food, but he refused saying, “Hadhrat has asked me to leave immediately. What face do I have to stay and partake of meals?” He immediately left Gangoh and only returned some time later when the *urs* celebrations were completed.

The clothing of Shaikh-ul-Hind رحمة الله عليه

Hadhrat Moulana Thanwi رحمة الله عليه was an *ustaaz* in Kanpur. He once wanted to hold a *dastaarbandi jalsah* (graduation ceremony) and invited his *Asaatizah* from Deoband, Hadhrat Shaikh-ul-Hind رحمة الله عليه and Hadhrat Mufti Azeezur Rahman Sahib رحمة الله عليه. In his letter to Hadhrat Shaikh-ul-Hind رحمة الله عليه, he wrote, “Hadhrat, there is one request that I have. I know it is foolish of me to write this, but at times, the elders tolerate the foolishness of their juniors. My request is that when you come, please wash your clothes and then come.”

Hadhrat Shaikh-ul-Hind رحمة الله عليه owned only one pair of clothing consisting of a *kurta*, a trouser, and a *topee*. He never owned a second pair of clothing and in those days there were no washing machines, washing powders, etc. Clothing was washed by hand; hence, it was difficult to cleanse it thoroughly. Furthermore, the cloth that was used was *khaddar* (a coarse type of cloth). It was for this reason that Hadhrat Moulana Thanwi رحمة الله عليه made such a request.

Hadhrat Shaikh-ul-Hind رحمة الله عليه replied saying that he would make these considerations.

Hadhrat Moulana Thanwi رحمة الله عليه was overjoyed. He announced in Kanpur the arrival of his great *ustaaz*. When the guests from Deoband arrived, Hadhrat Moulana Thanwi رحمة الله عليه went to receive them at the station. Hadhrat Shaikh-ul-Hind رحمة الله عليه had his *kurta* that was washed in his hands and his lungi was slung over his shoulder. The Ulama that came to receive him were all dressed in stylish *jubbahs*. From the outer appearance of Hadhrat Shaikh-ul-Hind رحمة الله عليه, it seemed as though he was a very ignorant person.

When they requested him to deliver a speech, he mentioned to Hadhrat Moulana Thanwi رحمة الله عليه, "Don't you think that my speech will be an embarrassment for you. People will think that you are the student of such a person who doesn't even know how to speak properly, whereas you deliver such wonderful talks." Hadhrat Moulana Thanwi رحمة الله عليه insisted that Hadhrat Shaikh-ul-Hind رحمة الله عليه deliver the lecture. Eventually he agreed saying, "No problem, I will deliver a speech such that the people may come to know that the student has surpassed his *ustaaz*."

Hadhrat Shaikh-ul-Hind رحمة الله عليه commenced the talk wherein he discussed many *mantiqi* (logic) points. The *Ulama*, in that area, felt that the *Ulama* of Deoband and Saharanpur were not knowledgeable with respect to the science of *mantiq* (logic) though they were knowledgeable in *Fiqh* (Islamic Jurisprudence). Whilst the lecture was in progress, Moulana Lutfullah Aalamgeeri walked in. Hadhrat Moulana Thanwi رحمة الله عليه says, "At that time the thought crossed my mind that he will really appreciate this topic as he was regarded to be a master in the field of *mantiq*. However, Hadhrat Shaikh-ul-Hind رحمة الله عليه abruptly ended the talk the moment he walked in."

After the *jalsah* was over, Hadhrat Moulana Thanwi رحمة الله عليه mentioned to Shaikh-ul-Hind رحمة الله عليه, "That was in fact the time for you to continue your talk. Moulana Lutfullah Sahib just walked in and he would have really appreciated such a topic." Shaikh-ul-Hind رحمة الله عليه replied, "The very same thought crossed my mind as well, but after reflecting, I realised that whatever I will speak now will be to impress him and not for the pleasure of Allah Ta`ala. Hence, I terminated my talk immediately."

The first *jalsah* in Darul Uloom Deoband

When Darul Uloom Deoband had its first *jalsah*, a rivulet was dug up to supply water to the Madrasah. In those days, there were no such arrangements for water as we have nowadays. Eventually it happened such that they received more than the required amount of water. Hadhrat Shaikh-ul-Hind رحمة الله عليه himself dammed the river and stopped the water flow.

Thereafter, he called Hadhrat Moulana Saharanpuri رحمة الله عليه, Hadhrat Moulana Raipuri رحمة الله عليه and Hadhrat Moulana Thanwi رحمة الله عليه to estimate the food rations. The three *buzurgs* circled it in the manner Rasulullah ﷺ had gone around the heap of dates prepared by Hadhrat Jaabir رضي الله عنه as is mentioned in the *Hadeeth*. Thereafter Hadhrat Shaikh-ul-Hind رحمة الله عليه got the food prepared, which consisted of *zardah* (a sweet dish) and *pulawu* (a rice dish). The number of guests turned out to be more than anticipated.

Hadhrat Shaikh-ul-Hind رحمة الله عليه first fed the students. Thereafter, he tied a belt around his waist, sat on a chair and began feeding the visitors himself until everyone had eaten. *Alhamdulillah*, there was still food left over. Shaikh-ul-Hind رحمة الله عليه then sent one of his special students to Chatta Musjid to announce, "With the *fadhl* (grace) of Allah Ta`ala everything is now complete and the food did not run short." When this person came to the Chatta Musjid, he

found no one there. Thus, he began thinking to himself that to whom should he make this announcement as no one was present, but since it was the command of his *ustaaz*, he obliged. Immediately, Hadhrat Moulana Saharanpuri رحمة الله عليه, Hadhrat Moulana Raipuri رحمة الله عليه and Hadhrat Moulana Thanwiرحمة الله عليه emerged from the inner recess of the *Musjid*, with tears in their eyes. These three *buzurgs* were sitting in *muraaqabah* (meditation) for a long period of time.

Respect for his *ustaaz* even after his demise

Hadhrat Moulana Qari Tayyib Sahib رحمة الله عليه mentioned that when Shaikh-ul-Hind رحمة الله عليه left on the journey wherein he was imprisoned in Malta, he first came to our family home. At that time my *dadi* (paternal grandmother), the wife of Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه was still alive. He placed a chair at the doorstep of the house behind the *purdah* (curtain) and sat down. He then requested her to pass her shoes over to him. He took them, placed them on his head, and began crying for a long time. Thereafter he said, "I could not fulfil the rights of my *ustaaz*, Hadhrat Moulana Qaasim Sahib رحمة الله عليه and I am deeply regretful for this."

A snake beneath the books

When Hadhrat Shaikh-ul-Hind رحمة الله عليه sat to do his work, he would be surrounded by mounds of *kitaabs*. One day, as he picked up a book, he found a snake beneath it. Since no one else was around who could kill the snake, Hadhrat رحمة الله عليه left the book back in its place. When he picked up the book later on, the snake had disappeared.

An incident of Shaikh-ul-Hind رحمة الله عليه and Hadhrat Saharanpuri رحمة الله عليه

Once, someone from Kanpur attended Hadhrat Mufti Mahmood Sahib's رحمة الله عليه *majlis* and sat down behind him. When Hadhrat رحمة الله

عليه enquired why he had done that, he replied that he wanted to be a back support. Immediately Hadhrat رحمة الله عليه said, "I was hoping to get some back support."
Thereafter, Hadhrat رحمة الله عليه narrated the following incident; "Once, Shaikh-ul-Hind رحمة الله عليه and Hadhrat Moulana Saharanpuri رحمة الله عليه went somewhere. The people there insisted that Hadhrat Shaikh-ul-Hind رحمة الله عليه deliver a lecture, to which he replied, "If Hadhrat Moulana Saharanpuri رحمة الله عليه was not here, I would have definitely said a few words." Upon hearing this, Hadhrat Moulana Saharanpuri رحمة الله عليه stood up saying, "Why is it that all of you must be deprived on account of me. Allow me to leave immediately." Thus, he went out (of the *musjid*).

In the meantime, Hadhrat Shaikh-ul-Hind رحمة الله عليه commenced the talk whilst Hadhrat Moulana Saharanpuri رحمة الله عليه quietly entered from another entrance and sat down behind the *mimbar* in such a manner that Hadhrat Shaikh-ul-Hind رحمة الله عليه had no idea that he was there. When the lecture was over, Hadhrat Moulana Saharanpuri رحمة الله عليه quickly stood up and went away to his room. When Hadhrat Shaikh-ul-Hindرحمة الله عليه returned to his room, Hadhrat Moulana Saharanpuri رحمة الله عليه mentioned to him, "I also heard your lecture today." "And how did you do that," queried Hadhrat Shaikh-ul-Hind رحمة الله عليه. "I sat down behind you, next to the *mimbar*," replied Hadhrat Moulana Saharanpuri رحمة الله عليه. Hadhrat Shaikh-ul-Hind رحمة الله عليه then said, "Oh, I see. You were sitting behind my back. You promised to leave the room; why did you break your promise?"
"I promised to leave the room but I didn't promise not to return from another entrance," replied Hadhrat Moulana Saharanpuri رحمة الله عليه. "In my entire life, this was the only chance that I had to sit in your lecture. Everyone else was able to sit and take benefit. Why should I be deprived?" replied Hadhrat Moulana Saharanpuri رحمة الله عليه.

Hadhrat Hakeem-ul-Ummat, Moulana Ashraf Ali Thanwi رحمة الله عليه

In the service of Hadhrat Moulana Fadhlur Rahman Ganj Muraadabadi رحمة الله عليه

Once, whilst Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه was living in Kanpur, he went to Ganj Muraadabad to visit Hadhrat Moulana Fadhlur Rahman Ganj Muraadabadi رحمة الله عليه. He reached there only after the *Maghrib Salaah* as he was delayed on the road. When Moulana arrived, one of the guests was being admonished. Hadhrat Moulana was telling him to leave and he was refusing to do so, until eventually Hadhrat Moulana asked the *khaadim* (attendant) to throw his belongings out of the *mehmaan khana* (guest quarters). The *khaadim* obeyed, but the visitor brought all his belongings back inside.

Hadhrat Moulana Thanwi رحمة الله عليه began thinking to himself, "*Ya Allah*! It looks as if the guests are not treated very well over here. Let's see what will happen to me." Thereafter, Hadhrat Moulana Thanwi رحمة الله عليه says that I went forward and made *salaam*. Hadhrat Moulana replied to my *salaam* and asked who I was, where have I come from and for what purpose did I come. I replied, "I am a student. I have come from Kanpur and I have come to visit you."

Immediately, Hadhrat رحمة الله عليه began scolding me, "You are coming to visit me. You are fortunate the earth hasn't swallowed you up as yet. Couldn't you think that at this time of the night, how will I be able to feed you?" It was already dark and Hadhrat رحمة الله عليه had no food in his house. He calmed down a little thereafter and told his *khaadim* to bring some food from his daughter's house. He would very often receive *kashf* (divine inspiration) and hence his *kashf*

commenced. He asked me, “Have you studied by Moulana Ya`qoob Nanotwi رحمة الله عليه?” I replied in the positive. He then commented, “He is a very good person.”

The *khaadim* then brought the food along which was kept in an earthenware utensil consisting of *daal* and two *rotis*. When Hadhrat Moulana saw this, he admonished the *khaadim* saying, “O you senseless person, is this how you bring the food and that too, for a visitor? Why didn’t you cover the food and bring it?” The *khaadim* replied, “I am sorry Hadhrat, but I could not find anything to cover it with.” Again, Hadhrat began receiving *kashf*. “Did you see in the cupboard behind the door on the shelf? Why didn’t you use that to cover the utensils?” He then asked Hadhrat Thanwi رحمة الله عليه what food was in the utensil to which Hadhrat Thanwi رحمة الله عليه replied, “*Daal* and *roti*.” Hadhrat رحمة الله عليه smiled and said, “*Subhaanallah*! Eat well. This is a great *ni`mat* (favour) of Allah Ta`ala. On many occasions, Sahaabah رضي الله عنهم never got this to eat as well.”

Hadhrat Moulana Thanwi رحمة الله عليه says that thereafter he got up and came and stood by my side giving me *naseehat* and advice. I remained seated as this was regarded to be the correct etiquette in that area. After the *Fajr Salaah*, he asked me whether I was going to stay or whether I was going to leave. I replied that I would be leaving. He accepted and accompanied me to where my horse was tied. I thought that perhaps he required something, but later realised that he was accompanying me only to bid me farewell. This was the extent of compassion he showed to me.

I then requested for some *wazeefah* to read. He recommended the recital of سُبْحانَ اللهِ وَ بِحَمْدِهِ سُبْحانَ اللهِ الْعَظِيْم 200 times and Surah Ikhlaas 200 times. Although I never had the *toufeeq* (ability) of reading this *tasbeeh* once, I do have with me the gift from a *buzurg*. I didn’t go to him for my *islaah*; I just went to visit him, but *alhamdulillah*, the

shouting I received did not affect my heart at all. Nowadays, people come for *islaah* (reformation) and cannot tolerate a little bit of shouting.

The reason for Hadhrat Thanwi's رحمة الله عليه firmness

The condition of people has become such that they sit in the manner they see their *shaikh* sitting and they want to speak like how he speaks. One day I met a person with a thick notebook wherein he had written all his *islaahi* correspondence with his *shaikh*. He narrated to me that the very first thing he had taken from his *shaikh* was his stick. People try and imitate Hadhrat Moulana Thanwi رحمة الله عليه in strictness and firmness. They imitate Hadhrat's shouting, but they do not look at Hadhrat's compassion. He knew the nature and temperament of every person present in the *khanqah*.

Once a person travelled on a lengthy journey to meet Hadhrat رحمة الله عليه, but had not sought permission prior to his arrival. Hence, Hadhrat رحمة الله عليه sent him back. After three days, Hadhrat رحمة الله عليه mentioned, "For three days I haven't slept at all out of concern for this person. How much of time, effort and money he must have spent to come here. If only he had asked permission and then came, how nice would that have been? It is for this reason that I could not sleep."

Being cautious about spying

After Hadhrat Moulana Gangohi رحمة الله عليه had lost his eyesight, if Hadhrat Thanwi رحمة الله عليه ever visited him, he would announce, "Ashraf Ali has arrived," and when he was leaving he would again announce, "Ashraf Ali is leaving." He would never come quietly and sit down in the *majlis* like a thief. Hadhrat رحمة الله عليه himself explains the reason for this, saying, "It must not be that at the time I come, Hadhrat رحمة الله عليه is busy with something or wants to do something which he will not feel comfortable doing in my presence. If in such a

condition I do come surreptitiously and sit down in the *majlis*, without informing Hadhrat, this will amount to *tajassus* (spying) and Allah Ta`ala has commanded us, "Do not spy on one another."

A clear lie regarding Hadhrat Moulana Thanwi رحمة الله عليه

In Kanpur there was a person known as Haji Chunnu. He once told me, "There was an *aalim* by the name of Moulana Hashmat Ali Ridhwi who told me regarding Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه, that his face was disfigured as a result of him humiliating Rasulullah ﷺ in his book 'Hifz-ul-Imaan', and it is for this reason that he always wears a veil and never raises his face in front of anyone. I was convinced that this was the truth.

On one occasion, Hadhrat Thanwi رحمة الله عليه came to Kanpur. I thought of visiting Moulana Thanwi رحمة الله عليه to verify Molwi Hashmat Ali's statement. When I went to meet Hadhrat Thanwi رحمة الله عليه, I found his face filled with *noor*, not covered by any veil and without any disfigurement. I immediately began cursing Moulana Hashmat and I cancelled my *bay`at* with him. I thereafter took *bay`at* to Hadhrat Moulana Thanwi رحمة الله عليه."

An incident regarding someone who gifted Hadhrat رحمة الله عليه with some sweetmeats

Once, a villager presented some sweetmeats to Hadhrat رحمة الله عليه. Hadhrat رحمة الله عليه accepted it and distributed it amongst those present in the *majlis*. After everyone had eaten, he asked Hadhrat رحمة الله عليه to accept him for *bay`at*. Hadhrat رحمة الله عليه explained to him that according to his principles, he does not randomly initiate anyone into *bay`at*. This villager replied, "Hadhrat! I do not know anything about your rules and principles. What I do know is that if you accept me for

bay`at, I will become a *mureed*, otherwise give me back my *mitaai* (sweetmeats)."

Hadhrat رحمة الله عليه then asked him, "Is this the reason for bringing the *mitaai*?" The villager replied, "Yes"
"Why didn't you tell me this in the first place?" asked Hadhrat رحمة الله عليه.
"Well, why didn't you ask me?" replied the villager.
Hadhrat رحمة الله عليه then asked him the cost of the *mitaai*. The villager replied, "Forget about how much it costs. I want my *mitaai* back." Eventually, Hadhrat رحمة الله عليه initiated him into *bay`at*. The villager then asked him for some *wazeefah*. Hadhrat رحمة الله عليه prescribed some *wazeefah*, which was completely against Hadhrat's principles. He never gave *bay`at* and *wazeefahs* together in one sitting. The villager then asked for a *tabarruk* (token of blessings) and Hadhrat رحمة الله عليه gave him his *tasbeeh*. He then asked if he could make some *khidmat*. Hadhrat رحمة الله عليه allowed him to do this as well. Once he had left, Hadhrat رحمة الله عليه commented, "Indeed he is a very fortunate person. In a single *majlis* (sitting) he managed to fulfil all his desires."

I am hitting you only for the sake of Allah Ta`ala

Qari Muhammad Umar Sahib Thanwi رحمة الله عليه mentioned to me that when I was young, Hadhrat Thanwi رحمة الله عليه hit me. I pleaded saying, "Hadhrat, please for Allah's sake forgive me." Hadhrat gave me another slap and said, "I am hitting you only for the sake of Allah Ta`ala."

Speak clearly

Once, someone came to meet Hadhrat Moulana Thanwi رحمة الله عليه. Hadhrat رحمة الله عليه asked him, "What have you come for? He replied, "I came for *islaah* (reformation)." Hadhrat رحمة الله عليه commented, "Why don't you speak clearly? Have you come for my *islaah* or your

islaah?" He understood his mistake and said, "I have come for my *islaah*."

Respect for *kitaabs*

In Hadhrat Thanwi's رحمة الله عليه room, there was a place for hanging old clothes. Sometimes others were asked to hang the old clothes over there, but Hadhrat رحمة الله عليه would caution them to check if there was any *kitaab* kept on the desk beneath it. Mistakenly, the old clothes should not be kept higher than the *kitaabs* (resulting in disrespect of the *kitaab*).

Hunting down a prince

Once, a visitor came to meet Hadhrat Moulana Thanwi رحمة الله عليه at the time when he was leaving for Lucknow to receive medical treatment. This visitor had met a *majzoob* who called him and asked, "Do you know where Hadhrat is going to?" The visitor replied, "He is going to Lucknow for treatment." The *majzoob* replied, "He is not going for that. He is going to hunt down a prince and he will be successful in this. He will hunt him down and bring him back."

What he meant by a prince was Sayyid Sulaiman Nadwi رحمة الله عليه who had taken *bay`at* to Hadhrat Moulana Thanwi رحمة الله عليه on that journey. Later on, he also became a *khaleefah* of Hadhrat Moulana Thanwi رحمة الله عليه.

I realised my ignorance

Hadhrat Moulana Sayyid Sulaiman Nadwi رحمة الله عليه, despite being such a profound *aalim*, still came to Thanabhawan and took *bay`at* at the hands of Hadhrat Moulana Thanwi رحمة الله عليه. Someone asked him, "You are such a powerful, profound *aalim*. What was the need for you to come and take *bay`at* here?" He replied, "By coming here, I came to know how ignorant I really was."

Admonishing a *mureed*

Once, the father-in-law of Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه went to Thanabhawan to spend some time with Hadhrat Moulana Thanwi رحمة الله عليه. When he arrived, Hadhrat was admonishing a *mureed* and instructed the attendants to remove his bedding from the *khanqah*. Seeing this, Hadhrat Moulana Madani's رحمة الله عليه father-in-law objected saying, "What is this?" Immediately, Hadhrat Moulana Thanwi رحمة الله عليه instructed the attendants to also remove his bedding saying, "Has he come here for my *islaah* or his *islaah*?"

Poetic speech involuntarily

Once, someone wrote a letter to Hadhrat Moulana Thanwi رحمة الله عليه with lengthy titles. When Hadhrat رحمة الله عليه read this, he involuntarily uttered: "کس قدر غلو ہے منشا اس کا علو ہے میں چاہتا ہوں کہ اس سے خلو ہو - How much of *ghulu* (exaggeration) is there in this; their intentions are *`ulu* (to show respect) and I wish for them *khulu* (that they refrain from this)."

Thereafter, Hadhrat رحمة الله عليه mentioned, "This poetic sickness of mine does not want to leave me. Involuntarily the words come out, rhyming with one another."

No sleep for 17 nights

Once Moulana Abdul Lateef, Sahib, the former supervisor of Saharanpur came to Thanabhawan. He requested Hadhrat Moulana Thanwi رحمة الله عليه to deliver a lecture as they had not heard one of Hadhrat's lectures for a very long time. Hadhrat Moulana Thanwi رحمة الله عليه requested him to make *du`aa* that he gets some sleep as he did not sleep for the past 17 nights. *Du`aa* was made and Hadhrat رحمة الله عليه managed to get some sleep for about two and three-quarter hours. When he woke up, he commented, "Today I have really slept a lot. I managed to sleep for two and three-quarter hours." He then delivered the lecture.

Every flower has a different colour and fragrance

Hadhrat Moulana Thanwi رحمة الله عليه used to say that Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه was a master in *Fiqh*. He would make others traverse the stages of *sulook* with ease. He never asked anyone to leave their jobs and also never imposed severe *mujaahadah* (difficulty) on anyone. Hadhrat Mufti Kifaayatullah Sahib رحمة الله عليه was a very organised person in administration and Shaikh-ul-Islam, Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه underwent great *mujaahadah* (difficulty) and was extremely humble.

Do I not have eyes?

Once at mealtime, the host of Hadhrat Moulana Thanwi رحمة الله عليه began pointing out all the dishes of food to Hadhrat saying this is a certain dish and this is a certain dish (mentioning what food was present in front of Hadhrat). Hadhrat رحمة الله عليه admonished him saying, "Do you think that I am blind? Do you think that I do not have eyes?"

Hadhrat's last moments

During the last moments of his life, Hadhrat Moulana Thanwi's رحمة الله عليه began sorting out all the *amaanaat* (trusts) that were kept by him. When the members of his household saw this, they started crying (as they understood that Hadhrat was now reaching his end). Hadhrat رحمة الله عليه saw them in this condition and asked, "Why are you crying? I am only distributing the trusts that are in my possession. Allah Ta`ala has commanded the discharging of *amaanaat* to the rightful recipients." Whilst saying this, the note that was in his hand fell down. Hadhrat then commented, "The life from my fingers has come out." Thereafter he passed away.

Hadhrat's parrot

Hadhrat Moulana Thanwi رحمة الله عليه had a parrot as a pet. Sometimes Hadhrat رحمة الله عليه used to talk to it. One day, a woman by the name of Izhaar-e-Faatimah came to visit at a time when some women intended to take *bay`at* to Hadhrat. Izhaar-e-Faatimah made *wudhu* and sat down with them whereas she had already taken *bay`at*. The next day a few other women also came to take *bay`at*. Izhaar-e-Faatimah again made *wudhu* and sat down with them as well.

Someone then commented, "Izhaar-e-Faatimah made *wudhu* and sat down again." The parrot heard this statement and on the third day when other woman came to take *bay`at* and Izhaar-e-Faatimah joined them, the parrot began shouting, "*Bare Abba*, *Bare Abba*, Izhaar-e-Faatimah made *wudhu* and sat down again." After Hadhrat رحمة الله عليه passed away, it remained completely silent and died three days later.

The importance of first confirming the fee

Proper *tarbiyat* (upbringing) was done in Thanabhawan. Once, someone from Calcutta came to Thanabhawan. In those days, they had to get off in Jalalabad, as there was no station in Thanabhawan. Hence, this person got off in Jalalabad and hired the services of a porter to take him to Thanabhawan. When he reached Thanabhawan, he began arguing with the porter on the fee. The porter was asking for 4 aanas and he was offering three.

In the meantime, Hadhrat Moulana Thanwi رحمة الله عليه came on the scene and greeted both of them. He asked them the reason for the dispute, which was then explained to him. Hadhrat رحمة الله عليه asked this person whether he received permission to come. He replied in the affirmative and also showed his letter wherein he had requested permission to come. Thereafter Hadhrat رحمة الله عليه asked him whether he had fixed a price with the porter or not to which he replied that no price was fixed. Hadhrat رحمة الله عليه instructed him to give the porter three aanas and Hadhrat رحمة الله عليه gave the fourth aana to him.

Thereafter, Hadhrat رحمة الله عليه instructed this person to leave immediately, saying that he had no permission to stay. Hadhrat رحمة الله عليه gave the porter another 4 aanas to take him back to the station.

Permission for fifteen minutes

Once, Hadhrat Shaikh-ul-Hind رحمة الله عليه and some other *buzurgs* (pious people) went to Thanabhawan to meet Hadhrat Moulana Thanwi رحمة الله عليه. Hadhrat Thanwi رحمة الله عليه was a man who was very strict in his principles. They reached Thanabhawan at a time which Hadhrat Thanwi رحمة الله عليه had set aside for his *tasneef* (writing of books). When they arrived, Hadhrat Thanwi رحمة الله عليه met them all with respect and then requested if he could be excused for 15 minutes so that he could complete some important piece of work. They permitted him and in those 15 minutes, he completed his work and returned. Thereafter he engaged himself in extending hospitality towards them.

Under normal circumstances, if it were someone else, Hadhrat رحمة الله عليه would not have come, but because it was his *Asaatizah* that had arrived, proper respect and time was allotted to them. Those who come for *tarbiyat* are treated differently. It is mentioned in the *Hadeeth*, "Treat people according to their status."

What *islaah* can I do by him?

Hadhrat Thanwi رحمة الله عليه used to advise his *mureeds* to establish a relationship with any of his *khulafaa* with whom they felt comfortable and compatible. In this light, someone chose Hadhrat Khwajah Azeezul Hasan Majzoob رحمة الله عليه and wrote a letter to him. The reply came six months later. He complained to Hadhrat Thanwi رحمة الله عليه that he received a reply only after six months and asked, "How will it be possible for me to make *islaah* in this manner?" Hadhrat Thanwi رحمة الله عليه replied, "This too is surprising that he managed to keep the letter safely for 6 months."

Hadhrat Moulana Yahya Sahib invites Hadhrat Thanwi رحمة الله عليه to the *nikaah* of his younger brother

Hadhrat Moulana Yahya Sahib رحمة الله عليه, the father of Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه had arranged the *nikaah* of Hadhrat Moulana Muhammad Ilyaas Sahibرحمة الله عليه. He invited four *buzurgs* to the *nikaah*; Hadhrat Moulana Abdur Raheem Sahib Raipuri رحمة الله عليه, Hadhrat Shaikh-ul-Hind رحمة الله عليه, Hadhrat Saharanpuri رحمة الله عليه and Hadhrat Thanwi رحمة الله عليه. The first three *buzurgs* accepted the invitation, but Hadhrat Moulana Thanwi رحمة الله عليه did not accept it.

Hadhrat Moulana Yahya Sahib رحمة الله عليه made arrangements for these *buzurgs* to take the night train from Saharanpur and meet him at Thanabhawan station. He took the morning train and went to meet Hadhrat Thanwi رحمة الله عليه. As he met him, he said, "*Jee ha*, your *Taqwa* has surpassed the *Taqwa* of your *ustaaz*, Hadhrat Shaikh-ul-Hindرحمة الله عليه. It has also surpassed that of Hadhrat Moulana Abdur Raheem Sahib رحمة الله عليه and Hadhrat Moulana Saharanpuri رحمة الله عليه. They have accepted, but you have not accepted."

Hadhrat Thanwi رحمة الله عليه replied, "Nowadays there are many customs prevalent in weddings and therefore I stay away from attending wedding functions." Hadhrat Moulana Yahya Sahib رحمة الله عليه then said to him, "It is for this reason that we are taking you along. If you see anything wrong, you should stop it immediately. Otherwise, what relations do I have with you that I must invite you to the wedding? I am taking you especially to stop all these customary practices."
Hadhrat Thanwi رحمة الله عليه finally accepted the invitation. In the evening Moulana Yahya Sahib took Hadhrat Moulana Thanwi رحمة الله عليه along to the station and met the other three *buzurgs*.

The spirit of spreading the *Hadeeth*

Once, Hadhrat Thanwi رحمة الله عليه went to Saharanpur for medical treatment. Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه sent him a dish called *talbeenah* which is prepared with ghee, honey, flour and some other ingredients. It is thin and white like milk. He also sent a note with it, which read, "I have consulted with Hadhrat's doctor explaining to him how this is prepared and he has confirmed that it is not against Hadhrat's temperament, neither will it react to Hadhrat's medication nor to Hadhrat's health. In fact, it will strengthen the heart. The *Hadeeth* of Rasulullah ﷺ also encourages one to partake of it. It is for this reason that I have sent it to Hadhrat. There is benefit in eating it and it has no side effects. Please partake of it." He also explained all the benefits of eating this food as was mentioned in the *Hadeeth*.

Hadhrat Thanwi رحمة الله عليه took the dish, read the note and sent a counter note to Hadhrat Shaikh رحمة الله عليه saying: "Most beloved! In the spirit of your love, you did not take into consideration the *usool* (basic principles). You have narrated the *Hadeeth* stating the benefits of eating this food. I fear that if for some reason I do not like the food, then it would mean that I am showing dislike towards something which the *Hadeeth* encourages. I would have been more comfortable if you had given it to me without mentioning to me the virtues of the *Hadeeth* and thereafter only upon me relishing it, you should have explained the *fadheelat* (virtue) of the *Hadeeth*. Hence, I will wait for your answer before partaking of the gift."

Look at the consideration these people showed to the *Ahaadeeth*. They are worried about whether it will be tasty or not, whereas this has nothing to do with the *Shari`ah* at all, but they are unable to tolerate that they may not like something which the *Hadeeth* encourages one to partake of. Who is there that can value the *Hadeeth* and the *Sunnah* more than these people? Furthermore,

Hadhrat رحمة الله عليه does not return the gift as this may upset Hadhrat Shaikh رحمة الله عليه. He has been considerate in this regard as well.

Hadhrat Shaikh رحمة الله عليه then replied, "Firstly, the taste of any food depends largely on the one that prepares it. A master cook prepares a simple dish into a delicious meal whereas an amateur can spoil good food. If for some reason you do not find the food to be tasty then you can blame it on the cook that he or she was unable to prepare the dish properly. The second aspect is that the *Hadeeth* speaks about it being beneficial, not tasty. Generally, bitter medication is very beneficial even though it is not tasty. Hence, if it is not tasty then it will not go against the *Hadeeth*. The third aspect is that in a certain *Hadeeth* it has been mentioned that a sick person may not like it. If for some reason you may not like it, this will in fact strengthen the *Hadeeth* and not go against it as well. In the light of this, I feel that you should partake of it." Hadhrat Thanwi رحمة الله عليه then partook of it, but he did not mention whether it was tasty or not.

Hadhrat Thanwi رحمة الله عليه excuses himself from attending a *nikaah*

There was once a *nikaah* of an *aalim* held in Rampur in the district of Saharanpur. Hadhrat Moulana Saharanpuri رحمة الله عليه, Hadhrat Shaikh-ul-Hind رحمة الله عليه and Hadhrat Thanwi رحمة الله عليه were invited for the *nikaah*. All three accepted and on the appointed date, they left their homes to attend the *nikaah*. En-route, Hadhrat Thanwi رحمة الله عليه was made aware that some impermissible customs would be taking place at the function. Thus, he turned around and returned home. When Hadhrat Saharanpuri رحمة الله عليه and Hadhrat Shaikh-ul-Hind رحمة الله عليه arrived at their destination, someone asked them why they had come, but Hadhrat Thanwi رحمة الله عليه had not come.

Hadhrat Saharanpuri رحمة الله عليه replied, "Our attendance is based on *fatwa* whilst Hadhrat Thanwi's رحمة الله عليه absence is based on *Taqwa*." Hadhrat Shaikh-ul-Hind رحمة الله عليه replied that Hadhrat Thanwi رحمة الله عليه was more acquainted with the dealings of the *awaam* (masses) whilst they were not so aware of the general actions of the people. In *one* majlis (which I, Hadhrat Mufti Mahmood Sahib رحمة الله عليه was present), Hadhrat Thanwi رحمة الله عليه narrated this entire incident and commented, "Hadhrat Saharanpuri's answer was based on his *tawaadhu*` (humility). What *Taqwa* do I have when compared to his *Taqwa*? The reply of Hadhrat Shaikh-ul-Hind رحمة الله عليه was in fact correct. I am more aware of what the *awaam* are doing as compared to these great luminaries."

Shaikh-ul-Islam, Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه

His compassion towards others

When Hadhrat Moulana Madani رحمة الله عليه was living in Madinah, he used to cook the food himself. They were five brothers living together. After cooking the food, he would distribute it equally amongst them. Hadhrat's younger brother, Mahmood, would quickly eat his portion and then cry for more. Hadhrat رحمة الله عليه would pass his share of food over to him and remain hungry tying a stone to his belly.

The difference between Hadhrat Thanwi's رحمة الله عليه *majlis* and Hadhrat Madani's رحمة الله عليه *majlis*

Q: What was the difference between the *majlis* of Hadhrat Thanwi رحمة الله عليه and Hadhrat Madani رحمة الله عليه?

A: Hadhrat Thanwi رحمة الله عليه was more concerned about the *islaah* of the people whilst Hadhrat Moulana Madani رحمة الله عليه was more concerned about the comfort of the people. Once, after teaching Bukhaari Shareef, Hadhrat Madani رحمة الله عليه came to his *mehmaan khaana* (guest quarters) and found a person sitting there. When Hadhrat رحمة الله عليه asked him whether he had taken a rest or not, the visitor replied, "How can I sleep? I don't have any bedding neither do I have a hookah." Hadhrat Moulana Madani رحمة الله عليه went and filled the hookah himself, brought his personal bedding and gave it to the visitor. Hadhrat then spent the entire night in *ibaadat*.

His manner of eating

Once I, (Hadhrat Mufti Mahmood رحمة الله عليه), had the opportunity of eating with Hadhrat Moulana Madani رحمة الله عليه. He used to have a

round *dastarkhan* (tablecloth) and only one utensil containing curry was kept in the centre. Hadhrat Madani رحمة الله عليه used to keep a cloth with the *rotis* in front of him. He would then place two *rotis* in front of each person. Hadhrat رحمة الله عليه held the *roti* in his left hand and broke off pieces with his right hand, dip it into the gravy and eat it. He was very observant of those around him. Before any person could finish eating his two *rotis*, Hadhrat رحمة الله عليه would place another two *rotis* in front of him.

Hadhrat Madani's رحمة الله عليه humility

Once, Hadhrat Moulana Madani رحمة الله عليه went to Muraadabad for a *jalsah*. Hafiz Ahmad Sahib رحمة الله عليه, the principal of the Darul Uloom was also present. I also accompanied my father to meet Hadhrat Madani رحمة الله عليه. Hafiz Ahmad Sahib رحمة الله عليه said to Hadhrat Madani رحمة الله عليه, "Molwi Husain Ahmad, why don't you also go and partake of meals at the house of Molwi Murtaza?" Hadhrat Madani رحمة الله عليه replied, "Jee Hadhrat, I am going now." He then went to partake of meals at Molwi Murtaza's house. His mother mentioned to Hadhrat Madani رحمة الله عليه, "Make *du`aa* for my child that Allah Ta`ala keeps your shadow over him as well." Hadhrat Madani رحمة الله عليه immediately replied, "May Allah Ta`ala bless me with your child's shadow. What benefit is there in my shadow?"

My father then caught hold of my hand and said to Hadhrat رحمة الله عليه, "Please pass your hand over his head." Immediately Hadhrat took hold of my hand and passed it over his own head.

No sleep for eleven nights

Once, Hadhrat Madani رحمة الله عليه stood up to give a lecture in Deoband when his eyes were overpowered with sleep. He addressed the crowd and said, "Brothers! Please grant me permission to lie down for a few minutes. I haven't slept for eleven nights. Thereafter I will deliver the lecture."

Aashura Holidays

Once, Hadhrat Shaikh-ul-Islam رحمة الله عليه and Hadhrat Moulana Mia Asghar Husain رحمة الله عليه went walking at night to Gangoh during the *Aashura* holidays. They met Hadhrat Gangohi رحمة الله عليه the following morning. Hadhrat Gangohi رحمة الله عليه asked them the reason for their visit to which they replied that it was simply to meet him as they were now on holiday for *Aashura*. Hadhrat رحمة الله عليه then asked them if they had eaten anything. They replied in the negative. He asked them if they had any money, to which they again replied in the negative. Hadhrat Moulana Gangohi رحمة الله عليه gave them some money and told them to buy some food from the bazaar, and then sent them both straight back to Deoband so that they would not to miss any of their lessons. Thereafter, Hadhrat Moulana Gangohi رحمة الله عليه, (being the head of Darul Uloom) announced that the *Aashura* holidays were now cancelled.

Hadhrat Madani رحمة الله عليه and Hadhrat Allamah Shabbeer Ahmad Uthmani رحمة الله عليه

Hadhrat Madani رحمة الله عليه and Hadhrat Allamah Shabbeer Ahmad Uthmani رحمة الله عليه had some political differences between themselves, but their hearts were extremely clean. Once, Hadhrat Madani رحمة الله عليه was apprehended and taken to jail. When he was freed, he first came to meet Moulana Shabbeer Ahmad Uthmani and then only did he go home. This was the outlook of these people. Our condition is such, that if we differ with anyone, we are not even prepared to pass by his home.

Your hair feels long when you see the barber

Once, Hadhrat Madani رحمة الله عليه visited Gangoh. At night, when he went to sleep, someone asked him for a *ta`weez*. Hadhrat رحمة الله عليه promised to give it to him the next morning. This person reminded

him in the morning and Hadhrat رحمة الله عليه wrote it out and gave it to him. When the people present saw this, they all began asking for *ta`weez*.

Hadhrat رحمة الله عليه commented, "When they see the barber, then only do they need a haircut. I only gave it to this person because I promised him last night. I am in a hurry and therefore I am unable to write out anymore *ta`weez*."

A doubt as to why Hadhrat Isa عليه السلام will cancel the *jizyah*

We used to fetch Hadhrat Moulana Madani رحمة الله عليه from his house when it was the time for him to teach the lessons. One day during the lesson, we came across the *Hadeeth* that speaks of Hadhrat Isa عليه السلام cancelling the *jizyah* when he returns to earth. The next day when we went to fetch Hadhrat رحمة الله عليه, we asked him, "There is no cancellation and abrogation in the *Shari`ah* of Rasulullah ﷺ. Why is it then that Hadhrat Isa عليه السلام will abolish the system of *jizyah*?" Hadhrat رحمة الله عليه turned around and asked, "And who has said this?" We replied, "This was mentioned yesterday in the lesson." Again Hadhrat رحمة الله عليه asked us in a loud voice, "And who has said this?" Then only did we realise that the *jizyah* will not be cancelled independently by Hadhrat Isa عليه السلام, but rather it was already cancelled by Rasulullah ﷺ himself. Nabi ﷺ had himself stipulated the *jizyah*, as well as the time frame for its application. It will be cancelled after the arrival of Hadhrat Isa عليه السلام.

Hadhrat Madani's رحمة الله عليه advice to the students

Once Hadhrat Madani رحمة الله عليه advised the students, "You receive two *rotis* daily from the kitchen and you eat both of them. Why don't you suffice on eating one and half *rotis* and give away half a *roti* to a poor person. When you sleep, you sleep on a pillow. As long as I was a student, I never slept on a bed neither did I use a pillow. I used to place a brick under my head and fall off to sleep."

Hadhrat Madani رحمة الله عليه reads a *wazeefah* for the mother of Qari Tayyib Sahib رحمة الله عليه

Once, the mother of Hadhrat Qari Tayyib Sahib رحمة الله عليه, the principal of Deoband, fell seriously ill and suffered from a severe headache. After consulting the doctors and *hakeems* she could find no relief. Eventually, she called for Hadhrat Moulana Madani رحمة الله عليه who came and read some *wazeefah*. Thereafter he sat down with his head lowered until he felt at ease that her headache had completely vanished. He then lifted his head and said, "I am a slave of this household. Whenever there is any need, please come and call me. I will present myself immediately and will consider it as my good fortune to serve you."

Fanaa-fish-Shaikh

Hadhrat Moulana Madani رحمة الله عليه writes in his autobiography that when he used to make *zikr* in Madinah Munawwarah, he used to feel as though his body was the body of Hadhrat Moulana Gangohi رحمة الله عليه. He would then actually bite himself to feel if it really was his body or not. Hadhrat Moulana Gangohi رحمة الله عليه then wrote to Hadhrat Madani رحمة الله عليه requesting him to come to visit him. Thus, Hadhrat Madani رحمة الله عليه accompanied by his brother came to Gangoh. His brother went straight to Gangoh whilst Hadhrat Moulana Madani رحمة الله عليه first went to Deoband and then set out for Gangoh.

Hadhrat Gangohi رحمة الله عليه asked his brother for the sand from Madinah to which he replied that it was with Hadhrat Moulana Madani رحمة الله عليه. When Hadhrat Moulana Madani رحمة الله عليه arrived, Hadhrat Gangohi رحمة الله عليه asked him, "Where is the dust (from the *Roudha* of Rasulullah ﷺ)?" He presented the sand to Hadhrat Gangohi رحمة الله عليه who took it and applied it like *surmah* into his eyes. This is what is called love for Rasulullah ﷺ.

Where are those people who brand these Ulama as hypocrites who revile our beloved Nabi ﷺ? Come and see for yourselves if there is any truth in this.

أولائِك آبائي فَجِئْنِيْ بِمِثْلِهِمْ إذَاجَمَعَتْنَا يَا جَرِيْرُ الْمَجَامِعُ

Thereafter, Hadhrat Moulana Madani رحمة الله عليه explained his condition to Hadhrat Gangohi رحمة الله عليه saying that when making *zikr*, he felt that his body was transformed into Hadhrat's body. Hadhrat Moulana Gangohi رحمة الله عليه replied, "This is called *Fanaa-fish-Shaikh* (total submission and compliancy to the wish of the *Shaikh*)"

Adherence to the *Sunnah*

A friend once told me that there was a person who was affiliated to the Muslim League. For some time, he practised keeping his hand stretched out until he managed to keep it stretched out for half an hour. Thereafter he went to meet Hadhrat Moulana Madani رحمة الله عليه. It is mentioned in a *Hadeeth* that Rasulullah ﷺ never pulled back his hand first when greeting someone until that person pulled back his own hand. Keeping this in mind, when he met Hadhrat Madani رحمة الله عليه, he kept his hand straight without pulling it away. Hadhrat Madani رحمة الله عليه also kept his hand stretched out until more than half an hour had passed by. Thereafter, this person was forced to pull back his hand. He then commented, "Definitely, he has strict adherence to the *Sunnah*."

Since when is my *maktoobaat* (correspondence) worthy of studying?

Hadhrat Shaikh-ul-Islam once went for a *jalsah* to Azam Gharh. I (Hadhrat Mufti Mahmood Sahib رحمة الله عليه) was also present. When I mentioned to Hadhrat رحمة الله عليه that I was studying his *maktoobaat*, he replied, "Since when is my *maktoobaat* worthy of studying? Some of it I wrote during my time in jail and some I wrote whilst travelling in

the train." I then asked him, "Whose *maktoobaat* should I then study?" He replied, "The *maktoobaat* of Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه and the *maktoobaat* of Hadhrat Moulana Gangohi رحمة الله عليه."

Medicine cannot give me an answer!

Towards the end of his life, Hadhrat Madani رحمة الله عليه fell very ill. Hadhrat Shaikh رحمة الله عليه brought Dr. Barkat from Saharanpur to examine him. The doctor requested to examine him in private i.e. no one besides Hadhrat Shaikh رحمة الله عليه was allowed to be in the room. After examining him, the doctor mentioned, "Medicine will not be able to explain how Hadhrat is still alive. He was supposed to have passed away a long time ago."

Hadhrat's condition when addressing women

There was once a political rally held in Deoband in which Hadhrat Moulana Madani رحمة الله عليه also participated. However, it was rally only for women. Thus, a woman desired to address the crowd, but Hadhrat Moulana stopped her saying, "Wait a minute! Let me speak first." Hence, Hadhrat Moulana رحمة الله عليه did not allow anyone to speak in his presence. When he addressed the crowd, he spoke in such a manner that his head was completely lowered and his eyes were focused on his feet. He never picked up his eyes even once to look at anyone. He completed the lecture just before his lessons commenced and left immediately. The students did not have a chance to listen to the woman's lecture.

The *kuffaar* are also worthy of mercy

Once at the time of *Tahajjud*, Hadhrat Moulana Madani رحمة الله عليه was reciting this poem with great enthusiasm and passion:

چہ بودے کہ دوزخ زمن پر شدے
مگر دیگراں را رہائی شدے

The gist of the poem is: "How nice it would have been if you could send me to *Jahannum* so that I could save everyone. I could even save the *kuffaar*."

Moulana Najmuddeen Sahib رحمة الله عليه (the compiler of Hadhrat Madani's *maktoobaat*) says, "When I heard this poem, my hair began to stand and the earth seemed to disappear from beneath me. How much of compassion can one have on the *Ummah*?" On one occasion, someone made the following *du`aa*,
"O Allah, have mercy on the Muslims." Hadhrat Moulana Madani رحمة الله عليه commented on this, "Are the *kuffaar* not worthy of receiving any mercy from Allah Ta`ala? Why have you excluded them?"

Q: How can a *kaafir* be worthy of Allah's mercy?
A: If they accept Imaan, this will be a mercy upon them. We should make *du`aa* for their *hidaayat*.

An attempt to bribe Hadhrat Madani رحمة الله عليه

Once the British presented 40 000 rupees to Hadhrat Madani رحمة الله عليه saying to him that all they wanted from him was to maintain silence and not to deliver any political lectures. Hadhrat Moulana رحمة الله عليه replied, "This can never happen. It is impossible for me to abandon the path on which my *Ustaaz* has left me."

Hadhrat's inauguration in Deoband

When Deoband was afflicted with the accursed strikes for the very first time, Hadhrat Moulana Anwar Shah Kashmiri رحمة الله عليه, Moulana Shabbeer Ahmad Uthmani رحمة الله عليه, Mufti Azeezur Rahman Sahib رحمة الله عليه and others separated themselves from Deoband. Hadhrat Madani رحمة الله عليه came to Deoband during Ramadhaan holidays and the principal, Moulana Habeeb-ur-Rahman Sahib رحمة الله عليه, expressed his desire to retain Hadhrat Madani's رحمة الله عليه services in Deoband.

Hadhrat رحمة الله عليه accepted the post subject to certain conditions which were readily accepted by Hadhrat Moulana Habeeb-ur-Rahman Sahib رحمة الله عليه. Thereafter a *jalsah* took place in the Jaami` Musjid of Deoband where Hadhrat Madani رحمة الله عليه delivered a lecture. The crux of his lecture was as follows:
There are three things that spur a person on to do any action. The first is *jalb-e-manfa`at* (acquiring material benefit). What can the people of Darul Uloom offer me? If I was desirous of acquiring wealth, the British were prepared to open up their treasures for me.

The second is *daf`-e-madharrat* (removing harm and obstacles from the path). How can they instil fear in me? If the British with all their threats and pressure, even imprisoning me, could not stop me from speaking out on the truth; what threats can the Darul Uloom level at me?

The third aspect is *Jazbah-e-Mahabbat* (love). Yes, we have a deep sense of love for the institute from which we have attained our knowledge and respect and honour the children of our principal. It is with the spirit of love and respect for our *Ustaaz's* children, that we will remain here and endure all difficulties.

The sincerity of the ignorant

Villagers have a great degree of sincerity, but they don't have the knowledge to distinguish between *khidmat* and ignorance. Once, Hadhrat Moulana Madani رحمة الله عليه was travelling from Gangoh to Saharanpur and en-route, he had to pass by a village where he saw a large crowd of people waiting to meet him. In order to greet him, they removed him from the vehicle and flung him on to the sand! They then began pressing his hands and feet. After a little while, Hadhrat رحمة الله عليه said to them, "That is enough. You may stop now."

His turban fell down

Once, Hadhrat Moulana Madani رحمة الله عليه was travelling to Thanabhawan. On reaching there, he realised that his turban was not on his head. Hadhrat Thanwi رحمة الله عليه asked him, "What has happened? Why have you have come bareheaded today?" Hadhrat Madani رحمة الله عليه replied, "I have always been an unmindful person throughout my life. What happened was that I was travelling on the train and I fell asleep. The train jerked and my turban fell off."

Hadhrat Moulana Thanwi رحمة الله عليه immediately went home, fetched a turban, and presented it to Hadhrat Madani رحمة الله عليه saying that it was made in Shahpur and was not a *wilaayati* (English) turban. Hadhrat Madani رحمة الله عليه replied, "It may be made in Shahpur, but the thread is *wilaayati*." Upon hearing this, Hadhrat Thanwi رحمة الله عليه replied, "I do not have any other turban besides this one. Thus I am excused for using it." Hadhrat Madani رحمة الله عليه replied, "Very well then."

Convey my *salaams* to him

Someone once wrote a letter to Hadhrat Moulana Madani رحمة الله عليه requesting him to make *du`aa* for a certain person who had fallen seriously ill. Hadhrat Madani رحمة الله عليه replied, "Convey my *salaams* to that person, and when conveying the *salaam,* stretch the *alif* in the *salaam* a little." The person was miraculously cured. On another occasion, someone else wrote a letter stating that someone had fallen ill and was requesting Hadhrat to make *du`aa* for him. Hadhrat رحمة الله عليه replied, "Everyone has to die one day. The stipulated time for everyone to die has already been recorded." Shortly afterwards that person passed away.

From today he will eat here with me

There was a person from Gangoh, by the name of Mulla Ruddu, working in the library of Darul Uloom Deoband. At breakfast time,

he would come quickly to join Hadhrat for meals. Once, when Hadhrat رحمة الله عليه was out on a journey, Qari Asghar Sahib reprimanded Mulla Ruddu saying, "Is this some kind of *aqeedat* (love) that, you present yourself only at tea time." Mulla Ruddu got upset over this and left.

When Hadhrat رحمة الله عليه returned from his journey, he discovered that Mulla Ruddu was not joining him anymore. Thus, he sent someone to call him, but he refused to come. Hadhrat رحمة الله عليه insisted that he present himself and asked him the reason for his absence. He explained that Qari Sahib rebuked him and resultantly, he decided not to join Hadhrat anymore. Hadhrat رحمة الله عليه then asked, "Mia Asghar Sahib! What should be your punishment?" Qari Asghar Sahib replied, "Hadhrat, whatever you suggest." Hadhrat رحمة الله عليه then said, "Okay, from today, he will join us for the other meals as well."

Hadhrat Madani's رحمة الله عليه demise

Towards the end of his life, Hadhrat Moulana Madani رحمة الله عليه fell very ill. However, just before passing away, he felt better again. He met all his family members and spoke to them. Thereafter, he asked everyone to leave as he wished to lie down. When someone went to wake him up for *Zuhr Salaah*, he found that Hadhrat had passed away.

The word *Ihmaadh*

Q: What is meant by *Ihmaadh*?

A: Once there was a *jalsah* in Saharanpur. Hadhrat Qari Tayyib Sahib رحمة الله عليه delivered the first lecture followed by Hadhrat Moulana Madani رحمة الله عليه. He started by saying that my lecture is an *Ihmaadh*. When a camel eats sweet grass continuously, it gets tired of it. Thereafter, it has to be fed with some bitter grass and after eating

some of it, the camel can then eat the sweet grass. This is termed as *Ihmaadh*.

In the first lecture, Hadhrat Qari Tayyib Sahib رحمة الله عليه mentioned the incident of Ameer-ul-Mu'mineen, Hadhrat Umar ﷛ and how he conquered Bait-ul-Maqdis. When the Muslims reached Bait-ul-Maqdis, the locals asked them to present their leader, as they wanted to see if he fitted the description mentioned in their books. Hadhrat Umar ﷛ was then called for. He mounted a camel and left with a slave who was holding the reins of the camel whilst he rode. After a journey of one *manzil*, Ameer-ul-Mu'mineen disembarked and made the slave mount the camel while he held the bridle in his hand. In this manner, they continued on their journey to Bait-ul-Maqdis. When they neared their destination, the Muslims came out to meet Hadhrat Umar ﷛. At that time, Ameer-ul-Mu'mineen had the bridle in his hand whilst the slave rode upon it.

Someone suggested that he should ride the animal, but he refused saying that it was the slave's turn to ride and his turn to hold the reins. The *kurta* he wore had 17 patches on it. Once again, someone suggested that he should change his *kurta*. Hadhrat Umar ﷛ replied, "If it was someone else that said this to me, I would have punished him. Our respect is not kept in clothing. Rather it is in the obedience and compliance with the laws of Allah Ta`ala."

Hadhrat Qari Tayyib Sahib رحمة الله عليه recounted this incident and then it was the turn of Hadhrat Moulana Madani رحمة الله عليه to speak. When Hadhrat Madani رحمة الله عليه ascended the stage, he said, "The Ameer-ul-Mu'mineen has descended and now it is the slave's turn to talk."

Hafiz Muhammad Husain Sahib

There was a person by the name of Hafiz Muhammad Husain Sahib. He once wrote a letter to Hadhrat Moulana Madani رحمة الله عليه stating,

"Hadhrat! Previously you were involved in *jihaad*. Hence, it was necessary for you to dye your beard and the *Shari`ah* permitted you to do so. Now that you are not involved in *jihaad*, (you are involved in *sulook*) there is no reason for you to dye your beard. From now on please do not dye your beard."

Hadhrat رحمة الله عليه replied, "I will practise on your command." Thereafter he never dyed his beard.

What do I know about *Ittibaa`-e-Sunnah*?

Once, two dishes of curries were brought at mealtime to Hadhrat Moulana Madani رحمة الله عليه. Generally, the curry was presented in a big utensil and everyone would sit around and eat from it. On this occasion, because someone was sick, a separate utensil was sent for him. When Hafiz Husain Sahib saw this, he asked, "Now you have begun eating two different curries at one meal. Is it proven that Nabi ﷺ ate two different types of curries?"

Hadhrat Moulana Madani رحمة الله عليه did not make mention of the *Hadeeth* in Abu Dawood which speaks of Nabi ﷺ eating two curries in one sitting; rather he replied, "Where can I ever practise upon the *Sunnah* of Rasulullah ﷺ? I am a slave of my stomach."

Hadhrat Moulana Madani's رحمة الله عليه first visit to Thanabhawan

Someone once asked Hadhrat Moulana Madani رحمة الله عليه concerning his first visit to Thanabhawan. He replied, "I had gone to Jalalabad and spent the night there, as there was no station in Thanabhawan at that time. I placed my bedding on my head and walked to Thanabhawan. Huffing and puffing I reached the *khanqah* only to find the door locked. I knocked on the door and the attendant came and asked who was there without opening it. I replied, 'It is Husain Ahmad.' He then explained to me that the door is not opened for anyone after it has been closed for the night. This was the ruling."

"I then thought to myself that where will I go to now? I do not know anyone around here. Eventually, after making some enquiries, I reached the home of Hadhrat Moulana Thanwi رحمة الله عليه. I placed my bedding on his porch and fell off to sleep. In the morning, I rolled up my bedding and sat down on it. Hadhrat Thanwi رحمة الله عليه emerged from his home and asked, 'Who is there?' I replied, 'Husain Ahmad'. In total shock, he asked me, 'Why are you here at this time of the morning?' I replied, 'It is Hadhrat's rule that no one is given permission to enter the *khanqah* after hours. They don't open the door for any poor people over there.' I then explained what had transpired. Hadhrat then took me with him to the *khanqah* and told his attendants that this person is excused from the law. The door should be opened for him whenever he arrives."

The thought of wearing *khaddar* (thick cloth) has left me

There was a person who frequented the company of Hadhrat Moulana Madani رحمة الله عليه. After a short period, he went to spend time in the company of Hadhrat Moulana Ilyaas Sahib رحمة الله عليه. One day, he came from Delhi to visit Hadhrat Moulana Madani رحمة الله عليه and was wearing a thin *kurta*. When Hadhrat Madani رحمة الله عليه saw this, he asked, "Have you left out wearing *khaddar* (thick cloth)?" He replied, "Hadhrat I only wear *khaddar*. However, when I go out on a journey, I wear a thin cloth because the thick cloth gets dirty very quickly and it is difficult to wash it. It's only for this reason that I am wearing this type of *kurta*."

Hadhrat Madani رحمة الله عليه stated, "I know that the thought of wearing *khaddar* has even left your mind. The effect of your company is very strong. The one who has removed the thoughts of wearing thick cloth from your mind, has occupied it in something else." (He was referring Hadhrat Moulana Ilyaas Sahib رحمة الله عليه.) This person then said, "Hadhrat Moulana Ilyaas Sahib رحمة الله عليه also wears *khaddar*."

Replying to this statement, Hadhrat Madani رحمة الله عليه declared, "He must be wearing it, but when he comes here, he comes well dressed."

Hadhrat Moulana Abdur Raheem Raipuri رحمة الله عليه & Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه

Moulana Abdul Qadir Sahib Raipuri's رحمة الله عليه dedication to studying

During his student days, Moulana Abdul Qadir Raipuri رحمة الله عليه would never reply to the correspondence of anyone, as he did not have sufficient money to post a letter. He had in his possession a broken earthen jar in which he placed all his correspondence. It was only after graduating that he began reading these letters. If a letter informed him of the birth of a nephew etc. he would say *'Alhamdulillah'* and if it informed him of the death of a relative he would recite إنا لله و إنا إليه راجعون – *Inna Lillaahi wa Inna Ilayhi Raaji`oon*. Hence, in a short space of time, he read all the letters.

I will be happier if the house had a thatched roof

Moulana Habeeb-ur-Rahman Sahib, leader of the Ahraar party, constructed a house and had a room built exclusively for Hadhrat Shah Abdul Qadir Raipuri رحمة الله عليه. In a letter to Moulana, he stated that he had built a room exclusively for Moulana and whenever Moulana visited him, he could sleep there. In reply, Hadhrat Raipuri رحمة الله عليه wrote, "I will be happier if the house had a thatched roof, so that if it rained and the roof began to leak in one corner, I would move to the next corner, and if the second corner began to leak as well, I will then move to the third corner. I can spend the entire night in this manner."

I never had an affinity for women

Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه used to say, "I never had an affinity for women, to such an extent that I would recognise my sister through her voice and not her appearance, since I had never seen her body in full."

Hadhrat had a daughter who passed away in her infancy and his wife also passed away within that period of time.

The clothing and condition of Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه

When Moulana Abdul Qadir Raipuri رحمة الله عليه went to Raipur, he initially used to eat the leaves of trees instead of bread. Once, a person did some spring-cleaning of his home and threw away a totally redundant blanket. Moulana took the blanket, washed it and used it as his sleeping mat, his duvet and *musalla* for the next fifteen years.

The position of Hadhrat Raipuri Thaani (Moulana Abdul Qadir) رحمة الله عليه

Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه had once explained during a lesson, "Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه speaks glowingly of his elders and *Mashaayikh*. We also speak highly about our elders and *Mashaayikh* and likewise, every person speaks greatly of his *Mashaayikh* and elders."

Moulana Muhammad Manzoor Nu`maani Sahib رحمة الله عليه was once asked by a very informal friend, who himself was a *Sahib-e-Nisbat* (possessing a strong spiritual link with Allah Ta`ala), "Are you *bay`at* to anyone?" Moulana replied, "Yes. I am *bay`at* to Hadhrat Moulana Raipuri (رحمة الله عليه)."

His friend then sat in the gathering of Moulana Raipuri رحمة الله عليه from Asr till Maghrib. When he stood up, he said, "لا حول و لا قوة إلا بالله – Who are you *bay`at* to? He is totally hollow and empty. He has nothing in him." Moulana remained silent and did not utter a word. The next day, the friend sat again in Hadhrat Raipuri's رحمة الله عليه gathering. This time when he stood up, he said, "إنا لله و إنا إليه راجعون – I was totally mistaken. This personality is such that at every moment, he is denying his own existence and saying that I am nothing, to such an extent that those in his company get affected in the same way."

The *kashf* (inspiration) of Hadhrat Raipuri Thaani رحمة الله عليه

Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه was once seated in his room whilst the rest of the people were engaged in *zikr*. He called out for his attendant Abdul Mannaan and told him, "There is a certain person (Hadhrat Raipuri had taken his name) engaged in *zikr*. Go and call him." The attendant went to the gathering and searched for him. He found this person engaged in *zikr* with his head lowered and covered with a scarf.

What was the problem? Despite being engaged in *zikr*, he was thinking about the amount of money he had left behind with his wife and whether it was sufficient or not. (Thus, his tongue was saying لا إله إلا الله, but his heart was occupied in this thought.) Hence, this person was summoned and Hadhrat Raipuri رحمة الله عليه asked Molwi Abdul Mannaan to leave the room. Hadhrat Raipuri رحمة الله عليه asked him to close the windows and come nearer to him. At that time, Hadhrat was unable to move around or even lift his hand. He then told him, "Place your hand in my pocket; take out all the money that is there and send it to your wife. You can then be engaged in *zikr* with ease and serenity."

Failure has been destined in the *Louh-e-Mahfoozh*

Whenever anyone requested Hadhrat Shah Abdul Qadir Raipuri رحمة الله عليه to make *du`aa*, he would say, "*Insha-Allah*, I will make *du`aa*," and that particular work would materialise. If, he requested the person himself to make the *du`aa*, the task would not materialise.

Once, Hadhrat Raipuri رحمة الله عليه had come to Saharanpur when someone approached him and requested him to make *du`aa* for his son to pass in his examinations. Hadhrat replied, "You should make *du`aa* for your son." He again requested Hadhrat to make *du'aa* to which Hadhrat Raipuri رحمة الله عليه told him, "Nobody else will be able to make *du`aa* for your son with the fervour with which you will make *du`aa*. Therefore, you should make the *du`aa*."

I had prevented that person from asking any further, but he did not understand and asked for the third time, "Hadhrat! What harm is there if you make the *du`aa*?" Hadhrat Raipuri رحمة الله عليه raised his head towards the sky and said, "If failure has been written for him in the *Louh-e-Mahfoozh*, what effect will my *du`aa* have?" I met this person a few days later and asked him regarding his son; he told me that he had failed.

The objectors from this end are deprived and the objectors from that end are deprived

Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه and Hadhrat Moulana Ilyaas Sahib رحمة الله عليه had come to Saharanpur. In the course of a discussion, mention was made of the differences between Hadhrat Thanwi رحمة الله عليه and Hadhrat Madani رحمة الله عليه. Moulana Ilyaas Sahib رحمة الله عليه commented, "There is no deficiency on this end as far as blessings are concerned, nor is there any deficiency on that end. Yes, the objectors on this end are deprived and the objectors from that end are also deprived."

It is so sad that I have abandoned travelling

Hadhrat Raipuri رحمة الله عليه once mentioned (whilst in Saharanpur), "I really have a desire to travel to Thanabhawan and visit Hadhrat Thanwi رحمة الله عليه. However, we are unmindful and careless people who are unacquainted with the etiquettes of visiting the pious. Furthermore, Hadhrat is quite sensitive and it should not be such that our carelessness becomes a means of discomfort for him. Therefore, I do not have the courage of travelling to Thanabhawan."

A student who happened to be the *mureed* of Hadhrat Thanwi رحمة الله عليه was also seated there. Hearing this, he hurriedly set out to Thanabhawan and conveyed Hadhrat Raipuri's رحمة الله عليه message to Hadhrat Thanwi رحمة الله عليه. Hearing this, Hadhrat Thanwi رحمة الله عليه sighed and said, "It is so sad that I have abandoned travelling. Otherwise, I would have personally gone to Raipur." This statement was then relayed before Hadhrat Raipuri رحمة الله عليه and Moulana Ilyaas رحمة الله عليه. Moulana Ilyaas Sahib رحمة الله عليه then addressed Hadhrat Raipuri رحمة الله عليه and said, "Whatever the case may be; we will have to go even though some inconvenience may be caused to him. We are not going for the sake of inconveniencing anyone. After all, when an infant sits in the lap of the elder, he sometimes urinates there as well. We are the children of Hadhrat Thanwi رحمة الله عليه."

Thus, they finally travelled to Thanabhawan. When Hadhrat Thanwi رحمة الله عليه was informed of their arrival, he addressed the gathering present, "None of you should move from your place. Remain seated. My standing will be on behalf of everyone. Hence, Hadhrat Thanwi رحمة الله عليه stood up and went to receive them. He met them and they embraced each another. He then brought them in and seated them in his place. For a few moments, there was complete silence. Finally, Hadhrat Thanwi رحمة الله عليه initiated the discussion saying, "After the demise of Hadhrat Gangohi رحمة الله عليه, I appointed Hadhrat Moulana

Abdur Raheem Raipuri رحمة الله عليه to be my elder and guide. I visited Raipur on one occasion, but that was my last trip. Thereafter, I did not have the courage to go there again. However, I cannot recall meeting you (Moulana Abdul Qadir Raipuri رحمة الله عليه) there."

Hadhrat Raipuri رحمة الله عليه asked, "What was the cause of you not returning to Raipur?" Moulana Thanwi رحمة الله عليه replied, "Hadhrat Raipuri (Moulana Abdur Raheem) رحمة الله عليه had treated me, in a manner, far greater than what I deserved and I could not endure it. After retiring to bed, I awoke after some time and found that there was someone standing near my bed. On inspection, I noticed that it was Moulana Abdur Raheem Sahib رحمة الله عليه himself! I got a shock and asked, 'Hadhrat! What is the matter?' He replied, 'The people here are careless and I was afraid that the sound of their footsteps would disturb your sleep.' I told him, 'Hadhrat, from now onwards I can no longer come here.' Since then, I have never been to Raipur. However, I cannot remember seeing you there at that time."

Moulana Raipuri رحمة الله عليه replied, "How could you have known me at that time? You may recall seeing a youngster wearing a short-sleeved coat and a knee-length trouser who used to prepare the bedding for the guests, wash their hands and serve them meals." After pondering for a while, Hadhrat Thanwi رحمة الله عليه replied, "I remember seeing a Punjabi youngster wearing that kind of clothing." Hadhrat Raipuri رحمة الله عليه remarked, "Yes, I am that very same youngster." Hearing this, Hadhrat Thanwi رحمة الله عليه remarked, "ہر کہ خدمت کرداو مخدوم شد – *Those who serve others become the ones who are served and attended to*."

As they were departing, Hadhrat Thanwi رحمة الله عليه wanted to get up from his place. However, due to weakness, he found it difficult to stand up on his own. Hence, Hadhrat Raipuri رحمة الله عليه extended his support. On this action of his, Hadhrat Thanwi رحمة الله عليه mentioned a

strange statement, “Remember me in future as well. Don’t ever forget me.”

Standing in knee-deep filthy water

Moulana Abdul Qadir Raipuri رحمة الله عليه once mentioned, “After graduating from my studies, I decided to pay attention to my spiritual reformation and take *bay`at* at the hands of a *shaikh*. At that time, Mirza Ghulam Ahmad Qadiyaani was quite popular and I managed to meet him via his attendant. I requested him to accept me for *bay`at* but he refused. However, he asked me to continuously recite اِهْدِ نَا الصِّرَاطَ الْمُسْتَقِيْمَ and to keep in contact with him via correspondence. He would at times reply to my letters. In one of them he even stated that he had made *du`aa* for me. However, one night, I dreamt that I was standing knee-deep in filthy water. When I woke up, I was totally disinclined from Mirza Sahib. I was grateful to Allah for removing me from this filthy water.”

The *mas’alah* is not like this in a certain *kitaab*

Moulana Raipuri رحمة الله عليه further mentioned, “Thereafter, I went to Molwi Ahmad Radha Khan since he was also popular. When I arrived at his place, he appointed me as the private tutor for his children. He wanted me to stay in his company so that he may first examine me before accepting me for *bay`at*. He had his special forms of abuse, which people understood and would be pleased on hearing them. For example, when taking the name of Moulana Ashraf Ali Thanwi رحمة الله عليه, he would merely say Ashraf Ali etc. On one occasion, someone asked him a question whilst I was seated nearby. After receiving the answer, the person departed and I approached Molwi Radha Khan and said, ‘The *mas’alah* does not appear like this in a certain *kitaab*. Instead, it is the other way around.’ He replied, ‘What you are saying is correct. However, the questioner was one of my followers and the answer would be to his disadvantage. Therefore, I explained the *mas’alah* to him in this manner.’ This

answer was sufficient for me and I realised that I will not achieve my objective over here. Hence, without saying anything to him, I resigned from my post and left."

There is only concern for the underprivileged

Moulana Raipuri رحمة الله عليه went on further to explain, "I did not have the courage to go to Gangoh and visit Moulana Rasheed Ahmad Gangohi رحمة الله عليه, for I felt that it was a very great place and attention would not be shown to the underprivileged. However, I later realised that attention was shown only to the underprivileged and I eventually ended up going there. But, I did not have the courage to request Moulana Gangohi to accept me for *bay`at*."

I realised that my reformation lies over here

Moulana Raipuri رحمة الله عليه then finally explained, "I then presented myself in the service of Moulana Abdur Raheem Raipuri رحمة الله عليه. Hadhrat granted me permission to stay and arranged the food from his home which consisted of mealie bread. The mealie bread resulted in constipation and I underwent much difficulty. However, I did not mention this to anybody. After a few days, Hadhrat stopped providing me with food from his home and arranged that I should receive meals from the guest quarters. I was pleased with this and thought that I will now be relieved of the mealie bread. However, Hadhrat instructed the cook to prepare mealie bread for me as well. Hence, he gave me mealie bread, which was much more difficult to consume. He prepared it without kneading it thoroughly, and would place it on the pan without turning it over. Eating this type of bread caused huge worms to appear in my stomach. Eventually, I was left with no recourse, but to complain to the cook who retorted, "If you wish to express your highness, go somewhere else. This is the only type of bread you will receive here." I told him, "I will eat the bread as it is prepared." Within myself, I thought that this is the manner in which my reformation will take place.

Shah Abdur Raheem Raipuri's رحمة الله عليه dedication during the month of Ramadhaan

It was the habit of Hadhrat Shah Abdur Raheem Raipuri رحمة الله عليه that at the end of Sha`baan, he would meet everyone and advise them that they will meet again on the occasion of Eid. He would thereafter not talk to anybody, meet any person or reply to any correspondence. There were only a few special attendants who were allowed to interact with him during meal times. On other occasions, they as well were not allowed to talk to him. He spent the entire month of Ramadhaan in total seclusion. Hadhrat addressed me and said, "You have come late, but nevertheless, you have still come. We will meet after Ramadhaan."

The *kashf* of the *shaikh* of Shah Abdur Raheem رحمة الله عليه

Hadhrat Moulana Abdur Raheem Sahib Raipuri رحمة الله عليه had set out to perform *Hajj*. On reaching Karachi, he purchased a ticket to board the ship. As he was about to board, a postman came searching for him and asked the people for a person called Abdur Raheem. He was directed towards Moulana Abdur Raheem Sahib رحمة الله عليه and he handed over a letter to him, which had come from his *Shaikh*. The *Shaikh* wrote, "My dear friend, do not travel on this ship." Hence, he did not board the ship. He was later informed that the ship had encountered turbulent waters and all the passengers, aboard the ship, had missed their *Hajj*.

Shah Abdur Raheem رحمة الله عليه coming into the service of Hadhrat Gangohi رحمة الله عليه

Hadhrat Shah Abdur Raheem Raipuri رحمة الله عليه was initially *bay`at* to Shaikh Mia Abdur Raheem Wilaayati رحمة الله عليه and he had received *khilaafat* from him as well. Despite this, after the demise of his

Shaikh, Shah Abdur Raheem رحمة الله عليه went to Kalyar Shareef and spent some time at the *mazaar* (mausoleum) of Hadhrat Khwajah Alaa'ud-Deen Makhdoom Sabir رحمة الله عليه. During his stay over there, he perceived that the *noor* (celestial light) of the *silsilah* (chain of *tasawwuf*) now rested in Gangoh. Hence, he travelled to Gangoh and requested Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه to accept him for *bay`at*. Hadhrat Moulana replied, "You are already a *peer* (spiritual guide). What is the need for you to take *bay`at*?" This statement deeply affected Hadhrat Raipuri رحمة الله عليه and he returned home. Upon his return, he wrote to all his *mureeds* stating, "Brother! I had kept you in darkness all this while. For Allah's sake, forgive me and reassign yourself to another friend of Allah." In this manner he cancelled their *bay`at* and then only did Hadhrat Gangohi رحمة الله عليه accept him for *bay`at*.

He befriended the inmate of the grave

Once, there was a discussion regarding a youngster from Bengal who came to study in Deoband after running away from home. Hearing this, Hadhrat Mufti Sahib رحمة الله عليه narrated that there was a certain Qari Sahib who used to visit Hadhrat Raipuri رحمة الله عليه. He spoke very fast and would relate that a certain *Musjid* required mats and he made the arrangements for it; the bucket in the well of another *Musjid* was broken and he made arrangements for a new one and in another place the rope had snapped and he gave them a new rope. From his youth, he possessed *kashf-e-quboor* (ability of visualising the condition of the grave). He travelled to Lahore to study and he developed a friendship with the inmate of a grave. He once complained to his friend of hunger and not having any food to eat. The inmate replied, "Arrangements for food will be made." Hence, the very next day, a person came to the *Madrasah* and looked carefully at the students as if he was searching for someone. On seeing Qari Sahib, he said, "From today, I will take care of your food arrangements."

Oh! You have come

Once, this person (the aforementioned Qari Sahib) thought to himself that he needed to find a *Shaikh*. Hence, he approached his friend in the grave, and presented his question and was shown the form of a certain person. When he asked the whereabouts of this *Shaikh*, he was informed that he lived in a certain *Musjid* in Saharanpur. The desire to meet this *Shaikh* developed within himself. However, he did not have money to travel to Saharanpur. Hence, he again came to the grave and presented his complaint. He received the reply, "Do not worry. Arrangements will be made once again." It was not very long that he met a person who gave him some money, which was the exact amount of the fare required for the transport to Saharanpur. He then travelled to Saharanpur. On reaching the *Musjid*, he saw a pair of shoes which were identical to the one he saw on the person whose form he was shown. As he entered the *Musjid*, he found a pious person performing *Salaah* and he seemed to be the same person. After completing his *Salaah*, the pious person turned towards him and said, "Oh! You have come. Very well!" He then accepted him as his *mureed*. This pious person was Mia Abdur Raheem Saharanpuri رحمة الله عليه who was the first *Shaikh* of Hadhrat Moulana Abdur Raheem Raipuri رحمة الله عليه.

Molwi Allah Bakhsh! Who will go down?

Once, a person came to Shah Abdur Raheem Raipuri رحمة الله عليه and complained of his child being ill for a long time and despite trying various forms of medication, there seemed to be no benefit. Hadhrat addressed a special attendant, "Molwi Allah Bakhsh! Who will go down and search for the cure in the fourth earth?" He notified Hadhrat Raipuri رحمة الله عليه about the type of antidote required who in turn informed the visitor about it.

Haven't you lost anything?

A *mureed* of Moulana Abdur Raheem رحمة الله عليه had once come to visit with a friend who was not a *mureed*. When they reached, Hadhrat was performing *wudhu* and had already washed one foot. Prior to him washing the second foot, he told the *mureed*, "Haven't you lost anything? You are accompanying a lazy person." Hadhrat had mentioned this because he had not completed his *zikr*. He then mentioned, regarding his friend, "He has a sickness in his eye and his heart is corrupt." This person had the habit of looking at *na-mahram* women and his beliefs were also incorrect.

Has there been any x-ray machine that has been invented to this level?

The *noor* (light) of our *silsilah* is now in Gangoh

Moulana Shah Abdur Raheem رحمة الله عليه had received *khilaafat* from Shah Abdur Raheem Saharanpuri رحمة الله عليه. After his demise, he went to Kalyar Shareef and remained engaged in *muraaqabah* (meditation) at the *mazaar* (mausoleum) for several days. Nobody knew him nor did he know anyone. Apart from leaving to perform *Salaah* or to see to his needs, he would remain occupied for the entire time in *muraaqabah* at the *mazaar* seeking direction as to whom he should now turn to. It so happened that once, whilst resting outside during the night, he felt as if hailstones were falling from the sky. He woke up and went inside the *mazaar*. However, once he came inside, he was unable to fall asleep. Thus, he returned outside but once again, he felt as if hailstones were falling from the sky. This continued on three occasions. Thereafter, he performed *wudhu* and presented himself at the *mazaar*. All of a sudden, he heard a voice addressing him, "Abdur Raheem!" However, he thought that the voice was addressing someone else. Therefore, the voice addressed him again, "Abdur Raheem! The *noor* of our *silsilah* is now in Gangoh."

The reason for keeping the toilet locked

The temperament of Moulana Abdur Raheem Raipuri رحمة الله عليه was such, that if he saw the faeces of another person in the toilet, he would never be able to relieve himself. Hence, he ensured that his toilet door always remained locked and as a form of antidote for his *nafs* (carnal desire), he would clean the toilet himself. On the other hand, Hadhrat Shaikh-ul-Hind رحمة الله عليه would relieve himself irrespective of the state of the toilet. He would say, "The toilet is a place for messing."

A poor lame man in *Jannah*

In Raipur, there lived a very poor man who was lame and wore torn and tattered clothing. After his demise, someone saw a dream wherein he was walking towards *Jannah*. As he came to the gates of *Jannah*, the gatekeeper told him, "You can only go ahead after rendering an account." This poor man replied, "What must I give an account of? Must I give an account of my lame leg or of my torn and tattered clothing?" Saying this, he was ushered into *Jannah*.

Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه

The kindness of Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه

I once accompanied Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه to Mewat. It was extremely hot and the terrain was very mountainous. We stopped at a certain place and rested. Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه rested on one bedding and the three of us lied down on the other. Suddenly a large group of people came to meet Hadhrat رحمة الله عليه. I knew that Hadhrat رحمة الله عليه was resting, so I tried to stop them, hoping that they will not disturb Hadhrat Moulana رحمة الله عليه, but his eyes opened and he said to me, "Don't stop them! Don't stop them! Let them come in." Thereafter, he turned his attention towards me and said, "Molwi Mahmood, you cannot be strict with anyone until you do not build up such a relationship with him that he regards your sandals as bread." (In other words, he has so much of respect for you.) He then asked everyone to come in, greeted them, spoke to them and then allowed them to leave.

That is all we want to say

Once, we were on a journey when we stopped at a certain village to perform our *Jumu`ah Salaah*. Our intention was to perform our *Jumu`ah Salaah* only and thereafter leave immediately. We had no intentions of remaining behind for discussions or debate. However, the news of our arrival somehow reached the village and a few members of the opposition were disturbed to hear that we were coming. They began shouting, "No *bayaan* will take place here." (In other words, Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه and his *jamaat* will not deliver a lecture) whilst others objected to them

and said, “Most definitely a lecture will take place.” As we reached the *musjid*, we saw this whole drama unfolding before us. The *Imaam Sahib* stood up and said, “Today, Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه has come. He will deliver the lecture and he will perform the *Salaah*. This won’t increase his honour in any way. Once he leaves, I will continue in my position.” Someone else stood up and said, “No lecture will take place here.” Eventually, I stood up and said, “There will be no *bayaan*. Hadhrat Moulana رحمة الله عليه has not come here to deliver any lecture.” I then turned towards the *Imaam* and addressed him saying, “You will perform the *Salaah*. Hadhrat Moulana will not perform the *Salaah*. Instead he will read his *Salaah* behind you.”
The *Imaam* then performed the *Salaah*. After the *Salaah*, someone announced that a *bayaan* will now take place, to which someone else again objected. A major argument broke out between the *musallees* of the *Musjid*. Hadhrat Moulana Ilyaas Sahib رحمة الله عليه continued with his *Sunnah Salaah* in great ease and comfort. After completing his *Sunnahs*, Hadhrat Moulana Ilyaas Sahib رحمة الله عليه stood up and addressed the crowd saying, “Why are you people insisting that I deliver a lecture? Is delivering lectures your work?” I replied, “Absolutely not, Hadhrat. No lecture will take place over here. We have not come here to deliver any lecture.”

Hadhrat Moulana Ilyaas Sahib رحمة الله عليه then mentioned, “Yes, yes this is correct. We do not know how to give lectures and neither is this our work. We only say a few words of advice and this is all that we know. He then continued speaking ‘these few words of advice’ for one and half hours. Many people were present. The police were also present. Everyone sat in silence and listened to Moulana’s *bayaan*. After one and half hours, Hadhrat Moulana رحمة الله عليه mentioned his last words and then said, “This is all that I wanted to say. I have nothing more to say. *Assalaamu Alaikum*.”

The *Ustaaz* of Hadhrat Moulana Ilyaas Sahib رحمة الله عليه

Hadhrat Moulana Isma`eel Kandhelwi رحمة الله عليه, the grandfather of Shaikh-ul-Hadeeth Moulana Muhammad Zakariyya رحمة الله عليه, had employed a *Hafiz Sahib* to perform the *Salaah* in the local *musjid* and to teach the local children. Since the *Hafiz Sahib* belonged to a family whom the locals deemed to be of a lower social class, they refused to perform *Salaah* behind him. When he learnt of this, he indicated towards the *musalla* and said to them, "Keep your *musalla*. From now onwards, I will not perform the *Salaah* anymore. I will not ask you for any food, neither am I in need of a salary. However, I will continue to teach the children. This I will never stop doing. I have been appointed by such a person to teach here, whom I cannot refuse. I will remain here and continue with my work." Hence, he continued teaching. Hadhrat Moulana Ilyaas Sahib رحمة الله عليه was also his student.

His manner of disciplining a student was that he would stretch out his hand with great force in order to slap him, but as he drew his hand close to the student's face, he would very lightly touch him.

The entire talk was on the importance of *Tableegh*

Once, Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه went to visit Hadhrat Moulana Ilyaas Sahib رحمة الله عليه at the *markaz* in Nizaamuddeen. With great emphasis, he mentioned to Hadhrat Moulana Ilyaas Sahib رحمة الله عليه, "You are so greatly involved in this effort of *Tableegh* and sending *jamaats* in all directions. What are you doing to take the British out of India?" Hadhrat Moulana Ilyaas Sahib رحمة الله عليه replied, "What Hadhrat is saying is correct! What Hadhrat is saying is correct!"

Thereafter, he requested Hadhrat Moulana Madani رحمة الله عليه to deliver the lecture in the *markaz*. Hadhrat Madani رحمة الله عليه accepted the invitation. At the time of the *bayaan*, Hadhrat Moulana Ilyaas Sahib

رحمة الله عليه seated him on the *mimbar*, retreated to one corner of the *musjid* and remained there in *muraaqabah* (meditation). Hadhrat Moulana Madani's entire talk was based on the importance of *Tableegh*. He never spoke a word against the British.

You are the *Peer Sahib*

Once, Hadhrat Moulana Ilyaas Sahib رحمة الله عليه requested Hadhrat Moulana Madani رحمة الله عليه, who was six years elder than him, "Tell Allah Ta`ala to relieve Mia Zakariyya of his debts." Upon this request, Hadhrat Madani رحمة الله عليه mentioned, "You are the *Peer Sahib*. Tell me of such an *`amal* that will make Allah Ta`ala subservient." Hadhrat Moulana Ilyaas Sahib رحمة الله عليه replied, "Allah Ta`ala has shown this to us: ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ *(Call unto me and I will answer you.)*

This beard is state grass!

Once, Hadhrat Moulana Ilyaas Sahib رحمة الله عليه went out in *Tableegh* to an area where he had to perform the *nikaah* of a youngster who had shaved his beard. His aged father, who was present, was also in the habit of trimming his beard. Hadhrat رحمة الله عليه mentioned to the youngster that he should not shave his beard and also admonished the father for trimming his beard. Thereafter, he mentioned to both of them, "The beard is state grass. Whoever cuts it will be apprehended." Both of them understood the lesson properly and there was probably no better way to make them understand it.

Note: To trim ones beard less than a fist in length is impermissible.

The difference between a Hindu and a Muslim

Once, Hadhrat Moulana Ilyaas Sahib رحمة الله عليه visited a village and enquired as to who lived here. He was told that Muslims lived in that area. Thereafter, he asked, "And who is living in the next village?"

He was informed that Hindus were living in the adjacent village. Hadhrat Moulana Ilyaas Sahib رحمة الله عليه then asked them, "What is the difference between Hindus and Muslims?" They replied that the pundit performs the marriage of the Hindus whilst the *qadhi* performed the *nikaahs* of the Muslims. That was the only defining difference according to them. Otherwise, there was absolutely no sign of Imaan or Islam in them. Their names also were Jamnaadaas and Gangadaas. They kept idols in their homes and whilst some of these villages also had *Masaajid*, the goats and sheep lived there and piles of their droppings littered the *musjid*. These were the types of villages that Hadhrat Moulana Ilyaas Sahib رحمة الله عليه worked in. The *Jamaat* had established *Makaatib* at different places dividing each area into five *kosas* (a distance of 10 to 15 km).

The results of this *Deeni* effort

They worked in this area for 25 years. Hadhrat Moulana Ilyaas Sahib رحمة الله عليه appointed a *muballigh* (Muslim missionary) for every area consisting of 10 km. After 25 years had elapsed, he conducted a survey of each area. He asked each *muballigh* to report what work had been accomplished in his area.

The first *muballigh* explained, "In the area where I am working, there are approximately three or four people who are not punctual on performing *Salaah* with *jamaat*. Otherwise, everyone else is punctual on performing *Salaah* with *jamaat*. Those who did not know how to perform *Salaah* and thought that the postures of *Salaah* were a result of people being affected by *jinnaat*, etc. have all learnt how to perform *Salaah*. People are also learning how to read the Qur'aan and how to perform *Salaah* in the *maktab*."

When Hadhrat رحمة الله عليه went to enquire about the conditions in the next area, he was told that *Alhamdulillah*, in that area, there were two or three people who were not punctual on performing their *Tahajjud Salaah*. Otherwise, everyone else was punctual on their *Tahajjud Salaah*.

When he went to the third area and enquired of the situation there, he was told that in that area you will not find any two people fighting or arguing. Everyone is living here in peace and harmony. This is no small achievement. The British had sent stern governors to rule over these people and eliminate their evil habits, but they never abandoned their habits of stealing, killing, robbing and fighting. Only after the effort of *Tableegh* was established, did they abandon their evil ways.

That is why I go to him

Q: Did Doctor Zaakir Husain Sahib, the president of India, have *ta`alluq* (link) with Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه?

A: Doctor Sahib used to frequent Hadhrat Moulana Ilyaas Sahib's رحمة الله عليه *majlis* even before becoming the president. Once, someone asked him, "Why do you go and sit with this Moulana?" He replied, "His six points is the formula to spread knowledge, which in essence is the cure for ignorance. I don't see any other method of spreading knowledge in a large country like India. It is for this reason that I sit with him."

The dream of Hadhrat Moulana Ilyaas Sahib رحمة الله عليه

One night, Hadhrat Moulana Ilyaas Sahib رحمة الله عليه woke up and started pacing up and down the house saying, "What am I going to do? What am I going to do?" On hearing his groans, his wife woke up and saw him pacing about in this manner. She asked him what was wrong and what was troubling him, to which he replied, "O servant of Allah. You are sleeping so comfortably. If you also arise then there will be four eyes crying before Allah Ta`ala. I have seen a dream that there are two rivers flowing with the blood of the *Ummah* of Hadhrat Muhammad ﷺ. They will be killed in large numbers. After this incident, the life of Moulana Ilyaas Sahib رحمة الله عليه became difficult. Daily his health deteriorated until he passed away in 1363

A.H. (May Allah Ta`ala shower him with His choicest blessings. *Aameen*)

Hadhrat Allamah Anwar Shah Kashmiri رحمة الله عليه

Meeting Hadhrat Shah Sahib رحمة الله عليه

Q: Did you ever see Hadhrat Allamah Anwar Shah Sahib Kashmiri رحمة الله عليه and did you study under him?

A: Yes, I did meet him. However, in the year that I arrived at Darul Uloom Deoband, Shah Sahib رحمة الله عليه had moved to Dhabel. During the course of the year however, he would visit Deoband and we would get a chance to meet him. Once I took a *fatwa* of Hadhrat Moulana Madani رحمة الله عليه to be signed by Hadhrat Shah Sahib رحمة الله عليه. At that time, Shah Sahib رحمة الله عليه was partaking of meals. Thus, I sat outside and waited for him. When he completed his meal, I presented the *fatwa* to him. He looked at it and asked, "Where was this taken from?" and after a little while, he himself replied, "Al-Bahr-ur-Raa'iq." He then wrote: الجواب صحيح (The answer is correct) next to the *fatwa* together with his signature 'Muhammad Anwar'. In my entire life, this was the only chance I got to speak to him directly. I did however attend some of his lectures. Once he delivered a lecture in the Jaami` Musjid and once in the *jalsah*. The students used to attend all his talks and would also go to his home to visit him personally.

Q: Were Shah Sahib's رحمة الله عليه talks understandable to the public or not?

A: Hadhrat Shah Sahib's رحمة الله عليه talks were not easily understandable. In his lectures, he would often quote many *Ahaadeeth* together with their references.

Shah Sahib رحمة الله عليه never touched a *kitaab* without *wudhu*

Allamah Anwar Shah Kashmiri رحمة الله عليه had mentioned, "I had never placed a *kitaab* over me, but I used to be over the *kitaab*." (i.e. he never lied down and held a *kitaab* over him. Rather he sat and bent himself over the *kitaabs*.)

Shah Sahib رحمة الله عليه used to squat and place his hands on his head when studying. If a footnote was written on the side of the book, he never turned the *kitaab* towards him, but would stand up and turn around to see the *kitaab*. After reading the footnote, he would return to his original sitting position.

Hadhrat Qari Tayyib Sahib رحمة الله عليه used to say that he heard Shah Sahib رحمة الله عليه saying, "I had never touched any *kitaab* without *wudhu* no matter what subject I studied."
The reality of the matter is this that in accordance to the degree of respect one shows to his *kitaabs,* Allah will bless a person and allow him to be a means of spreading knowledge.

You have performed an impure *Salaah*

Once, the *Imaam* in Darul Uloom performed the *Salaah* but Hadhrat Shah Sahib رحمة الله عليه remained at the pond making *wudhu*. After the *Salaah* was over, he called the *Imaam* and asked him, "Why have you performed an impure *Salaah*?" (Through *kashf*, Shah Sahib رحمة الله عليه perceived that the *Imaam* had mistakenly performed the *Salaah* without making *ghusl*.) He then asked Shaikh-ul-Adab, Moulana I`zaaz Ali Sahib رحمة الله عليه to lead the *Salaah*. Then only did Shah Sahib رحمة الله عليه join the *Salaah*.

The author of Badaai`-us-Sanaai`

Allamah Anwar Shah Kashmiri رحمة الله عليه used to say that the author of Badaai`-us-Sanaai` is a scholar who extracts the very essence of the Qur'aan and *Hadeeth* and places it in front of you. Hadhrat Moulana Gangohi رحمة الله عليه was extremely eager to read Badaai`-us-Sanaai`, but unfortunately it was not printed at that time. His eagerness was on account of the fact that its text was often quoted in Shaami. He used to also mention that the author of Badaai`-us-Sanaai` was such an *aalim* that when he started a new chapter he would explain it very comprehensively. He was a *mufti* and his wife and father-in-law were also *muftis*. All three signatures would appear on his *fataawa*. Once, his father-in-law's signature did not appear on a particular fatwa. Hence, that *fatwa* was not regarded as reliable.

The source of Fath-ul-Qadeer

Allamah Anwar Shah Kashmiri رحمة الله عليه did not have much confidence in Muhaqqiq Ibn Humaam رحمة الله عليه. He used to say that Fath-ul-Qadeer was taken mostly from Zaila`ee's commentary of Kanz. Muhaqqiq رحمة الله عليه had added only two things extra. Otherwise, the rest is the work was that of Zaila`ee.

My natural spoon is better than your manufactured spoon.

Once, Allamah Rasheed Ridha Misri visited Darul Uloom Deoband and had breakfast with Allamah Anwar Shah Kashmiri رحمة الله عليه where *halwa* was served. Allamah Rasheed Sahib was eating the *halwa* with a spoon whilst Shah Sahib رحمة الله عليه was eating it with his fingers. Allamah Rasheed then offered a spoon to Shah Sahib رحمة الله عليه who refused saying that the natural spoon was better than this spoon for several reasons.

Firstly, it has the ability to contract and expand which the spoon cannot do. Secondly, it has sensory perception. It can perceive how hot the food is and whether the mouth can tolerate it or not. Thirdly,

it is compatible with the mouth. It cannot hurt the mouth as compared to the spoon. Fourthly, man is comfortable with it. One attains pleasure by licking it, as compared to the spoon. One is not comfortable with it neither is there any enjoyment in licking it.

Spending his income on the students

The salary that Shah Sahib رحمة الله عليه earned from Darul Uloom was spent mostly on his students. He never used the money for himself. His father sent an allowance for him and he used to say, "I receive my income from my father." Hence, he utilised this money on his necessities and the *Madrasah* money for the poor students.

Who will become the head teacher?

When Shaikh-ul-Hind رحمة الله عليه was leaving on a journey, the talk centred on who will replace Hadhrat as the head teacher in Darul Uloom Deoband. This talk eventually reached the ears of Hadhrat Shaikh-ul-Hind رحمة الله عليه. When he heard this, he mentioned, "In the presence of Allamah Anwar Shah Sahib رحمة الله عليه, how can this question ever arise?"

Shah Sahib رحمة الله عليه in the *majlis* (sitting) of Shaikh-ul-Hind رحمة الله عليه

After the *Fajr Salaah*, Shaikh-ul-Hind رحمة الله عليه held an informal *majlis* wherein tea was also served. Everyone present drank tea and engaged in conversation, but Shah Sahib رحمة الله عليه remained seated quietly with his head lowered. He never joined in any of the conversations. Eventually, everyone would drink his tea and leave. Thereafter, Hadhrat Shaikh-ul-Hind رحمة الله عليه would ask, "Shah Sahib, do you have anything to query?" Then only would he raise his head and say, "Yes. I have a question regarding a certain *Hadeeth*." Shaikh-ul-Hind رحمة الله عليه would furnish the answer, and then only would Shah Sahib رحمة الله عليه leave.

The pain of separation

When Shaikh-ul-Hind رحمة الله عليه was about to leave on journey, during which he was incarcerated and imprisoned in Malta, Allamah Anwar Shah Kashmiri رحمة الله عليه was appointed to teach the Tirmizi lesson in his place. On the first day, the text of the kitaab was read out, but due to the severe pain of separation, Shah Sahib رحمة الله عليه could not utter a single word. He waited for a while and then closed the *kitaab* and went to sit in Hadhrat's company. At that time, Shaikh-ul-Hind رحمة الله عليه was seated on his bed with his legs hanging over it. Shah Sahib رحمة الله عليه quietly came and sat down on the floor. He took Hadhrat's legs and placed them against his chest. Shaikh-ul-Hind رحمة الله عليه allowed him to do so. Thereafter he said, "Shah Sahib, in my presence questions and doubts always arose in your mind. In my absence, these doubts will no longer come to your mind and if they do come, Allah Ta`ala will guide you directly. Go now! I entrust you to Allah Ta`ala. Go and teach the lessons."

`Ilm is a means of confirming your ignorance

Shah Sahib رحمة الله عليه used to address the students as *Jaahileen* (ignorant ones) and when they qualified, he would address them as *Juhhaaleen* (extremely ignorant ones). The reason for this is that *`ilm* is a means of confirming your ignorance. As your knowledge increases, only then do you realise how truly ignorant you really are!

His extreme thirst for studying

Hadhrat Shah Sahib's رحمة الله عليه thirst for studying was such, that when he was in the throes of death and did not even have the strength to turn a page, he lay down and placed the *kitaab* upright on a chair. When he completed the page, he would indicate to someone to turn the page and in this manner continued with his *mutaala`ah* (studying).

Shaikh-ul-Hadeeth Hadhrat Moulana Muhammad Zakariyya رحمة الله عليه

Consideration for the guest

On one occasion, a Hindu *saadhu* (ascetic) came to Hadhrat Shaikhرحمة الله عليه to lodge a few objections. En-route to visiting Hadhrat Shaikh, he initially visited Hadhrat Raipuri رحمة الله عليه. Hadhrat Moulana Habeeb-ur-Rahman Ludhyaanwi رحمة الله عليه was also present. After meeting Hadhrat Shaikh رحمة الله عليه, instructions were given to prepare the food. He (the ascetic) said, "I will not eat meat." Hadhrat Shaikh رحمة الله عليه accepted his request and arranged for a vegetable dish to be prepared as well. When the meals arrived, the children (Moulana Haroon and Moulana Zubair) noticed that a Hindu ascetic was seated at the *dastarkhan*, hence, they said, "Our *dastarkhan* should be laid down separately." When everyone sat down to eat, coincidently a bone came out from the gravy of this Hindu's plate and consequently, he stopped eating. Where precaution is generally not exercised regarding a certain aspect, it becomes difficult to adhere to such caution. The actual reason for the bone in the *saadhu's* gravy was that the spoon used for the meat dish, came into contact with the vegetable curry and thus a small piece of bone got stuck on to the spoon.

He experienced a wet dream only once in his life

Hadhrat Shaikh رحمة الله عليه experienced a wet dream, fourteen years after becoming *baaligh*. He never experienced a wet dream before or thereafter. It had transpired during his journey, by camel, from Makkah to Madinah. The reason being that the motion of the camel is a bit peculiar which arouses a person.

Hadhrat Shaikh's رحمة الله عليه welcome in South Africa

I was already stationed in South Africa when Hadhrat Shaikh-ul-Hadeeth arrived before the commencement of Ramadhaan-ul-Mubaarak. I also went to the airport to receive Hadhrat Shaikh رحمة الله عليه. Upon seeing me, Hadhrat Shaikh رحمة الله عليه said, "Mufti Jee! Why did you take the trouble? I was coming anyway." Thereafter, whilst getting into the car he said, "Come, sit in my car." I replied, "*Ajee*, someone of service should sit with you." Hence, I did not sit with him.

After Ramadhaan-ul-Mubaarak had completed, Hadhrat Shaikh رحمة الله عليه travelled to another city. Before entering the city, two police vehicles arrived. One car was leading from the front followed by Hadhrat Shaikh's رحمة الله عليه car and thereafter, the rest of the entourage followed behind him. On the right and left of Hadhrat Shaikh's رحمة الله عليه car were policemen on motorbikes. This continued for several miles. When he entered the city, the police stopped the traffic. They came up to Hadhrat Shaikh رحمة الله عليه, removed their hats and requested him to make *du`aa* for them. The traffic lights in the city were all kept on red so that no car moved until Hadhrat Shaikh's رحمة الله عليه car had passed by.

There is no need to remember the name of the medicine

Once, preparations were being made for Hadhrat Shaikh رحمة الله عليه to go from here to Madinah Munawwarah. After Hadhrat Shaikh رحمة الله عليه left, a person saw in a dream that a large group of people were waiting for Hadhrat Shaikh رحمة الله عليه in Musjid-e-Nabawi. Nabi ﷺ was also present. However, none of Hadhrat's associates were present in this group. When the luggage arrived, Nabi ﷺ instructed, "Leave this at a certain place! Leave that at a certain place!" Thereafter Hadhrat Shaikh رحمة الله عليه presented himself. On seeing him, Nabi ﷺ said, "Oh!

Molwi Zakariyya has become very weak." He then embraced him and said, "Bring such and such medicine." The medicine was brought and Nabi ﷺ administered the medicine to Hadhrat Shaikh رحمة الله عليه.

When the person who saw the dream woke up, he could not remember the name of the medicine.

I advised him that there was no need to remember the name of the medicine. Did Nabi ﷺ mention to someone else to give him such and such type of medication or did Nabi ﷺ tell Hadhrat Shaikh رحمة الله عليه to take such and such type of medication? He asked for the medication and administered it with his own blessed hands. What need is there to remember the name of the medicine? Nabi ﷺ himself administered the medication!

What was the reason that Hadhrat Shaikh رحمة الله عليه became so weak? The medication was actually him presenting himself there. When he (Hadhrat Shaikh) reached Madinah Tayyibah, the crowds were so large that it was not possible to even go from the *madrasah* to Musjid-e-Nabawi. The *Jamaat Salaah* used to take place on the roads. Hadhrat Shaikh's desire was to present himself at the *Roudha-e-Aqdas* in whichever way possible. Eventually, he decided to go to the uppermost level of the house from where the green dome could be seen and conveyed his *Salaat* and *Salaam* from there.

A tray of *paan* coming out of the *Roudha-e-Aqdas* (in a dream)

An individual, whilst meditating, saw a tray of *paan* coming out from the grating of the *Roudha-e-Aqdas* and Nabi ﷺ saying, "This *paan* is for the guests of Molwi Zakariyya." This person came and related his dream to Hadhrat Shaikh رحمة الله عليه. Hence, whatever *paan* Hadhrat Shaikh رحمة الله عليه had in his possession, were fed to the guests and he said, "The instruction came from there." On that very same day, a person came from India bringing along a lot of *paan*.

The blessing of the *Hadeeth* of *Musalsal bil-Musaafahah*

A person saw in a dream that an announcement was being made in Musjid-e-Nabawi stating, “Those people who wish to go home should bid farewell to Nabi ﷺ by shaking his hands.” People then began shaking his hands. When the one seeing the dream came forward to make *musaafahah*, he noticed that Nabi ﷺ was not there. Instead, Hadhrat Shaikh رحمة الله عليه was sitting there and people were making *musaafahah* with him. Hadhrat Shaikh رحمة الله عليه was wearing very bright clothes. This is correct because where is Nabi ﷺ in our midst?

It is for this very reason that the *Hadeeth* of *Musalsal bil-Musaafahah* is taught by Hadhrat Shaikh رحمة الله عليه. The person who makes *musaafahah* with him is like the one making *musaafahah* with Nabi ﷺ, since this chain reaches up to Nabi ﷺ.

He didn’t have money to buy a card

On one occasion, Hadhrat Shaikh رحمة الله عليه took out some old letters and was reading it. Amongst them was a letter from Moulana Ilyaas رحمة الله عليه which stated, “My dear friend! I had intended writing a letter to you for a long while now. However, I did not have money to buy a card.”

Arrangements for meat made from the unseen for Hadhrat Shaikh رحمة الله عليه

In 1947, restrictions were placed on slaughtering any animal. During that time, Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه once visited Raipur. He was fond of meat. Now where were they going to get meat to feed him? Hence, two hunters went to the jungle and shot a deer. However, although it was injured, it continued running and escaped from them.

They returned in the afternoon and related the incident. After *Asr*, whilst the *Majlis* was in progress, this same injured deer came

running from the wild and fell in front of the gathering in the garden. Hadhrat Shaikh exclaimed, "Hadhrat! Hadhrat! See there's a deer." They then caught it and slaughtered it.

On this incident, Hadhrat Raipuri رحمة الله عليه said, "This deer must have thought to himself that instead of these poor hunters carrying me on their shoulders, I should better go there myself."
On another occasion when Hadhrat Shaikh رحمة الله عليه came to Raipur, these hunters were not present. In the evening three Sikhs came and brought along a stag (large form of deer). "We were travelling in our vehicle and found this lame stag standing on the road," they revealed. "So we caught it and whilst thinking what to do with it, we came across the *khanqah* and thought that we should rather leave it here. It is now standing at the roadside by our vehicle." Subsequently, it was taken and slaughtered. In this way, the meat was also made available.

He completed the entire Qur'aan in just two *rakaats*

Hadhrat Shaikh's رحمة الله عليه father-in-law used to live in Muzaffarnagar. He (the father-in-law) used to spend Ramadhaan there. On the 29th of Ramadhaan, he would come home. On one occasion when he came home, his mother said, "Why don't you come in Ramadhaan? You must have forgotten the Qur'aan which I taught you with so much of effort. That is why you don't come. You will have to read it."

Hence, he once came home after reading Esha Salaah, took his mother and stood up for Taraaweeh. In the first *rakaat*, he read from Surah Faatihah to Surah Falaq and in the second *rakaat* he read Surah Naas. After two *rakaats* he made *salaam* and said to his mother, "You complete the remainder eighteen *rakaats* on your own. I did this lest you think that I forgot my Qur'aan."

Scattering dates at the occasion of a *nikaah*

Once, on a Friday, Hadhrat Shaikh رحمة الله عليه travelled from Saharanpur to Deoband to attend the *nikaah* of Moulana As`ad Sahib's (رحمة الله عليه) sister. It was decided that he will perform *Jumu`ah Salaah* in a *Musjid* in Kaylaashpur, (name of a town near Saharanpur), although *Jumu`ah* does not normally take place there. Hence, according to the decision made, we reached Kaylaashpur and I performed the *Jumu`ah* reciting a very short *khutbah*.

We then set out for Deoband. Hafiz Abdul Azeez, the *khaleefah* of Hadhrat Raipuri Thaani (Moulana Abdul Qadir) رحمة الله عليه, was also invited and he arrived from Pakistan. He performed the *nikaah*. As soon as the *nikaah* was over, Hadhrat Shaikh رحمة الله عليه threw dry dates into the crowd. He was taking handfuls and throwing towards the people saying, "Cover your eyes and spectacles." Seeing this, Hafiz Sahib (the one who performed the *nikaah*) got very upset and reprimanded Hadhrat Shaikh رحمة الله عليه saying, "If this is how the *Ulama* behave, what will be the condition of the general masses."
Hadhrat Shaikh رحمة الله عليه heard him out silently and then said, "I have seen our elders practicing both ways; scattering the dates and also distributing them. I don't insist on any one method. Had I known that you will get upset, I would not have scattered the dates." Hafiz Sahib said, "Where did you give me the chance to even prevent you. As soon as the *nikaah* was over you started throwing the dates."

On another occasion, Moulana Fakhruddeen Sahib (Shaikh-ul-Hadeeth of Darul Uloom Deoband) asked me, "Mufti Sahib! Is this method of scattering dates proven?" I said, "Yes, it is proven. The narration is found in Baihaqi."

Solution to the problems in Darul Uloom Deoband

When mention was made to Hadhrat Shaikh of the situations in Darul Uloom regarding the centenary celebrations and the events thereafter,

he would cry profusely and say, “Qari Tayyib Sahib (رحمة الله عليه) should come to Madinah Tayyibah for a year or two and Moulana As`ad Sahib should also travel out of India. They should then pass their decisions and put an end to their problems. In this manner, the entire situation will return to normality.”

The reply of Hadhrat Shaikh-ul-Hadeeth Sahib رحمة الله عليه

Once, during the lesson, Hadhrat Shaikh-ul-Hadeeth Moulana Zakariyya Sahib رحمة الله عليه mentioned, “I saw in a dream that I was in Madinah Tayyibah and the people came up to me and requested that I teach them Bukhaari Shareef. I replied, ‘I am a sinner and an impure person. I am not worthy of it. Please excuse me.’ They persisted saying, ‘No! You will have to teach us.’ I then noticed that Imaam Bukhaari رحمة الله عليه was also present and he said, ‘Don’t worry! Teach it. I am with you and I will assist you.’
Hence, I started teaching and commenced with the discussion regarding كل امر ذي بال لم يبدأ فيه [10] (Why did Imaam Bukhaari رحمة الله عليه not write *Bismillah* and *Alhamdulillah* in the beginning). I explained the eight answers which Allamah `Ainee رحمة الله عليه has mentioned in his *kitaab*. Imaam Bukhaari رحمة الله عليه listened very attentively and then said, ‘The matter is not as such. The reality of the matter is that I didn’t even write this book. Instead, I selected the chapters and thereafter, whenever I found an appropriate *Hadeeth*, I wrote it in the appropriate chapter. In this way, it took me 16 years to complete. I had not adopted the general method of authors by sitting in one place and compiling the book. Therefore, it does not fall under the purview of the *Hadeeth*: كل امر ذي بال لم يبدأ فيه.’”

[10] This is with reference to the *Hadeeth* that states, “Every important matter and deed that is not commenced with *Bismillah* is imperfect.”

A tray of dates

A person presented a tray of dates to Hadhrat Shaikh Moulana Muhammad Zakariyya رحمة الله عليه and said, “These dates are from Madinah Tayyibah. I brought it for you.” Hadhrat Shaikh رحمة الله عليه picked up three dates and said, “I have taken three dates for your pleasure. I regularly receive dates directly (from Madinah Tayyibah). Take it! Perhaps you may need to distribute it elsewhere.” This person felt ashamed, remained silent, and went out.
I asked him, “What happened?” He explained, “I have realised that this type of screening will also take place before Allah Ta`ala.” I then asked, “What are you implying?” He replied, “There were only three dates which were from Madinah Tayyibah. The others came from another place. The screening and separation which has taken place just now, will also occur in the hereafter. The reality of the genuine and the fake will be exposed over there as well.”

The invitation of one involved in interest

A person involved in interest dealings, extended an invitation to Hadhrat Saharanpuri رحمة الله عليه. Since Hadhrat Saharanpuri رحمة الله عليه was unaware of his business transactions, he accepted the invitation. An invitation was also extended to Hadhrat Shaikh رحمة الله عليه, but he declined the offer, as he knew of this person’s dealings. The inviter then requested Hadhrat Saharanpuri رحمة الله عليه to intercede on his behalf. Hadhrat Saharanpuri رحمة الله عليه told Hadhrat Shaikh, “Molwi Zakariyya! You will also have to come with us to the invitation.”

Obeying the command of Hadhrat رحمة الله عليه, Hadhrat Shaikh رحمة الله عليه accepted the invitation. Not only did he attend the invitation, but he even ate the food served. However, when he returned home, he inserted his finger into his throat and vomited everything out. When his family members asked him the reason for doing this, he replied, “I was caught up in this dilemma; if I went, I will be eating *haraam* food and if I don’t go then Hadhrat (رحمة الله عليه) will ask me the reason

for refusing the invitation. I will have to then expose the fault of a Muslim. Hence, I accepted the invitation and ate the food, so that he may not be disgraced in front of my Hadhrat رحمة الله عليه, but I also vomited out everything in order that I be saved from its harmful effects."

Later, Hadhrat Saharanpuri رحمة الله عليه fell ill. When asked the reason for this, Hadhrat Shaikh رحمة الله عليه replied, "Brother, because I vomited out the *haraam* food, Allah Ta`ala saved me from its ill effects. But my Hadhrat رحمة الله عليه fell ill because of it."

Respect for the lesson

Hadhrat Shaikh رحمة الله عليه didn't even go to the Saharanpur station to welcome his uncle, Moulana Muhammad Ilyaas Sahib Kandhelwi رحمة الله عليه, on the occasion of his return from *Hajj* lest he missed a lesson in the process.

Reconciling between two *Hadeeth*

On one occasion, Moulana Abdul Qadir Raipuri رحمة الله عليه came to Hadhrat Shaikh رحمة الله عليه. It was a time when there was severe conflict between the Muslim League and the Ahraar Party. Coincidently, Moulana Habeeb-ur-Rahman Sahib Ludhyaanwi, the leader of the Ahraar Party, also arrived. Whilst these three elders were sitting, a reputable person from Raipur who was affiliated to the Muslim League arrived as well. He also had a relationship with Hadhrat Raipuri رحمة الله عليه.

On his arrival, Hadhrat Raipuri رحمة الله عليه and Hadhrat Shaikh رحمة الله عليه stood up. However, Moulana Habeeb-ur-Rahman Sahib did not stand up. This person then spoke to Hadhrat Raipuri رحمة الله عليه for a few minutes and left, since he had come to meet him only. After he went away, Moulana Habeeb-ur-Rahman said, "It really saddens me that you two *buzurgs* stood up on his arrival and I didn't stand up. But I

didn't stand up, keeping in mind the *Hadeeth*: من تواضع لغني لغناه ذهب ثلث دينه (Whoever lowers himself for a rich person due to his wealth, one-third of his *Deen* has been destroyed.)."

On hearing this, Hadhrat Shaikh رحمة الله عليه remarked, "I am aware of this *Hadeeth*. In fact, I even know another *riwaayat* in which mention is made of two-thirds. {Moudhoo`aat-e-Kabeer ma`a Tazkirat-ul-Moudhoo`aat, p. 117) However, I practised on the *Hadeeth*: إذا جاءكم كريم قوم فأكرموه (When a leader of a tribe comes to you, honour him.)."

He (Moulana Habeeb-ur-Rahman) responded, "There is an apparent contradiction between the two *Hadeeth*. How will you solve this contradiction?"

Each one of them asked the other to explain the solution. Eventually, Hadhrat Shaikh رحمة الله عليه then said, "Okay, I will give the explanation on condition that Hadhrat Raipuri رحمة الله عليه thoroughly scrutinizes it. He shouldn't say, 'Hadhrat is correct! Hadhrat is correct!' Hadhrat Raipuri رحمة الله عليه replied, "If you give the correct explanation, I cannot say you are wrong!"

Hadhrat Shaikh رحمة الله عليه then said, "Humility is linked to the heart. The heart is meant for humbling itself in front of Allah Ta`ala. It is incorrect to humble itself for anyone else. However, *ikraam* (honouring) is linked to the external self. It has no link with the heart which cannot be humbled for anyone other than Allah. In fact, this has been commanded to us."

Did Hadhrat Shaikh رحمة الله عليه wear a watch?

Q: Did Hadhrat Shaikh رحمة الله عليه wear a watch?

A: Hadhrat Shaikh رحمة الله عليه never wore a watch. After Asr, he would recite the Qur'aan in the Musjid of Madrasah Qadeem, Mazaahir-ul-Uloom to Mufti Yahya Sahib رحمة الله عليه and Molwi Ilyaas Sahib رحمة الله عليه. He would tell them, "Brother, take out your watch, and leave it in front of me." Time and again he would look at it and sarcastically say, "Mention is made in the Qur'aan of the people of *Jannah* being given bracelets to wear. Perhaps it will be like this."

I fear that your *Nisbat* (special link will Allah Ta`ala) will be snatched away

A *buzurg*, Hafiz Fakhruddeen Sahib who was a *khaleefah* of Hadhrat Saharanpuri رحمة الله عليه was employed at the railway station in Ghaazi Aabaad and he was a supporter of the Muslim League. It was during that period that many *fatwas* were circulated against Inaayatullah Mashriqi, the leader of the Khaaksaari movement, stating that his beliefs were corrupt. On the other end, the Muslim League had joined forces with this movement in their struggle for freedom.

Once, in the *majlis* of Hadhrat Shaikh رحمة الله عليه, mention was made of the Khaaksaari Party in the presence of Moulana Ilyaas Sahib رحمة الله عليه and Hafiz Fakhruddeen Sahib. Someone then commented, "Many *fatwas* against them are being circulated." Hearing this, Hafiz Sahib said, "Oh! *Fatwas* will carry on. What do these *fatwas* mean?"

Hadhrat Shaikh رحمة الله عليه changed his expression and said, "What did you say! I fear that your *Nisbat* will be snatched away." (i.e. To have a unconcerned attitude and say such statements regarding *Shar`ee* rulings is a serious offence.)

Immediately, Hafiz Sahib repeatedly recited *Astaghfirullaha rabbi min kulli zambin wa atoobu ilayhi* and thereafter remained silent. After some time, Moulana Ilyaas Sahib رحمة الله عليه said, "On seeing Mia

Zakariyya's face changing, we got afraid. It was his courage that allowed him to say this to such a great *Shaikh*."

We desire from Allah Ta`ala

At the time when Israel attacked the Haram Shareef, Hadhrat Shaikh رحمة الله عليه was sitting in *I`tikaaf* in the Haram Shareef. Close to Hadhrat, at Baab-e-Umar, Moulana Yusuf Sahib Binnori رحمة الله عليه and Moulana As`ad Sahib Madani (رحمة الله عليه), were sitting in *I`tikaaf* as well. Hadhrat Shaikh رحمة الله عليه conducted a *khatam* of Bukhaari Shareef. After its completion, Moulana Yusuf Sahib رحمة الله عليه requested permission to participate in the *du`aa*. Hadhrat Shaikh رحمة الله عليه replied, "We desire from Allah Ta`ala that such a servant of His also joins us in the *du`aa*; that by means of his *du`aa*, our *du`aa* will also be accepted."

We have gathered here (at the *Musjid* in Deoband during Ramadhaan 1407) to observe *I`tikaaf* with only this intention that perhaps there may be in the gathering such a sincere servant of Allah Ta`ala whose *I`tikaaf* Allah Ta`ala will accept. And through him, the *I`tikaaf* of sinners like us will also be accepted. Otherwise, every person could have remained in his respective area and performed *I`tikaaf* in the local *musjid*.

See! I am his elder brother

People would come to spend some time in the company of Hadhrat Shaikh رحمة الله عليه. On their arrival, Hadhrat رحمة الله عليه would ask them the duration of their stay. In reply, some would say, "However long Hadhrat desires." Hadhrat رحمة الله عليه would then say, "Yusuf (Hadhrat Moulana Yusuf, leader of the *Tableegh Jamaat*) is my younger brother. He normally requests the people to spend three *chillas* (period of four months). See, I am his elder brother."

On hearing this, they would immediately reply, “Hadhrat, we don’t have so much of time.”
Hadhrat Shaikh رحمة الله عليه would then say, “That is why I asked you the duration of your stay.”

He then lied down and slept away

On one occasion, after eating, Hadhrat Shaikh رحمة الله عليه lied down on the bed only covered with a *lungi*. Suddenly, he felt something soft under his back. On inspection, he found that it was a large centipede. Pondering over what he should do, since there was nobody to hit it, he woke up to fetch a tong that was kept near the stove. Within that time, it disappeared. Despite searching for it around the bed, he was unable to find it; thus, he then lied down and slept away.

Come forward by yourself

If Hadhrat Shaikh رحمة الله عليه had to call anyone to the front in his *majlis*, he would say, “Come forward by yourself.” Those seated in the front would not need to move backwards. On one occasion, he needed to call someone to the front. Hence, he told those in the front, “Move a bit back.” There was an old man sitting cross-legged. He did not move back at all and just shook his legs whilst sitting in his place. I lifted him up in my lap, carried him backwards and then put him down. Resultantly, he became very angry.

Hadhrat Shaikh رحمة الله عليه is linked more to the dead

Towards the latter portion of his life, Hadhrat Shaikh رحمة الله عليه used to say, “Now I have a link more with the dead than with the living. My desire is to spend one *chilla* (a period of forty days) at the *mazaar* (grave) of Hadhrat Aqdas Gangohi رحمة الله عليه and I will not allow anyone to visit me. I do not require *Moulanas* like you. Two children can just bring the food etc. and that would be sufficient for me.”

From here, the *Fanaaiyyat* (self-annihilation) of Hadhrat Shaikh رحمة الله عليه becomes very apparent.

Mufti Jee, explain what happened!

After Hadhrat Shaikh رحمة الله عليه returned from his trip to London, he said to me, "Mufti Jee! Tell me what happened by going there?" I asked in a slightly raised tone, "Must I really explain?" For a second time I said, "Must I really explain?" He then said, "Yes, I am asking you to explain."

I replied, "Why are you asking me? Ask the person who had sent you there." Hearing this, tears swelled up in the eyes of Hadhrat Shaikh رحمة الله عليه and he said, "Yes brother, this is the reality of the matter. On several occasions, Nabi ﷺ told me, 'Go to London. I am with you.'"

Thereafter, Hadhrat Shaikh رحمة الله عليه said, "For some time now the people of Calcutta are inviting me to come there, but I always present my sickness and weakness as an excuse. When they ask, 'But you go to Makkah and Madinah,' I reply, 'You are comparing Makkah and Madinah to your Calcutta.' Now that I have gone to London and returned, what answer will I give them?"

I answered, "I have already given the answer to you." He asked, "What?" I then responded with a poem:

ضعف پیری کثرت امراض کردش مضمحل لیک بہر محنت دیں ہمتے دارد جواں

Weakness and sickness has exhausted Hadhrat; but his zeal for the effort of Deen is never drained.

مکہ، طیبہ، پاک، افریقہ رسیدہ فیض او ساخت مرکز زامبیا، رنگون، لندن، انڈماں

His benefit has reached Makkah Mukarramah, Madinah Tayyibah, Pakistan and South Africa. He has established centres of Deen in Zambia, Rangoon, London and Andaman.

کرد اوقات عزیزش بر اشارات منقسم گاہ در طیبہ آید گاہ در ہندوستاں

He distributes his valuable time in accordance to the command of Nabi ﷺ. Sometimes he goes to Madinah and sometimes to India

بے اجازت نقل و حرکت وصل و ہجرت ہیچ نیست شد فنا قصدش بقصد سید پیغمبراں

but, he does not go to any place without the permission of Nabi ﷺ. He has sacrificed his desires for the pleasure of Nabi ﷺ.

خانقاہ و مدرسہ قائم نمودہ جابجا تربیت کردہ فرستد کارواں در کارواں

He has established Madrasahs and Khanqahs in many places and he has educated and trained many Ulama and Mashaayikh to run these Madrasahs and Khanqahs."

On this he said, "Yes brother, neither did I come without permission nor did I go without permission. I went to Madinah Tayyibah with permission and I came from there with permission."

Were our children the only ones left to curse?

A person was a guest at Hadhrat Shaikh's رحمة الله عليه place. Seeing Hadhrat Shaikh's رحمة الله عليه grandson engaged in so much of *khidmat* (service) despite his young age, he became extremely delighted and said, "May Allah Ta`ala make you a B.A. graduate." Hadhrat Shaikh رحمة الله عليه became enraged at this statement and said, "What! Were our children the only ones left to curse?"

Hadhrat Shaikh رحمة الله عليه regarded this as a curse. Hence, his grandson didn't become a B.A. graduate. Rather, he became a *Hafiz* and an *Aalim*.

The *Faidh* (blessing) of Hadhrat Shaikh رحمة الله عليه in London

When Hadhrat Shaikh-ul-Hadeeth Sahib رحمة الله عليه went to London, hoards of people would come to visit him. Daily, those present for meals ranged between 3000 and 5000. People came in their thousands. Although Hadhrat Shaikh sat separately from everyone in isolation, he would still enquire about the arrangements being made. There was a loud speaker from which all the talks and discussions held could be heard by Hadhrat Shaikh. A schedule for all the programs was made out that at a certain time such work will take place, at a certain time so and so will be giving a talk, at a certain time *bay`at* will take place etc.

At the time of *bay`at* Muslims, Priests as well as ordinary Christians used to be present. Daily, thousands of people would take *bay`at* at his hands. Many Christians would come in the presence of Hadhrat Shaikh and sit silently before him. They would sit for a long time and cry. Hadhrat رحمة الله عليه would not tell them anything nor would they say anything. Finally, when departing they would make *musaafahah* and say, "Make *du`aa* for our guidance." I was also there.

One day a person from America phoned Moulana Yusuf Motala to ask him some *masaa'il*. Molwi Motala told him, "Mufti Mahmood Sahib (رحمة الله عليه) has come. Come here as quickly as possible and ask all your questions." Hence, this person came from America prepared with a long list of questions. After receiving his answers, he also returned the next day. When Hadhrat Shaikh رحمة الله عليه arrived in London, it was published in one of the American newspapers that Islam had now reached the doors of Europe.

The difficult matter became easy!

A person once came to Hadhrat Shaikh Moulana Muhammad Zakariyya Sahib رحمة الله عليه and said, "Half of my mother's body is lifeless and the other half is alive. (She was suffering the pangs of death.) This is causing her a lot of difficulty. Since she used to abuse

you and Hadhrat Madani رحمة الله عليه, I am requesting you to forgive her." Hadhrat Shaikh رحمة الله عليه said, "Go, I have forgiven her and I also have forgiven her on behalf of Hadhrat Madani رحمة الله عليه." This person then left and returned home. As he reached his house, his mother had passed away and that which was difficult became easy.

(From here, we understand that it is extremely dangerous to speak ill of the pious, to swear them and to cause them harm. It appears in a *Hadeeth-e-Qudsi*: من عادى لي وليا فقد آذنته بالحرب [Whoever harbours hatred for a friend of Mine, I announce war with him.])

Erect tents on top of the *Musjid*

Hadhrat Shaikh رحمة الله عليه had sat in *I`tikaaf* in the Musjid Qadeem of Mazaahir-ul-Uloom. At that time, I was teaching at the *madrasah* in Kanpur and I had come to spend the last ten days in *I`tikaaf* over here. There were many people sitting for *I`tikaaf* and the *Musjid* could not accommodate everyone. Hadhrat Shaikh رحمة الله عليه asked me, "Mufti Jee, can we erect tents above the *Musjid* and place a staircase so that the *mu`takifeen* can sit in *I`tikaaf* as there is no place at the bottom?"

I replied, "This doesn't seem appropriate that the *mu`takifeen* climb up and down. What comes to mind is that those who were sitting from before should terminate their *I`tikaaf* and clear the place for the newcomers."

On hearing me, one individual said, "Hadhrat Mufti Sahib, I will give you a place." I remarked, "I will not make *I`tikaaf* here. I will sit for *I`tikaaf* in Musjid Hakeem Jee."

Incidents of various *Akaabir*

Seeing Rasulullah ﷺ in a dream

Shah Abdul Azeez Sahib رحمة الله عليه and Shah Rafee`uddeen Sahib رحمة الله عليه were the sons of Shah Waliyyullah Sahib Muhaddith Dehlawi رحمة الله عليه. Shah Abdul Azeez Sahib رحمة الله عليه was the elder brother as well as the *Ustaaz* of his younger brother. They both differed in their opinions regarding seeing Rasulullah ﷺ in a dream. The elder brother was of the opinion that whoever sees Nabi ﷺ, in whichever form, has indeed seen him. On the other hand, Shah Rafee`uddeen Sahib رحمة الله عليه was of the opinion that one has to see him in the form mentioned in the *kitaabs* of *Hadeeth*. Both had written lengthy papers proving their claims. However, they never sat down and discussed the issue together. Once, someone mentioned to Shah Rafee`uddeen Sahib رحمة الله عليه, "Both of you have already had lengthy correspondences in this regard. Why don't the two of you sit down and discuss the issue?" Shah Sahib رحمة الله عليه replied, "How is it possible to discuss this issue with him? If my brother expresses a certain opinion, how will I be able to rebut him? He is my elder as well as my *Ustaaz*." (Shah Ishaaq Sahib رحمة الله عليه was of the opinion that if the appearance of Nabi ﷺ is in accordance to the appearance of the pious people of the era, it can be accepted as having seen Nabi ﷺ in one's dream.)

Hadhrat Nizaamuddeen Auliyaa رحمة الله عليه and Qadhi Dhiyaauddeen Sunaami رحمة الله عليه

Sultan-ul-Mashaayikh, Hadhrat Nizaamuddeen Auliyaa رحمة الله عليه used to listen to *samaa*`. Qadhi Dhiyaauddeen Sahib رحمة الله عليه was the official state *Qadhi* (judge) and he always admonished Hadhrat Nizaamuddeen Sahib رحمة الله عليه for indulging in this practice. One day, Qadhi Sahib visited Hadhrat Nizaamuddeen رحمة الله عليه and they began

discussing this topic. Hadhrat Nizaamuddeen Sahib رحمة الله عليه said to Qadhi Sahib, "What if I get Nabi ﷺ to confirm its permissibility?" Qadhi Sahib رحمة الله عليه replied, "If Nabi ﷺ says it's permissible; what objection can I have."

The *samaa`* then commenced and Hadhrat Nizaamuddeen Sahib رحمة الله عليه went into a trance and stood up. Qadhi Sahib رحمة الله عليه caught hold of his sleeve and seated him down. After a while, he stood up again and Qadhi Sahib once again pulled him down. When he stood up for the third time, Qadhi Sahib رحمة الله عليه, with his hands folded also stood up. This condition ended after a while and Hadhrat Nizaamuddeen Sahib رحمة الله عليه turned to Qadhi Sahib and said, "Didn't I tell you that I will get Nabi ﷺ to grant us permission?" Qadhi Sahib رحمة الله عليه replied, "And did I not furnish the reply?"

Those who were present were baffled. No one could understand what had actually transpired. Later on, someone enquired from Qadhi Sahib رحمة الله عليه as to what had occurred, to which he said, "When Sultan Nizaamuddeen Sahib رحمة الله عليه stood up the first time, his *rooh* (soul) had reached the seventh heaven. I was also able to reach there. Therefore, I caught hold of his sleeve and seated him down. The second time, his *rooh* reached up to the *`Arsh* and I was also able to reach there. Thus, I pulled him down once again. However, when he stood up for the third time, his *rooh* disappeared until I saw that we were in the presence of Rasulullah ﷺ and Nabi ﷺ told me, 'Don't trouble this *Faqeer* (pious person).' I then asked Nabi ﷺ, 'I don't know whether I am awake or asleep. In my wakeful state, I have heard a *Hadeeth* narrated from you (regarding the impermissibility of *samaa`*) via a strong chain of narrators. Do I practise on the *Hadeeth* or do I listen to your current instructions in this state?' Nabi ﷺ smiled and said, 'You must practise on the *Hadeeth* which you have heard in your wakeful state.'"

I then turned to Hadhrat Nizaamuddeen Sahib رحمة الله عليه and said, "You must make *toubah* from this practice. I will not stop my efforts on account of your tricks."

Demise of Hadhrat Qadhi Sahib رحمة الله عليه

When Hadhrat Qadhi Dhiyaauddeen Sahib رحمة الله عليه was on his deathbed, Hadhrat Nizaamuddeen Auliyaa رحمة الله عليه came to visit him. When he reached the door of the house, he requested permission to enter but Qadhi Sahib رحمة الله عليه remarked, "I do not wish to see the face of a *bid`ati* (innovator) in the last moments of my life." Hearing this remark, Nizaamuddeen Auliyaa رحمة الله عليه replied, "I am not so disrespectful. I have made *toubah* from all *bid`at* before coming here." On hearing this reply, Qadhi Sahib رحمة الله عليه instructed his servants to spread out his turban for Hadhrat Nizaamuddeen Auliyaa رحمة الله عليه to walk upon whilst entering. Hadhrat Nizaamuddeen Auliyaa رحمة الله عليه picked up the turban and entered the room with the turban placed on his head. Qadhi Sahib رحمة الله عليه looked at him and read the following poem;

آنانکہ خاک را بنظر کیمیا کنند - - - آیا بود کہ گوشہ چشمے بما کنند

The one who turns sand into gold with his one glance
How great it would be if such a person could focus his attention to me for just a moment.

Thereafter, Qadhi Sahib رحمة الله عليه passed away.

The Incident of Moulana Abdul Hakeem Sahib Siyalkoti رحمة الله عليه and Shah Jahan

Once, Moulana Abdul Hakeem Sahib Siyalkoti رحمة الله عليه was travelling with Shah Jahan on a boat when they suddenly got caught up in a whirlpool. Moulana became worried but Shah Jahan was extremely calm. In order to provoke and embarrass Moulana, Shah Jahan

remarked, "You are an *Aalim* of *Deen*, but yet you are so scared whilst I am not affected in the least bit." Moulana رحمة الله عليه who was very intelligent, immediately answered, "If I have to die, it will take one century to create another person like me; whereas if you die, your sons Daara Shiko and Aalamgeer are waiting to replace you."

Moulana Muhibbuddeen رحمة الله عليه and Moulana Muhammad Hasan رحمة الله عليه

Two *buzurgs* were the students of Hadhrat Gangohi رحمة الله عليه and resided in Makkah Mukarramah. The first was Moulana Muhibbuddeen and the other was Moulana Muhammad Hasan. Once, Hadhrat Saharanpuri رحمة الله عليه sent two people to Makkah Mukarramah; one was an *Aalim* whilst the other was a *sufi*. The *sufi* used to sit in the company of Moulana Muhibbuddeen رحمة الله عليه whilst the *Aalim* sat in the company of Moulana Muhammad Hasan رحمة الله عليه. When they returned to India, they asked Hadhrat Moulana Saharanpuri رحمة الله عليه which of the two *buzurgs* were greater in status. At that moment, Hadhrat Saharanpuri رحمة الله عليه remained silent. However, on another occasion he mentioned, "Presently there is no one equivalent to Moulana Muhammad Hasan among the Arabs as well as the non-Arabs."

Shah Abdul Quddoos Gangohi رحمة الله عليه

Once, someone asked Hadhrat Moulana Gangohi رحمة الله عليه, "Was Shah Abdul Quddoos Gangohi رحمة الله عليه a *buzurg*?" Hadhrat رحمة الله عليه replied, "Yes. He was a *buzurg*." He then asked, "Is the inference to him listening to *samaa`* correct or not?" Hadhrat Gangohi رحمة الله عليه replied in the affirmative. On this reply, the questioner then asked, "If he used to listen to *samaa`* then why don't you listen to *samaa`* as well?" Hadhrat Gangohi رحمة الله عليه replied, "The proofs of its permissibility may have reached him but it has not reached me."

One is able to gauge the level of perfection in Hadhrat Moulana Gangohi رحمة الله عليه through such an answer. He upheld the piety and honour of Shah Abdul Quddoos Sahib رحمة الله عليه, but at the same time advocated the laws of the *Shari`ah*.
The son of Shah Abdul Quddoos Sahib رحمة الله عليه, Moulana Ruknuddeen completed his studies and returned home. When he arrived, he found his father participating in a gathering of *samaa`*. He immediately practised on the *Hadeeth*: من رأى منكم منكرا فليغيره بيده (Whosoever sees a wrong should stop it with his hands.) Thus, he stopped them from this practice, whereas the *samaa`* in those times consisted of only taking the name of Allah Ta`ala. Seeing this, Shah Abdul Quddoos رحمة الله عليه read the following poem:

خشک تار وخشک چوب وخوش پوست

از کجا می آید ایں آواز دوست

Saying this, *'Allah Allah'* began resounding from the walls and corners of his home. Thereafter he asked, "Ask Ruknuddeen if I must stop this as well?" Moulana Ruknuddeen addressed his father saying, "*Abba* (My respected father), *samaa`* is not permissible according to the *Shari`ah*." Shah Abdul Quddoos Sahib رحمة الله عليه replied, "In that case, stop this practice immediately. The law of the *Shari`ah* must be given preference over everything."

After sometime had elapsed, one day Shah Abdul Quddoos Sahib رحمة الله عليه asked his son, "Ruknuddeen, could you please massage my back." As he started massaging him, he found large pieces of dry skin; four fingers in length, peeling from his back in the manner the bark peels off trees. Moulana Ruknuddeen Sahib رحمة الله عليه was at once taken aback and asked, "*Abba*, what is this?" His father replied, "This is why I had to listen to *samaa`*. The heat that was produced through the intense love for Allah Ta`ala, was released from my

body by means of listening to *samaa*`. I gained some kind of relief through it. Now the heat is raging in my body." On hearing this, Moulana Ruknuddeen permitted his father, to listen to *samaa*, ensuring him that it was permissible in his case based on the *mas'alah* of *'Tadaawee bil-muharram'* (using *haraam* medication).

Haji Shafee`uddeen Sahib Muhaajir Makki رحمة الله عليه

Moulana Abdur Raheem Sahib from Muzaffarnagar was initially *bay`at* to Hadhrat Shaikh-ul-Hind رحمة الله عليه. After his demise, he turned to Haji Shafee`uddeen Sahib رحمة الله عليه for *bay`at* who was among the *khulafaa* of Hadhrat Haji Imdaadullah Muhaajir Makki رحمة الله عليه.

Once during his visit to his *Shaikh*, Haji Shafee`uddeen Sahib رحمة الله عليه asked him, "Did you see anything strange last night in the Haram Shareef?" Moulana replied, "No, I did not see anything strange." Haji Sahib رحمة الله عليه then said, "People were running away from the Haram Shareef. Some had their pillows in their hands, others had their hand fans with them whilst some were carrying their bedding and running towards the doors. Everyone was terrified and they kept on looking backwards whilst running away. After sometime, everything settled down and it became peaceful once again. All those who left, returned to the Haram Shareef."

Haji Sahib رحمة الله عليه then asked, "Do you know the reason for this?" Moulana replied in the negative. Haji Sahib continued, "The reason for this was that there were some people resting in the *Hateem* and due to their carelessness, their *satar* (private area) became exposed. There happened to be a Moroccan *buzurg* present at that time. When he saw this, he began chanting *Illallaah* with such force that the *Malaa'ikah* (angels) immediately descended from the skies, with whips in their hands, and began hitting them. It was for this reason that everyone started running away. The *Shaikh* of this Moroccan *buzurg* was also present in the Haram Shareef. He reprimanded him saying, 'The Being that owns the Haram Shareef hasn't objected to

their actions, why have you adopted such a harsh attitude.' Thereafter, the angels left and all the people returned once again."

The incident of Shah Abdul Haadi Amrohi's رحمة الله عليه contentment

Once, a yogi came to visit Shah Abdul Haadi Amrohi رحمة الله عليه. He found him living in abject poverty whilst many guests frequented his home. The yogi, feeling sorry for Shah Sahib, mentioned to him that he possessed the knowledge of alchemy (converting metal into gold) which he wished to impart to him. He then showed him the method by practically demonstrating it to him. When he gave Shah Sahib رحمة الله عليه the formula, he asked him to place it on the shelf. The yogi placed it there and departed.

After a year, the yogi returned thinking to himself that Shah Sahib must be living in a large mansion, but to his utter surprise, he found him in exactly the same condition as before. The yogi quite surprised, asked him, "Did I not give you a copy of a formula for changing metal into gold? What happened to it?" Shah Sahib رحمة الله عليه replied, "I think you left it on the shelf." The yogi went to the shelf, picked it up and handed it over to Shah Sahib رحمة الله عليه who said, "I was feeling ashamed to ask Allah Ta`ala to transform metal into gold for me."

When the yogi heard this, he requested Shah Sahib to return the formula to which he very willingly acceded. As the yogi was leaving, Shah Sahib رحمة الله عليه called him back and said, "I also have a special recipe with me and that recipe is contentment." When Shah Sahib said this, the yogi replied, "There is no formula greater than that."

A thief takes Hadhrat's bag of gold coins

Once, whilst Hadhrat Moulana Muhammad Ya`qoob Sahib رحمة الله عليه was living in Makkah, he went to the bazaar to purchase some

necessities. He had a bag of gold coins in his hand when suddenly a villager came and snatched it away from him. Moulana immediately returned home and locked the door. The villager ran away and tried escaping, but found that the road came to a dead end. He then tried another road, but found this road to be closed as well. When he realised that he was trapped, he began screaming and shouting that Moulana had ill-treated him by blocking his path. People heard him shouting and gathered around him. They then asked him what allegations he had against Moulana, as he was such a pious person. The villager agreed that Moulana was indeed pious, but he still insisted that Moulana had blocked off his path.

The people went to Moulana's house and knocked on the door, but Moulana refused to come out. Eventually, using the excuse that someone wanted to ask him a *mas'alah*, they managed to get him out. When he emerged from his room, they mentioned to him that the villager was complaining that his pathway was closed and he had in his possession Moulana's bag of gold coins. He desired to return it to him. Moulana رحمة الله عليه replied, "The moment he snatched the bag away from me, I immediately gifted it over to him. How can it be, that for this scrap, I must become the means of an *ummati* of Hadhrat Muhammad ﷺ being punished? Even if he wants to return it now, I will never take it back. The *Hadeeth* clearly states that to take back a gift is equivalent to a person licking up his vomit." The people then requested Hadhrat رحمة الله عليه to open up his path to which Hadhrat رحمة الله عليه replied, "I had never blocked his path. This matter is not between me and him. It is between him and Allah Ta`ala. He will have to first make *toubah* for this sin."

Hadhrat Moulana Fakhruddeen Sahib Gangohi رحمة الله عليه

Hadhrat Moulana Fakhruddeen Sahib رحمة الله عليه was my *Ustaaz*. I studied 'Aamad Naama' and 'Bostaan' under him. He was the

student of Hadhrat Moulana Mazhar Nanotwi رحمة الله عليه. He lived in Bahaauddeen, which is a suburb of Gangoh and was affectionately known as *Bare Molwijee* (Big Moulana).
Whenever anyone cooked a special dish, he would first send some portion of it to Moulana's home. My respected father as well, would prepare a special tonic for strengthening the nerves and muscles and he would first send a portion of it to Hadhrat Moulana Fakhruddeen Sahib رحمة الله عليه. When Ramadhaan commenced, a person in the village would make sure that when he milked his buffalo, he would send some milk to Hadhrat Moulana as well.

He never had any formal structure of teaching or writing books etc. He remained most of the time in seclusion. If any student insisted on learning a *kitaab* by him, he would go to the Laal Musjid in Gangoh and teach him there. He had a very strong bond with his *Ustaaz*, Hadhrat Moulana Mazhar Nanotwi رحمة الله عليه and would speak with great love and affection about him. Whenever anyone mentioned anything about his *Ustaaz*, he would be reduced to tears and say, "Hadhrat Moulana was a very great person."

Moulana lived in a very simple, dilapidated house. When it rained, the house leaked. If the water started dripping on him, he would wake up and move his bedding to a side of the house that was dry and if it started leaking there as well, he would wake up and move his bedding to another dry spot. His friends insisted on building him a new house, but he refused. In this way, he spent his entire life.

The reason for him not coming to the *Musjid*

Once, for some reason Hadhrat Moulana Fakhruddeen Sahib رحمة الله عليه did not attend the *Musjid* for *Salaah*. He stayed at home and closed his front door. When the people noticed that he had not come for two consecutive *Salaahs*, they went to enquire about his health. He answered from inside the house, without opening the door, that he

was well. This continued for a few days until the day of *Jumu`ah*, when he finally came out of his home smiling like a bright rose out of a garden. There were absolutely no signs of sickness on him. During the night, someone came with a piece of cloth looking for *Bare Molwi Sahib*. He somehow learnt that Hadhrat Moulana did not have any clothing and resultantly, did not come out of his home. When he was presented with the cloth, he immediately called for the tailor, sewed a set of clothes, wore them and came to the *Musjid*.

Moulana Fakhruddeen did not work for anyone

Hadhrat Moulana Fakhruddeen Sahib رحمة الله عليه never worked for anyone. On one occasion, an offer came to Moulana Mazhar Nanotwi رحمة الله عليه, from one of the printing presses in Lucknow, for Moulana Fakhruddeen رحمة الله عليه to proof read the books of *Hadeeth* in lieu of a salary of 80 silver rupees. Hadhrat Moulana Mazhar Sahib رحمة الله عليه refused the offer saying that he was not prepared to send Fakhruddeen to work for a Hindu.

On another occasion, some of his friends had taken him to Mansoori and decided that they will give Moulana a salary of 25 to 30 rupees a month. They had not yet disclosed this to Moulana Fakhruddeen Sahib رحمة الله عليه. At night, Moulana saw Hadhrat Moulana Mazhar Sahib رحمة الله عليه in his dream biting on his finger and saying, "Bhai Fakhruddeen! Is this why I have taught you so that you can go and earn a salary for yourself?" The next morning he immediately left from there. His friends insisted that he stay but he refused saying, "No brother! I have no permission to stay here."

The sincerity of Hafiz Hasan Ali Gangohi رحمة الله عليه

In Gangoh, there lived a very good person by the name of Mulla Qamruddeen. He used to say, "I had an *Ustaaz*, Hafiz Hasan Ali رحمة الله عليه, who lived in a *Musjid* and he also taught the children there. My

parents sent me to learn by him, but instead of going to *madrasah*, I would play on the road. After dismissing the rest of the students, Hafiz Sahib رحمة الله عليه would come to my house and teach me at home. I thought to myself that since he knew where I lived, I should rather run away to the fields. When Hafiz Sahib found out that I was not at home, he enquired from the others where I was and came into the fields to teach me there. Eventually, I ran away from home. Every day he came to my house to look for me but did not find me there. After sometime, he managed to get hold of me and punished me. His punishment was such that first he hit himself and then hit me as hard as he hit himself."

Perhaps I may never get another chance to make *sajdah*

When Hafiz Hasan Ali رحمة الله عليه made *sajdah*, he would arise after a very long time. Once, someone thought that he slept away, whilst in *Salaah*, so he kicked him from the back. He woke up from *sajdah* and recited, "*Inna lillaahi wa inna ilayhi raaji`oon.* Did I fall off to sleep? O no! How can I fall off to sleep and spoil the *Salaah* of the people?"

One day someone insistently asked him, "Why do you make such a long *sajdah*?" He replied, "When I go into *sajdah* and intend to wake up, I think to myself, "Let me recite one more *Subhaanallah*, perhaps I may never get another opportunity to make *sajdah* again."
Allahu Akbar! What a level of consciousness with respect to the presence of death! If only we could also be blessed with this condition.

Hadhrat Miajee Noor Muhammad Janjaanwi رحمة الله عليه

Once, Hadhrat Miajee Noor Muhammad Janjaanwi رحمة الله عليه was sitting with his head lowered whilst his *mureeds* were seated around him. A few children, who were sitting nearby, began to imitate him. One acted like the *peer sahib* and lowered his head whilst the other

children sat around him as if they were his *mureeds*. Someone mentioned this to Hadhrat Miajee Sahib رحمة الله عليه. He called for them and asked which one was the *peer*. When he was shown who the boy was, Hadhrat رحمة الله عليه seated him next to him and sent everyone else away. Hadhrat رحمة الله عليه then asked him to sit with his eyes closed. After a little while, he suddenly began screaming and quickly left the room.

Someone later asked the youngster what had happened. He replied that the moment he closed his eyes, he felt as though Hadhrat Miajee Sahib رحمة الله عليه had ignited a fire within him by placing a small spark in his heart, which took off almost immediately. This same youngster, in his old age, used to say that his condition was such that on a dark cloudy night, if he was sleeping with the duvet covering his head, he could actually see the leaves of the aloe tree outside shaking in the wind. This was the effect of just one spark.

Moulana Nabi Hasan Sahib رحمة الله عليه

I had an *Ustaaz* by the name of Moulana Nabi Hasan Sahib رحمة الله عليه. If during a lesson, he came across a subject, which was difficult to explain, he would ask the students to wait a while whilst he took his *kitaab* and went to the grave of Hadhrat Shaikh-ul-Hind رحمة الله عليه. He would make *muraaqabah* (meditate) there for a while and then return whilst the class patiently waited for him. He would then explain the lesson saying that my *Ustaaz* has explained it to me in this manner.

Hadhrat Moulana Muhibbuddeen Sahib رحمة الله عليه

Once, after performing *Hajj*, Moulana Ihtishaam-ul-Hasan Sahib رحمة الله عليه asked Moulana Muhibbuddeen Sahib رحمة الله عليه whether he will be going to Madinah or not. When he replied in the negative, Moulana Ihtishaam-ul-Hasan Sahib رحمة الله عليه decided to proceed alone. Upon reaching Madinah Tayyibah he found to his utter surprise that Moulana Muhibbuddeen Sahib رحمة الله عليه had also reached there. Thus,

he asked him, “You were not supposed to come to Madinah. What happened?” Moulana رحمة الله عليه replied, “I did not have any intention of coming, but I then saw Nabi ﷺ in a dream and he asked me why I was not coming to Madinah. I replied that I did not have any money to come, neither did I have any strength in my legs to walk to Madinah. I then requested that he send me some money for my transport. The next morning, someone came up to me and offered to transport me to Madinah with him as he had a place for me on his camel. Thus, in this manner, I came with him to Madinah.”

Moulana Rahmatullah Sahib Keeraanwi رحمة الله عليه

When Hadhrat Moulana Rahmatullah Keeraanwi رحمة الله عليه reached Makkah Mukarramah, a message from Queen Victoria had reached Sultan Abdul Hameed, who was the king of Makkah Mukarramah at that time, stating, “A convict has taken asylum with you. Please apprehend him and send him back to us.” The king replied, “Whosoever enters the Haram is safe. We cannot arrest him.”

Hadhrat Moulana Shah Ataa’ullah Bukhaari رحمة الله عليه

Moulana Shah Ataa’ullah Bukhaari رحمة الله عليه was once delivering a lecture in a *jalsah* which was attended by Muslims and Hindus. During the lecture, mention was made of Hindus and Muslims and Hadhrat Shah Sahib رحمة الله عليه said, “As far as mathematics and accounting is concerned, the Muslims are much weaker in these aspects than the Hindus and I will prove this to you.” He then posed a question and requested the Hindus to remain silent. Only the Muslims were to answer. The entire crowd remained silent. After some time, he gave them 10 more minutes and asked them to think carefully of the answer. Still no one was able to furnish a reply. He then asked the Hindus if any one of them could answer the question. Immediately, a Hindu youngster stood up and rattled out the answer. Moulana رحمة الله عليه turned to the youngster and said, “Your answer is

100% correct. However, let me tell you something. Muslims have no accounting in this world and there will be no accounting for them in the *aakhirah* (hereafter) as well. As for you people, you do a lot of accounting here and you will also have much accounting to do in the *aakhirah*."

Amongst the Muslims, many were masters in mathematics. One such person was Zakir Husain Sahib.

Why Shah Muhammad Ishaaq's رحمة الله عليه shoes never got stolen

Whenever Shah Muhammad Ishaaq Sahib رحمة الله عليه entered the Haram Shareef, he used to leave his shoes at the door of the Haram, whereas it is unadvisable to leave your shoes there. People normally take them away right in front of your eyes. However, Shah Sahib's shoes were never stolen and this surprised many people. Someone once asked him, "Why is it that your shoes never get stolen?" He replied, "Whenever I take out my shoes, I make it *halaal* (permissible) for the thief who wants to take it and a thief never has any intention of earning *halaal*. Therefore my shoes never get stolen."

Moulana Thaabit Ali's رحمة الله عليه practice in the lessons

Moulana Thaabit Ali Sahib رحمة الله عليه was an *Ustaaz* in Madrasah Mazaahir-ul-Uloom. If any student dosed off during the lesson, he would ask the student sitting next to him to wake him up. If he continued sleeping, he would wake him up again and if he still slept thereafter; Moulana would wake up from his place, give him a hard slap and return to his place.

Hadhrat Moulana Abdul Lateef Sahib رحمة الله عليه

Once, some businessmen from Burma came to Saharanpur. When they saw the *madrasah* and enquired about the *madrasah* budget,

they boldly said, “We have such rich people in Burma who can each run a large *madrasah* like this on his own. When we return home, we will establish a *madrasah* just like this over there.” Upon hearing this statement, Hadhrat Moulana Abdul Lateef Sahib رحمة الله عليه, the principal of the *madrasah* said, “Money doesn’t make a man. Man makes money. If a person is productive, he can make a huge sum for himself, but if a person has an abundance of wealth and he is not productive, then of what use is all that money to him?”

Hadhrat Moulana Yusuf Binnori رحمة الله عليه

Hadhrat Moulana Yusuf Binnori رحمة الله عليه used to teach in Dhabel. Once while delivering a lesson, Hadhrat Mufti Mahdi Hasan Sahib رحمة الله عليه suddenly arrived. Moulana رحمة الله عليه immediately moved away from his place and made Hadhrat Mufti Sahib رحمة الله عليه sit in his place. He then sat amongst the students and started reading the *`ibaarat* (Arabic text). Mufti Mahdi Hasan Sahib رحمة الله عليه began explaining the lessons in Urdu whilst Hadhrat Moulana Binnori رحمة الله عليه transcribed the entire lecture in Arabic. He thereafter presented the transcribed version of the lesson to Mufti Mahdi Hasan Sahib رحمة الله عليه.

Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه used to deliver the lessons in Urdu whilst Hadhrat Moulana Yahya Sahib رحمة الله عليه transcribed them in Arabic. Al-Koukab-ud-Durri and Laami`-ud-Diraari were both written in this manner.

A gold coin on the road

Once, a gold coin fell out from the pocket of one of the *Ustaaz* in Saharanpur whilst en-route to the *madrasah*. When returning at night, he stopped at the same spot and picked up his coin. Immediately, someone who was standing on the upper level of a house rushed down and asked him what he had picked up. He replied, “It was my gold coin that fell out of my pocket earlier in the

morning." The person then said, "I have been watching this coin from the morning and each time that I came down to fetch it, it mysteriously vanished. All those who passed by were also unable to see it." Moulana replied, "How was it possible for you to see it when it was not yours in the first place?"

Hadhrat Mufti Sa`eed Ahmad Sahib رحمة الله عليه

Mufti Sa`eed Ahmad Sahib رحمة الله عليه is the *Ustaaz* of Hadhrat Moulana Maseehullah Khan Sahib رحمة الله عليه. He had taught Hadhratjee رحمة الله عليه whilst he was living in Aligarh. Hadhrat Mufti Sa`eed Sahib taught Sharh Wiqaayah in Kanpur for 17 years.

Once, Moulana Irshaad Sahib رحمة الله عليه asked Mufti Sa`eed Ahmad Sahib, "What is the specialty of Sharh Wiqaayah?" Mufti Sahib replied, "In Sharh Wiqaayah there is more mention of Usool-ul-Fiqh than Fiqh itself." Mufti Sahib's father, Moulana Fatah Muhammad Sahib Lucknowi has written the *haashiyah* (footnotes) for the third and fourth volumes whilst Hadhrat Moulana Abdul Hay Sahib رحمة الله عليه has written the *haashiyah* for the first two volumes.

I feel saddened at the fact that such a capable person was left there in Kanpur. If only he could have been taken to a prominent *Madrasah*, he would have served the people to a far greater degree. Hadhrat Moulana Maseehullah Sahib رحمة الله عليه had called him to Jalalabad towards the end of his life where he lived until his demise.

Hafiz Dhaamin Sahib's رحمة الله عليه martyrdom

Hadhrat Hafiz Dhaamin Shaheed رحمة الله عليه had a set of new clothes sewn which he set aside for wearing if he ever went out in *jihaad*, hoping that he would be martyred in it. When the time for *jihaad* came, he performed *ghusl*, wore his new clothes, applied *surma* and purchased a new pair of shoes despite him having another pair that was still in a good condition. Thereafter he proceeded to the

battlefield in Shamli where they fought against the British. When Hafiz Sahib رحمة الله عليه was shot, Hadhrat Moulana Gangohi رحمة الله عليه picked him up and carried him into the *musjid*. He placed Hafiz Sahib's head on his thigh and began reciting Surah Yaseen until his *rooh* (soul) left his body.

Reciting Faatihah (Qur'aan and *du`aas*) at the grave of Hafiz Dhaamin رحمة الله عليه

Once, a *buzurg* came to the grave of Hadhrat Hafiz Sahib رحمة الله عليه and started reciting *Faatihah*. After conveying the *thawaab*, he asked, "Whose grave is this? He appears to be a very jovial person. When I started reciting the *Faatihah*, he said, 'Go from here! What *Faatihah* are you reading here? *Faatihah* is supposed to be read for the dead, not for the living.'"

The people then informed him that he is a *shaheed* (martyr), and the *shuhadaa* are all alive in their graves. Allah Ta`ala states:

وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ؕ بَلْ اَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ *(Do not say regarding those who are killed in the path of Allah that they are dead. Rather, they are alive but you cannot perceive them.)*

Moulana Ahmad Husain Sambhali

Moulana Ahmad Husain Sambhali was the *mureed* and the *khaleefah* of Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه. Initially, Hadhrat Thanwi رحمة الله عليه had given him the responsibility of compiling the *kitaab*, I`laa-us-Sunan. The name of this *kitaab* initially was Ihyaa-us-Sunan. The *kitaab* discussed some important issues revolving around certain pertinent *masaa'il*.

It so happened that Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه had come to Thanabhawan. Hence, Hadhrat Thanwi رحمة الله عليه called Moulana Ahmad Husain and requested him to discuss these issues with Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه.

During the course of the discussion, Moulana Ahmad Husain began raising his voice and started speaking loudly.
Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه immediately cautioned him saying, "Brother, this is an *`ilmi* (academic) discussion. There is no need for you to raise your voice. It is not a public debate. In a discussion, all angles of the *mas'alah* come to the fore and this makes things easier to understand." During the discussion, Hadhrat Saharanpuri رحمة الله عليه asked Moulana Zafar Ahmad Uthmani رحمة الله عليه to fetch a *kitaab* and look for a certain *Hadeeth*. As he stood up to fetch it, Moulana Ahmad Husain caught hold of his hand and seated him down. He then turned to Hadhrat Saharanpuri رحمة الله عليه and said, "You cannot take the assistance of others. You will have to find the *mas'alah* yourself." On hearing this, Hadhrat Saharanpuri رحمة الله عليه said, "This is where we will terminate. Stop all discussions at once and close all the books."

In those days, Thanabhawan did not have a train station and the nearest station was in Jalalabad. When Hadhrat Saharanpuri رحمة الله عليه was departing, Hadhrat Thanwi رحمة الله عليه accompanied him to the station. On the way, Hadhrat Saharanpuri رحمة الله عليه advised Hadhrat Thanwi رحمة الله عليه saying, "Take this *kitaab* away from Moulana Ahmad Husain. I perceive the effects of *Ghair Muqallidiyyat* (*salafism*) in him." Hadhrat Thanwi رحمة الله عليه felt that perhaps this statement was on account of the unpleasant discussion that transpired and thus did not take away the work from him. In fact, he said to Hadhrat Saharanpuri رحمة الله عليه, "Hadhrat, Ahmad Husain gets angry very quickly and goes into a rage, but he also calms down very quickly."

When the first two volumes of Ihyaa-us-Sunan were prepared and became available to the public, Hadhrat Thanwi رحمة الله عليه began receiving letters from all quarters asking him whether the book was prepared in favour of the Hanafi Mazhab or rejecting the Hanafi

Mazhab. It was only then that Hadhrat Thanwi رحمة الله عليه scrutinised the book and asked Moulana Zafar Ahmad Uthmani رحمة الله عليه to correct the mistakes. The work was then taken away from Moulana Ahmad Husain and entrusted to Moulana Zafar Ahmad Sahib رحمة الله عليه to complete.

Eventually, Hadhrat Thanwi رحمة الله عليه cancelled Moulana Ahmad Husain's *khilaafat* and *bay`at* as well. As a result, Moulana Ahmad Husain in his fury began hurling abuse and derogatory remarks against Hadhrat Thanwi رحمة الله عليه. These were then compiled in a book entitled 'Muzi Mureed' (harmful *mureed*).

Hadhrat Moulana Aashiq Ilaahi Sahib Meeruti رحمة الله عليه

In the neighbourhood of Hadhrat Moulana Aashiq Ilaahi رحمة الله عليه, there was a police officer who was very punctual on his *Salaah* and he performed all his *Salaah* in the *Musjid*. One day, Hadhrat Moulana رحمة الله عليه asked him if he was *bay`at* to anyone, to which he replied in the affirmative saying that he was *bay`at* to Hadhrat Moulana Ashraf Ali Thanwi رحمة الله عليه. Moulana then asked him whether he frequently visited Thanabhawan or wrote to Hadhrat Thanwi رحمة الله عليه on a regular basis. The police officer replied in the negative. He then requested Moulana رحمة الله عليه to show him how to pen down his conditions, in an appropriate manner. Moulana Aashiq Ilaahi Sahib رحمة الله عليه showed him the method and thus the policeman sent his first letter to Hadhrat Moulana Thanwi رحمة الله عليه.

When Hadhrat Thanwi رحمة الله عليه read the letter, he perceived that someone helped him in writing the letter, as he was incapable of writing in such an eloquent manner. Thus, Hadhrat Thanwi رحمة الله عليه replied to the letter and added a few questions therein. When the

police officer received it, he went directly to Hadhrat Moulana Aashiq Ilaahi رحمة الله عليه and asked him to reply to the questions. Hadhrat Moulana رحمة الله عليه answered the questions and the police officer sent the letter to Hadhrat Thanwi رحمة الله عليه. When Hadhrat Thanwi رحمة الله عليه received the letter, he was now convinced that someone else was answering his questions. He once again replied to the letter and sent it off to Meerut. It so happened that when the letter arrived for the second time, Hadhrat Moulana Aashiq Ilaahi رحمة الله عليه was not around. The pitiable police officer responded to the letter, stating that it was Moulana Aashiq Ilaahi رحمة الله عليه, who was answering his letters, and since he was not around, he did not know how to respond in an appropriate manner.

Hadhrat Thanwi رحمة الله عليه wrote to Moulana Aashiq Ilaahi Sahib رحمة الله عليه to ascertain the facts. "All I did," replied Moulana, "was to help someone who had a *ta`alluq* (relationship) with you and show him how to derive benefit from you." However, he did not seek Hadhrat Thanwi's pardon. As a result, Hadhrat Thanwi رحمة الله عليه cut off all ties with him and instructed him not to correspond with him nor should he visit Thanabhawan and if he ever saw Hadhrat Thanwi رحمة الله عليه anywhere, he should not even come to meet him. (This was one method of *islaah* used by Hadhrat Thanwi رحمة الله عليه.)

On receiving the letter, Hadhrat Moulana Aashiq Ilaahi Sahib رحمة الله عليه replied, "In accordance with your wish I will not come to Thanabhawan, but as for not meeting you if I happen to see you somewhere, this is unacceptable to me. If I do meet you somewhere, I will definitely come and greet you as I regard you to be my elder. It is up to you to reply to me or not."

Hadhrat Saharanpuri رحمة الله عليه reconciles between them

Thereafter, Moulana Aashiq Ilaahi Sahib رحمة الله عليه had to go to Saharanpur to meet Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه for some work. He explained to Hadhrat Saharanpuri what had transpired between him and Moulana Thanwi رحمة الله عليه. Hadhrat Saharanpuri رحمة الله عليه suggested that he go to Thanabhawan and meet Hadhrat Thanwi. Moulana Aashiq Ilaahi Sahib then placed before him the correspondence between himself and Moulana Thanwi رحمة الله عليه explaining that that Hadhrat Thanwi رحمة الله عليه had prevented him from coming there. Seeing that there was still sufficient time before the next train could depart for Thanabhawan, Moulana Saharanpuri took Moulana Aashiq Ilaahi with him and set out for Thanabhawan.

After meeting Hadhrat Thanwi رحمة الله عليه, Hadhrat Saharanpuri رحمة الله عليه asked him, “Do you have love for Hadhrat Gangohi رحمة الله عليه?” Hadhrat Thanwi رحمة الله عليه replied, “Yes”. He then asked him, “You are also aware that Moulana Aashiq Ilaahi رحمة الله عليه had a *ta`alluq* of *bay`at* with Hadhrat Gangohi رحمة الله عليه.” Hadhrat Thanwi رحمة الله عليه acknowledged that as well. Thereafter, Hadhrat Saharanpuri رحمة الله عليه said, “When Majnoon came across the dog that walked through the street where Layla lived, he picked it up, carried it in his arms and recited the following poem:

پاسبان کوچہ لیلی است ایں

This is the one that lives in the neighbourhood of Layla.

Has Moulana Aashiq Ilaahi become worse than a dog, that you have prevented him from writing to you, from coming to Thanabhawan or even greeting you in the street? What type of a system is this? If he has committed an error, make him hold his ears, slap him and ask him not to do it again.”

He then turned to Moulana Aashiq Ilaahi رحمة الله عليه and said, “Go and hold Hadhrat’s legs and seek his pardon.” Immediately, Hadhrat Moulana Aashiq Ilaahi رحمة الله عليه stood up and went towards Hadhrat Thanwi رحمة الله عليه who in turn embraced him.

I will not be able to endure it

When Moulana Aashiq Ilaahi Sahib رحمة الله عليه had translated the discourses of Hadhrat Sayyid Abdul Qadir Jilaani رحمة الله عليه, he saw him in a dream. After greeting him, Shaikh Jilaani رحمة الله عليه wished to embrace him but he declined. When the Shaikh asked him the reason for doing so, he replied that he would not be able to endure it.

Mufti Azeezur Rahman’s رحمة الله عليه resignation

Mufti Azeezur Rahman Sahib رحمة الله عليه was a very simple person. When the strikes took place in Deoband, Hakeem Mas`ood Sahib (the son of Hadhrat Gangohi رحمة الله عليه), who was a *Shura* member, asked Mufti Azeezur Rahman Sahib رحمة الله عليه whether he participated in the strikes. Mufti Sahib replied, “I really didn’t want to take any part in it, but what was I to do? My son Ateeq did not want to listen to me. He threatened me saying that if I did not participate, he would throw himself into a well.”

When Hakeem Mas`ood Sahib heard this, he said to Mufti Sahib رحمة الله عليه, “A pious person like you did not have due consideration for Darul Uloom on account of your son’s insistence! It will be better for you to resign from the *Madrasah*. (He then took out his *topee* and placing it at his feet and said) It is better for you not to remain here anymore.” Hadhrat Mufti Sahib رحمة الله عليه, being a very simple person, immediately handed in his resignation.

Kashf of Mia Abdur Raheem Shah

Once, someone enquired regarding the *kashf* of Hadhrat Moulana Abdur Raheem Raipuri رحمة الله عليه. Hadhrat Mufti Sahib رحمة الله عليه explained:

Hadhrat Moulana Abdur Raheem Raipuri رحمة الله عليه had received the ability of *kashf* from his first *Shaikh* whose name was also Abdur Raheem. His regular expression was میرا چاند – *mera chaand* (my moon). He was not a formal *Aalim*. At night he used to assess his *mureeds* through *kashf* and in the morning would write to each of them stating, "میرا چاند, you should not be engaged in these actions. Make *toubah* from it."

One day after performing *Tahajjud Salaah* he said to Hadhrat Moulana Abdur Raheem Raipuri رحمة الله عليه, "Look, there is a pot flying in the air. *Mera Chaand*, Allah Ta`ala has given me the power to enquire from the pot, 'Who are you, from where did you come and where are you going to?'" It replied saying, "I am a pot of *jaadoo* (black magic). I am going to such and such place and I am coming from so and so. He has enmity for this person."

Mia Abdur Raheem Sahib رحمة الله عليه then indicated with his finger and said, "In the name of Allah Ta`ala, go back." As he was indicating towards it, it slowly returned to the sender.

Moulana Zafar Ahmad's رحمة الله عليه dream

Once, Hadhrat Moulana Zafar Ahmad Thanwi Sahib رحمة الله عليه saw a dream which made him very perplexed. He came to Thanabhawan and asked Hadhrat Thanwi رحمة الله عليه if he could speak to him in private. He then related the following, "I dreamt that I had passed away. I requested for my body to be moved over to Madinah Munawwarah and buried in Baqee`, but I received a reply that my body cannot be moved to Madinah and I must be buried here. I am so

perplexed at this dream. What does it mean?” Hadhrat Thanwi رحمة الله عليه smiled and said to him, “Why are you so worried. This means that your *faidh* (blessings and good works) is not needed in Madinah. It is needed here. That is why you have been kept back here.”

The thieves returned all the wealth

Once, Mufti Muhammad Lutfullah Sahib was travelling from Saharanpur to Gangoh with his family. In those days, there were no cars, and people travelled by camel at night. As they reached a certain place, some thieves surrounded his caravan. Mufti Sahib رحمة الله عليه came out and addressed them saying, “Please do not attack us. We will give you everything we have.” He then told his daughter-in-law to hand over all their wealth and jewellery. “If Allah Ta`ala wishes we will be replaced with another set (of jewellery),” he assured her.

Thus, they took all the wealth and gave it to the thieves who took it immediately to an orchard and began distributing it amongst themselves. In the meantime, his daughter-in-law realised that she had not handed over her neck chain and informed Mufti Sahib رحمة الله عليه about it. Hadhrat Mufti Sahib took it from her saying, “We promised to give away everything. It will not be correct for us to retain this chain.” They stopped the caravan and he went searching for the thieves. On finding them in the orchard, he went up to them and said, “We had promised to give everything but mistakenly kept back this chain.” Hence, he handed over the chain to them and continued on his journey.

The thieves were awestruck. “These are the belongings of pious noble people,” they said. They were then convinced that they would not derive any benefit from it. “It’s best that we return it to them.” Thus, they chased after the caravan and stopped them once again. Hadhrat Mufti Sahib رحمة الله عليه addressed them saying, “What more do you want from us now? I have handed everything over to you. Why

have you stopped us?" "We have not come to attack you, but we have come to return all your wealth. Here, please take your wealth," they urged. They returned all his money and disappeared into the night.

Hadhrat Moulana Abdul Waheed Sahib رحمة الله عليه

Hadhrat Moulana Abdul Waheed Sahib رحمة الله عليه was a very talented person. He attained mastery in all fields of knowledge. He was the *Ustaaz* of Moulana As`adullah Sahib رحمة الله عليه. When he came to Punjab, the people in Punjab were of the opinion that Hadhrat Moulana was not familiar with *Nahw* (Arabic Grammar). Thus, another *Aalim* challenged him in this regard. Hence, both of them commenced teaching Sharah Jaami (a textbook on Arabic grammar). Just the discussion on *ism* (noun) alone, took three years to complete. Moulana As`adullah Sahib رحمة الله عليه studied Shams-e-Baazighah under him. He used to say, "We confess that we are unworthy of teaching these books, but these students sitting before us are also unworthy of studying under us."

Moulana Zuhoorul Haq Sahib رحمة الله عليه was my *Ustaaz*. We studied Sharah Jaami under him. His explanation was so brief that the amount of words spoken would be to the extent of the words mentioned in the *kitaab*; in fact even less than that. The students troubled him a great deal by posing many questions. I never posed any question, since I felt that it was an achievement for me if I learnt only that which he taught me. What more could I learn?

We also studied Kaafiyah, Kanz-ud-Daqaa'iq, Sharh Wiqaayah, etc. by him. He was very pious. After making *wudhu*, he never went into the *Musjid* with wet feet. This was because according to (one view of) Imaam Abu Hanifah رحمة الله عليه, *maa-e-musta`mal* (water used to make *wudhu*) is *najis* (impure) and the *Musjid* should not become soiled with *najaasat*. However, the wetness on the feet is not regarded as *maa-e-musta`mal*. *Maa-e-musta`mal* is actually water

that falls off the limbs. He also never ate any fruit from the bazaar as the transaction with which it was purchased, was impermissible.

Moulana As`adullah Sahib's رحمة الله عليه debate with Dharam Bhakhshu

Moulana As`adullah Sahib رحمة الله عليه once had a debate with Dharam Bhakhshu. Moulana was making objections and he was answering each objection. For every question that Moulana posed, he gave an answer. He then began giving *ilzaami* answers (counter-attacking answers) by saying, "In your religion there is this and that." Moulana said to him, "You have no right to give *ilzaami* answers. This discussion is set up to examine your religion. We are asking questions and you are meant to answer them in the light of your religion. You cannot ask anything regarding Islam in this discussion. When we have a discussion on Islam, you may then forward your questions."

He then asked, "And when are you going to have this discussion?" Moulana replied, "Just now. After we defeat you we will have this discussion." In a few minutes time, Moulana رحمة الله عليه defeated him and said, "Now we are going to have another discussion on Islam. Any person wishing to make an objection may forward them and we will answer them all. Thus, Dharam began his questioning."

Dharam: How many skies are there?
Moulana: Nine

Dharam: What is beneath the ninth sky?
Moulana: The eighth sky.

Dharam: What is beneath that?
Moulana: The seventh sky.

Dharam: And what is beneath that?
Moulana: The sixth sky and beneath that is the fifth and then the fourth and then the third and then the second and then the first.

Dharam: And what is beneath that?
Moulana: The region of fire, the region of Zamhareer, the region of water, the region of wind. Thereafter comes the first earth, then the second earth, then the third.

He continued asking in this manner that, “What is under this and what is under that?” Eventually, Moulana رحمة الله عليه mentioned, “And then comes you and below you is your mother!” On hearing this, Dharam said, “I confess that you are victorious and I am a loser.”

The topic of discussion was the truth of Islam and he began asking questions about the skies, etc. It was for this reason that Hadhrat Moulana رحمة الله عليه gave such an answer. In such debates, one is compelled to furnish such answers, since academic proofs will be of no benefit.

Debate with Ram Chandar

Once, Ram Chandar was debating with Moulana As`adullah Sahib رحمة الله عليه. In the debate he mentioned, “Moulana doesn’t have any strong arguments. He only has the *josh* (vigour) of youth in him.” Spontaneously, Moulana رحمة الله عليه replied, “You seem to have experienced the *josh* (vigour) of my youth. Perhaps you have confronted it previously!”

Another incident

Kali Charan Ariya was a person well versed in Arabic. He came to Meerut and started creating a great deal of confusion and commotion. Hence, the people of Meerut requested Hadhrat Moulana Khaleel Ahmad Sahib رحمة الله عليه to send someone to silence him. Hadhrat sent

Moulana As`adullah Sahib رحمة الله عليه. At that time, Moulana's beard had not yet appeared on his face. On seeing Moulana, the people of Meerut were perturbed, that this is a youngster and Kali Charan is an old and experienced debater. Nevertheless, since Hadhrat Saharanpuri رحمة الله عليه sent him they agreed to challenge Kali Charan.

Kali Charan asked him, "What is your age? You still deserve to be kissed (i.e. you are still a baby). میں نے نیچا دکھادیا – I have defeated many like you in the past." Moulana رحمة الله عليه was sitting on a chair with a table before him. He jumped onto the table and announced, "I have to congratulate the public of Aryan. Pundit Sahib has shown thousands his posterior (the literal meaning of نیچا دکھادیا). I have also come here today to see the posterior of the pundit. Pundit jee, show us your posterior! Show us your posterior! And if you do not show us your posterior, we appeal to the public of Ariya that we want to see the posterior of the pundit." The debate stopped at this point. They could not proceed any further!

Moulana Mazhar Nanotwi رحمة الله عليه

It was the habit of Hadhrat Moulana Mazhar Nanotwi رحمة الله عليه to lick his upper lip. Once someone asked him the reason for doing so, but he did not reply. When he persisted Hadhrat رحمة الله عليه finally mentioned, "During the battle against the British in Shamli, the Muslims were attacked and some of my companions were martyred. I was also shot in the leg and I fell of my horse. In that state, I saw the *hoors* (maidens) of *Jannah* with goblets in their hands, filled with a special type of drink, which they were feeding to my companions. One of the *hoors* turned towards me and placed the goblet on my mouth when suddenly another *hoor* caught her hand and pulled it away saying, 'He is not from amongst those who have just been martyred.' At that time, a small drop of the drink fell on my upper lip, the taste of which is still present and it is for this reason that I habitually lick my upper lip."

A *karaamat* (miracle)

When Hadhrat Moulana Mazhar Nanotwi Sahib رحمة الله عليه left the battlefield, the British army pursued him. He escaped and took refuge in a barn, somewhere in the jungle. There was no water available thus putting him in great difficulty. He found a broken earthenware pot and placed it under the gutter. Immediately it began to rain and the pot was filled with clean, fresh water. The next time he needed water, he did the same thing and again it rained. This miracle occurred on a number of occasions.

Hadhrat Moulana Badr-e-`Aalam رحمة الله عليه in Darul Uloom

Moulana Badr-e-`Aalam Meeruti, Muhaajir-e-Madani رحمة الله عليه once mentioned that when he was teaching Sullam-ul-Uloom in Deoband, he would shiver whilst teaching it due to the fact that some students had memorised the commentary which is Mulla Mubeen. He then exclaimed, "Ah! How the quest for *`ilm* has deteriorated! Nowadays, leave the commentaries, students don't even know the text of the books by heart. In fact, leave memorising the text, pupils can't even read the text properly."

Hadhrat Mulla Mahmood Sahib رحمة الله عليه

Hadhrat Thanwi رحمة الله عليه mentions that after Mulla Mahmood, the first *Ustaaz* of Deoband had passed away, I saw him in a dream and I asked him, "How did it fare with you?" He replied, "I have been forgiven." I then asked him the reason for his forgiveness to which he replied, "One day when I sat down for meals, I was given some *kichri* (rice dish) to eat which had no salt in it. I never said anything or complained in any way. I quietly lowered my head and ate it practising on the *Hadeeth* where Rasulullah ﷺ prohibited us from finding fault with food. Rasulullah ﷺ himself never found fault in any food. If he liked it, he ate it and if he did not like it, he did not partake of it. Allah Ta`ala liked this action of mine and forgave me."

Subhaanallah! His forgiveness was on account of him eating the salt-less *kichri*. Don't be surprised by this! In that realm (the hereafter), this is how it works. However, don't think that by just eating salt-less *kichri*, you will also be forgiven. We have to first make sure that we carry out all the injunctions entrusted upon us. Eat *kichri* together with performing your *Salaah* and fasting in Ramadhaan. Perhaps your *maghfirat* (forgiveness) may then be made because you ate the *kichri* or because of your *Salaah* and *roza*.

Hadhrat Moulana Muneer Sahib رحمة الله عليه

Hadhrat Moulana Muneer Sahib رحمة الله عليه had a very informal relationship with Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه. Once he had to go to Meerut or Delhi to print the *Madrasah* report. En-route, he lost his bag which contained the *Madrasah* money. Someone then requested a *Fatwa* from Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه in this matter. Hadhrat رحمة الله عليه answered that Moulana will not be held responsible for the money, since he was not negligent in protecting the bag. The amount that was stolen was not due to negligence hence, he would not be responsible for it as he was just in charge of looking after it.

Someone then related this to Moulana Muhammad Muneer Sahib رحمة الله عليه who said, "What! Has Mia Rasheed Sahib studied all the books of *Fiqh* for my sake? Tell him to put his hand on his heart and ask himself that if he was in such a situation, what would he have done? Would he absolve himself from any responsibility for the *Madrasah* money?" Thereafter, Moulana Muneer Sahib رحمة الله عليه sold his personal property and paid the amount back to the *Madrasah*.

Hadhrat Allamah Ebrahim Sahib Balyaawi رحمة الله عليه

Hadhrat Moulana Ebrahim Balyaawi Sahib رحمة الله عليه, the head teacher of Darul Uloom Deoband once mentioned, "After the *Esha Salaah*, I used to spend some time in the company Hadhrat Shaikh-ul-Hind رحمة الله عليه and I would massage his head with oil. I never came in his presence without making *wudhu*. Coincidently, I once went there without *wudhu*. He did not allow me to massage him, but rather engaged me in some other work. After a little while, he said to me, 'Now I think you should go and make *wudhu*.' I immediately left to make wudhu.

Once I told Hadhrat Shaikh-ul-Hind رحمة الله عليه, 'Hadhrat, you have spoilt our *`aqeedah*.' When I repeated this on the second and third day, Hadhrat رحمة الله عليه asked, 'How have I spoilt your *`aqeedah*?' I replied, 'After seeing you, everybody else appears to be businessmen (and not men of *Deen*); they don't seem to have *ikhlaas*.'"

Ghair Muqallids benefit from the Hanafi books

Hadhrat Moulana Ebrahim Balyaawi رحمة الله عليه narrates, "One of my *asaatizah* was a *ghair muqallid*. He used to also write *Fataawa*. Once, when I visited him at home, I saw him studying Hidaayah and Fataawa Aalamgeeri (books of Hanafi *fiqh*). Thus, I mentioned to him, 'Hadhrat, you are from the *Ahl-e-Hadeeth*. Why are you then studying the books of the *Ahnaaf*?' He replied, 'Where will we find the *juz'iyyaat* (detailed laws)? We have to source them from these books. When giving the reference for the *Ahaadeeth* in Hidaayah, I give the references from Zaila`ee and explain that this *mas'alah* comes from this *Hadeeth*.'"

Hadhrat Moulana Fakhr-ul-Hasan Gangohi رحمة الله عليه

Once, Hadhrat Moulana Fakhr-ul-Hasan Gangohi رحمة الله عليه was summoned to court to discuss a certain matter. During the course of the proceedings, the topic of insanity came about. Moulana then

explained 57 different types of insanity together with their symptoms and their cures. He also explained which type was prevalent in which areas.

Hadhrat Moulana Mia Asghar Husain Sahib رحمة الله عليه

Once, Hadhrat Moulana Mia Asghar Husain Sahib رحمة الله عليه mentioned in the Abu Dawood Shareef lesson, "People request me to make *du`aa*. Why should I make *du`aa* for them? Did they in any way bring any comfort and relief to me that I should make *du`aa* for them. If they had done so, my heart will automatically make *du`aa* for them. Otherwise the tongue may make *du`aa*, but the heart is oblivious of the *du`aa*."

Hadhrat Moulana Abdul Ahad Sahib رحمة الله عليه

Hadhrat Moulana Abdul Ahad Sahib رحمة الله عليه was among those *asaatizah* in Darul Uloom whose (spiritual) state and condition was of a very high calibre. May Allah Ta`ala shower him with His special mercy. He recited the Qur'aan Shareef in abundance and would cry a lot whilst reading.

Hadhrat Mufti Mahmood Sahib رحمة الله عليه compiled the following poetry with regards to him:

حضرت عبد الاحد سنت شعار

واقف اسرار مسلم در تلاوت اشکبار

Hadhrat Moulana Abdul Ahad Sahib is an expert of the Sunnah
He is aware of the finer points of Muslim Shareef and weeps at the time of the recitation of the Qur'aan

Hadhrat Moulana Muhammad Yahya Sahib رحمة الله عليه

Once, a woman came to Hadhrat Moulana Muhammad Yahya Sahib رحمة الله عليه in Delhi and mentioned to him that her daughter had passed

away but she was still crying, laughing and dancing in this state (whilst she was dead). Hadhrat Moulana رحمة الله عليه went with her to her house and asked her to call all her relatives. Whilst she was away, Hadhrat Moulana رحمة الله عليه commenced performing two *rakaats* of *Salaah*. The girl who was on a bed in front of him, stood up and started singing and dancing and came in front of Moulana. Moulana gave her a hard slap causing her to fall on to the bed. In reality, it was *Shaitaan* who came into the body of the dead girl and began dancing and singing.

Hadhrat Moulana Yahya and a *majzoobah* (a woman overcome with the love of Allah Ta`ala)

There was a person by the name of Peerjee Ja`far Sahib who lived in Ambala. He once explained that there was a *majzoobah* living in Ambala who used to wear an English hat and carried a stick. She used to strike her hand on her chest and say that she has been to a certain place, done such and such a thing, and thus expressed her achievements in this manner.

Once, Peerjee Ja`far Sahib decided to go and meet Hadhrat Moulana Yahya Sahib رحمة الله عليه in Saharanpur. He thought of first meeting this *majzoobah* before departing. She asked him if he was going to Saharanpur to which he replied in the affirmative. She then requested him to convey the following poetry to Hadhrat Moulana Yahya Sahib رحمة الله عليه:

ہمیں بھی یاد رکھنا ذکر گر دربار میں آئے

If you find an opportunity, then remember me in the divine presence

Peerjee then came to Saharanpur and as he was departing, he remembered the message of the *majzoobah* which he passed on to Moulana. When Hadhrat Moulana Yahya Sahib رحمة الله عليه heard this, he turned completely pale. Peerjee could not understand why Hadhrat

Moulana Yahya Sahib رحمة الله عليه had turned so pale. Nevertheless, he continued on his journey. Before he could even reach Ambala, he met someone who informed him of the demise of Hadhrat Moulana Yahya Sahib رحمة الله عليه. This made him contemplate over the poetry and the opening stanza of the poem came to his mind.

عدم کو جانے والو مجلس جاناں میں جب پہنچو

ہمیں بھی یاد رکھنا ذکر گر دربار میں آئے

O the one who is proceeding towards the life of eternity into the presence of the beloved

If you find an opportunity, then remember me in the divine presence

Then only did he realise that she had passed on the message of death to him.

Hadhrat Moulana Yahya Sahib رحمة الله عليه and Moulana Ishaaq Nihtauri رحمة الله عليه

At the time Hadhrat Moulana Yahya Sahib رحمة الله عليه was residing in Gangoh, Moulana Ishaaq Nihtauri رحمة الله عليه was also living there. Hence, Moulana Yahya Sahib requested Moulana Ishaaq Sahib رحمة الله عليه to teach him a *kitaab* on Arabic *adab* (literature); perhaps it was 'Sab`ah Mu`allaqah'. Moulana Ishaaq Sahib رحمة الله عليه acceded to his request and began teaching him. During the lessons, they would at times discuss and debate certain aspects. Moulana Ishaaq Sahib رحمة الله عليه would cite Arabic poetry as a proof to his claim and Hadhrat Moulana Yahya Sahib رحمة الله عليه would do the same. One day, the discussion ensued for a long time without reaching any finality until the time for the lesson was over. Late at night, Moulana Ishaaq Sahib came to Hadhrat Moulana Yahya Sahib's room and said to him, "Your opinion was correct but in the future, I will not teach you anymore."

We will discuss it in your lesson

Whilst Moulana Yadullah Sahib resided in Kandhla, Moulana Yahya Sahib رحمة الله عليه studied the book 'Hamdullah' under him within a period of eighteen days, and in lieu of this, he studied Arabic *adab* under Moulana Yahya Sahib رحمة الله عليه. At times, a lengthy discussion would ensue during the lessons of 'Hamdullah'; Moulana Yadullah would explain the meaning of some aspect whilst Moulana Yahya Sahib رحمة الله عليه would explain it in a different manner. Moulana Yahya Sahib would then say, "My explanation is correct, but we will not discuss it now, rather we will discuss it during your lessons so that my lessons are not affected in any way."

I do not want to teach anything extra

Once, Moulana Yahya Sahib رحمة الله عليه encouraged the son of a *julaaha* (cotton weaver – considered to be of a low caste) to study *kitaabs* to which he accepted. His father then complained, "My son used to earn two or three rupees and now that has also stopped. Of what benefit is this knowledge going to be to us?" Moulana Yahya Sahib رحمة الله عليه replied, "I do not want to teach him too many things. I only wish to teach him to this extent that he will be able to read out the letters to Hadhrat Moulana Gangohi رحمة الله عليه in my absence." The youngster's father accepted Moulana's explanation.

Someone then asked Hadhrat Mufti Sahib رحمة الله عليه, "What happened to that youngster?" Hadhrat رحمة الله عليه replied, "I do not know. I only wanted to show you the manner in which Moulana Yahya Sahib رحمة الله عليه answered this youngster's father. It is quite clear that the letters of Hadhrat Moulana Gangohi رحمة الله عليه were replete with *Fataawa* and difficult questions. How many intricate questions regarding *tasawwuf* etc. must have been been forwarded to him. It could not have been easy to answer these questions. If he told the boy's father that it would take so many years to complete his studies, he would have definitely not allowed him to study but using this type of

encouragement, the father was prepared to send his child to study *Deen*."

Moulana Yahya Sahib رحمة الله عليه in Thanabhawan

Hadhrat Moulana Thanwi رحمة الله عليه was very particular and meticulous in all his work, whereas Moulana Yahya Sahib رحمة الله عليه was the total opposite. He would go twice a month to Thanabhawan and borrow Hadhrat Thanwi's رحمة الله عليه *kitaabs* and engage himself in studying them. However, he never returned any of Hadhrat's *kitaabs* to him. Instead, he would leave them at some place or the other, without ever informing Hadhrat رحمة الله عليه where he had left them. He would then argue that there were no thieves in Thanabhawan and that Hadhrat Thanwi would easily find them. Hadhrat Moulana Thanwi رحمة الله عليه narrates, "Sometimes he would leave it on a shelf, sometimes we would find the *kitaab* kept on the *mimbar* in the *Musjid*. The books however, never went missing."

Qari Muhammad Tayyib Sahib رحمة الله عليه

When the savings of Hadhrat Moulana Qari Tayyib Sahib رحمة الله عليه, the principal of Darul Uloom Deoband, reached twelve *aanas*, he made an intention of performing *Hajj*. He mentioned this to his father who remarked, "How will you be able to perform *Hajj* with so little money? This amount is only sufficient to take you from Deoband to Delhi." However, he was determined to perform *Hajj* and eventually performed his *Hajj* during that very year.

A letter to Hadhrat Qari Tayyib Sahib رحمة الله عليه from Hadhrat Shaikh رحمة الله عليه

Once, Hadhrat Shaikh رحمة الله عليه wrote to Hadhrat Qari Tayyib Sahib رحمة الله عليه saying, "My heart desires that all the *Asaatizah* in Darul Uloom should be simple like Mufti Azeezur Rahman Sahib رحمة الله عليه of

Deoband and like Moulana Inaayat Ilaahi Sahib رحمة الله عليه of Saharanpur."

Hadhrat Qari Sahib رحمة الله عليه replied, "Sometimes there is a need for the *Asaatizah* to be sharp and smart. Hence, it is necessary to also have some very sharp and perceptive people among the *Asaatizah*."

Qari Sahib's reply

A *bid`ati* once said to Hadhrat Qari Sahib رحمة الله عليه, "You people have made an ignorant person (Paalan Haqqaani) into an *Aalim*. He has gone around the world delivering lectures and has created a great *fitnah*." Hadhrat Qari Sahib رحمة الله عليه replied, "We have made only one *jaahil* into an *Aalim* whereas you people are all *jaahils* (ignorant). For a long time now, we have been tolerating your *jaahils* (ignoramuses); so why can't you tolerate our one *jaahil*?"

The answer that Hadhrat Qari Sahib رحمة الله عليه gave was argumentative and dialectic. It was in accordance to his position of being a principal that he said, "We are making *Aalims* of *jaahils*."

Moulana Taahir Marhoom رحمة الله عليه

Moulana Shamsuddeen Sahib, a *majzoob*, once went to the home of Moulana Taahir Sahib and asked for a glass of water to drink. Moulana Taahir's wife sent the water with her young son and requested Moulana Shamsuddeen to make *du`aa* for him. Moulana replied, "Yes, yes, his voice will spread everywhere." Consequently, that child became a *Qari* and used to recite the Qur'aan on Radio Pakistan and thus his voice was heard by everyone.

Hadhrat Moulana Maajid Ali Sahib رحمة الله عليه

Whenever any student reached the final year of their studies by Moulana Maajid Ali رحمة الله عليه, he would send them to Saharanpur to

study Abu Dawood Shareef by Hadhrat Moulana Saharanpuri رحمة الله عليه and to Deoband to study Tirmizi Shareef by Hadhrat Shaikh-ul-Hind رحمة الله عليه. He used to say, "Bukhaari Shareef will be my responsibility. Nobody else has the right of teaching it." This was his sentiment because he had in his possession the *Hadeeth* notes of Hadhrat Moulana Gangohi رحمة الله عليه.

Hadhrat Moulana Wasiyyullah رحمة الله عليه

Hadhrat Moulana Wasiyyullah Sahib رحمة الله عليه used to say, "I never regarded myself to be poor. My connection is with Allah Ta`ala and the treasure of everything is by Him. He is the sole owner of everything. When we are connected to Him, why should we then regard ourselves to be poor?"

Hadhrat Nanotwi رحمة الله عليه also mentioned, "I find it extremely embarrassing to accept a gift from that person who gives it to me thinking that I am needy." Nowadays, people say it ten times over that they are in need and they openly request others to bestow them with a gift!

Hadhrat Moulana Abdul Haq Sahib رحمة الله عليه

There was an *Aalim* by the name of Moulana Abdul Haq Sahib رحمة الله عليه who was *bay`at* to Hadhrat Moulana Gangohi رحمة الله عليه. He lived in Hyderabad. One day he went for a stroll and reached the banks of the river where he saw a *majzoobah* sitting. She mentioned to him that his *Shaikh* has passed away. When he asked her the details of it and how she learnt of it, she replied, "A few of us had gone for the *janaazah* and there were many people present there."

Hadhrat Moulana Zubair-ul-Hasan دامت برکاته

Hadhrat Moulana In`aam-ul-Hasan Sahib's رحمة الله عليه son, Moulana Zubair-ul-Hasan دامت برکاته performed the *Taraaweeh Salaah* in Saharanpur and completed the Qur'aan on the 29th night. Thereafter, he returned to Delhi and reached Nizaamuddeen at the time of Esha Salaah.

Hadhrat Moulana In`aam-ul-Hasan Sahib رحمة الله عليه asked him, "What's your intention for tonight?" He replied, "Whatever you say, Abba." "Okay then, go onto the *musalla*," replied Hadhrat رحمة الله عليه. Moulana Zubair Sahib دامت برکاته went onto the *musalla* and completed the entire Qur'aan just before *sehri*. Thus, he completed the entire Qur'aan in just one night.

Hadhrat Moulana Rasul Khan Sahib رحمة الله عليه

Hadhrat Moulana Rasul Khan Sahib رحمة الله عليه was my *Ustaaz*. I studied Muslim Shareef by him. He used to sit cross-legged and teach. In the first lesson he would say, "A *kitaab* consists of جنس – *jins* (species), نوع– *nou`* (nature), and a صنف – *sinf* (category). With regards to *jins*, it is a book of *Hadeeth*, with regards to *nou`*, it is *Saheeh* and with regards to *sinf*, it is... (he would pause for a while and then say) *Jaami`*." This was the method of his teaching.

He once prepared an examination paper and the students were all talking to one another whilst the exams were on. Hadhrat Moulana Madani رحمة الله عليه walked by and saw this scene. He asked Moulana Rasul Khan Sahib رحمة الله عليه, "Why are the students talking to one another? Are you not checking over them?" Moulana Rasul Khan Sahib رحمة الله عليه replied, "The paper is checking over them." The paper was extremely difficult. It was the Tahaawi Shareef exam. One of the questions asked was regarding *Iktinaaf-e-Maahiyyaat*.

Shaikh-ul-Adab, Moulana I`zaaz Ali Sahib رحمة الله عليه used to teach Baydhaawi Shareef. He once prepared a script for the exams. Moulana Rasul Khan Sahib رحمة الله عليه prepared another script and gave it to him for printing as he was in charge of the exams. When Shaikh-ul-Adab رحمة الله عليه saw the paper, he commented, “This paper contains only *mantiq* (logic) which I cannot understand. The students will have to write according to their own understanding.” Moulana Rasul Khan Sahib رحمة الله عليه replied, “Baydhaawi Shareef is abounding with *mantiq*. What have these *Buz-e-Akhfash* studied? If they haven’t studied *mantiq* then what have they studied because Baydhaawi Shareef is replete with *mantiq*.”

Moulana Gul Muhammad’s beard رحمة الله عليه

Moulana Gul Muhammad Sahib رحمة الله عليه was an *Ustaaz* of Darul Uloom Deoband. His beard was very thick. Once, a scorpion got into his beard, but did not manage to reach his skin due to the thickness of the beard. When he was combing his beard, he found it dead inside his beard.

Some glimpses from the life of Moulana Gul Muhammad

Once, whilst sleeping on the roof of his house, a snake coiled around Moulana Gul Muhammad Sahib رحمة الله عليه. Upon awakening, he saw the snake and immediately jumped to the ground taking the snake by surprise. Thus, it released him and began to flee. He then got hold of it and killed it.

Once he was going on a journey when some thieves caught hold of him and hit him.

On another occasion, his glands became inflamed because of a plague. However, he moved around from place to place without

experiencing any ill effects. This was the effect of his continuous recitation of 'Yaa Hafeezu'.

During the examinations, if any student asked for medication to be brought to him from his room, Moulana رحمة الله عليه would place his finger in the bottle to check if there was any paper hidden inside with the answers written on it.

Hadhrat Mufti Sahib's رحمة الله عليه relationship with Hadhrat Moulana Maseehullah Sahib رحمة الله عليه

Hadhrat Moulana Maseehullah Sahib رحمة الله عليه is the *Khaleefah* of Hadhrat Moulana Thanwi رحمة الله عليه. My relationship with him commenced from our student days. He is a few years younger than me, but with respect to *`Ilm* and *`amal*, he is far superior than me. In those days, we used to frequently joke with one another. However, when I found out that he received *khilaafat* from Hadhrat Thanwi رحمة الله عليه, I stopped joking with him.

I also mentioned to him, "From now on, I will not joke anymore with you. Rather I will come to you like how a servant comes to his *Shaikh*. I will come respectfully to you." Hadhratjee رحمة الله عليه was not happy with this and said, "No, you must not change your conduct with me. Remain as you were." I replied, "Those days are now gone."

Therefore, whenever I visited him, I approached him with great respect and honour. He also displayed great affection towards me. He always seated me next to him, but I would tell him, "It doesn't matter where you place this heap of sand."

The excellent demise of Hadhratjee Moulana In`aam-ul-Hasan's رحمة الله عليه father

The father of Hadhrat Moulana In`aam-ul-Hasan Sahib رحمة الله عليه also lived in Delhi. His name was Moulana Ikraam-ul-Hasan. One day he felt ill and wished to go home to meet his folks. Thus, he went away to Kandhla. After eating an early lunch, he rested a while and then went to the *Musjid* to perform *Salaah*. Thereafter, he commenced with the *Sunnahs* of *Zuhr*. After completing the first *rakaat*, he made the first *Sajdah* and sat up. As he was about to make the second *Sajdah* he fell into *Sajdah* involuntarily. His head fell onto the ground and he passed away in the very condition of *Sajdah*. It appears that death comes so easily to some people. However, this is only the apparent condition. Only Allah Ta`ala knows what they must be experiencing.

Wakeel Moulana Abdullah Jaan

Moulana Abdullah Jaan was a lawyer in Saharanpur. His beard extended until his thighs, for which he kept a packet with him and would place his beard in it at night before sleeping. He was *bay`at* to Hadhrat Moulana Saharanpuri رحمة الله عليه. He used to read his *Jumu`ah* in Mazaahir-ul-Uloom. Hadhrat Saharanpuri رحمة الله عليه would place a big pillow behind him and he used to rest on Hadhrat's pillow. When he went for *Hajj*, the government apprehended him and began interrogating him asking him if he was a Jew because of his extra long beard. He explained to them that he was a Muslim and not a Jew. They then asked him to recite the *Kalimah* to which he replied, "Why are you asking me to read the *Kalimah* when this is known even to the *kuffaar*? Rather let us engage in some intricate *masaa'il* such as *Qiraat khalf-al-imaam, Aameen bil-Jahr* and I will explain them to you referencing the *Ahaadeeth* along with the *Sanad* of each *Hadeeth*."

In this manner, he managed to extricate himself; otherwise, he would have definitely been arrested.

Doctor Iqbal Marhoom

Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه had once mentioned that Dr Iqbal Marhoom (the famous poet) had benefited tremendously from the *rooh* of Moulana Room رحمة الله عليه. Once, someone rejected the belief of *wahi* descending upon Rasulullah ﷺ. Dr Iqbal who was sitting in the next room, overheard this statement and immediately came out and said, "Most definitely *wahi* (revelation) had come to Rasulullah ﷺ, for if my condition is such that I am inspired with poetry then more the reason why Rasulullah ﷺ would have been inspired with *wahi* (divine inspiration) since the position of Nabi ﷺ is extremely great."

At the time of the division of India, there was a lengthy correspondence between Hadhrat Moulana Madani رحمة الله عليه and Dr Iqbal. Eventually, Dr Sahib retracted his opinion and asked for his forgiveness. The issue revolved around working towards national unity.

The profound memory of Hadhrat Shaikh-ul-Hind رحمة الله عليه, Hadhrat Moulana Yahya Sahib رحمة الله عليه and Allamah Anwar Kashmiri رحمة الله عليه

Q: Is it true that Allamah Anwar Shah Kashmiri رحمة الله عليه read through Tahtaawi once in Egypt, came back to India and rewrote the entire book from memory.

A: I have heard this incident regarding Noor-ul-Iedaah, not regarding Tahtaawi.

I once heard Hadhrat Moulana Madani رحمة الله عليه mentioning in the lesson, that Shah Sahib رحمة الله عليه had said that if he looked through any book which appealed to him, with concentration, he would remember it for 20-25 years.

During Shah Sahib's رحمة الله عليه time, there were many people who had profound memories. Once, Hadhrat Shaikh-ul-Hind رحمة الله عليه took out some of his books to keep in the sun when mistakenly some pages from the book, Mebzi, were torn. He asked a student to rewrite those pages that were torn out. The student was quite surprised and asked Hadhrat how was he going to rewrite those pages when he did not have a copy of the *kitaab*. Shaikh-ul-Hind رحمة الله عليه replied in surprise, "Did you not study this *kitaab* last year? Have you already forgotten it? He then began to dictate the missing text of the *kitaab* and made the student note it down.

Hadhrat Moulana Yahya Sahib رحمة الله عليه, the father of Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه had such a profound memory that he would write down books like Humaasa, Nafhat-ul-Yaman, etc. from memory and give it to the students on request. At times, a student would come to him whilst he was busy tying up parcels of *kitaabs* and say that he does not have a *kitaab*, like Qasidah Burdah. Hadhrat Moulana Yahya Sahib رحمة الله عليه would tell him to wait a while. After tying his *kitaabs* he would then quickly write out the entire *kitaab* for him. He once read the whole book, Sullam, 200 times from memory. He took a *tasbeeh* in his hand and sat down counting the number of times he read the book on the *tasbeeh*.

The beards of our *Akaabir* of recent times

Moulana Ahmad Ali Lahori رحمة الله عليه had an enormous beard. Once Hadhrat Qari Tayyib Sahib رحمة الله عليه commented that he has lengthened his beard to such an extent, that he does not know where it has reached.

Q: What was the condition of the beards of Hadhrat Thanwi رحمة الله عليه, Hadhrat Saharanpuri رحمة الله عليه and Hadhrat Gangohi رحمة الله عليه?

A: Hadhrat Saharanpuri رحمة الله عليه had a very sparse beard whilst Hadhrat Thanwi رحمة الله عليه had a very dense beard. Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه had a very beautiful beard. I have not seen Hadhrat Gangohi رحمة الله عليه. I was born two years after he passed away.

Q: How was the beard of Hadhrat Allamah Anwar Shah Sahib رحمة الله عليه?

A: It was also very beautiful. Hadhrat Shaikh-ul-Hind رحمة الله عليه and Hadhrat Moulana Ilyaas Sahib رحمة الله عليه also had very beautiful beards.

The coincidence in the dates of the demise of some of our *Akaabir*

A strange coincidence exists in the dates of the demise of Shah Abdul Azeez رحمة الله عليه, Shaikh-ul-Hind رحمة الله عليه, Shah Isma`eel Shaheed رحمة الله عليه, Hadhrat Saharanpuri رحمة الله عليه, Allamah Shaami رحمة الله عليه and Allamah Kashmiri رحمة الله عليه.

Shah Abdul Azeez Sahib رحمة الله عليه who was very enthusiastic about *jihaad* passed away in 1239 A.H. He had dispatched Hadhrat Sayyid Ahmad Shaheed رحمة الله عليه and Moulana Isma`eel Shaheed رحمة الله عليه for *jihaad*. After exactly one century, in the year 1339 A.H., Hadhrat Shaikh-ul-Hind رحمة الله عليه passed away. He was also very enthusiastic for *jihaad* in the path of Allah. He had sent Hadhrat Moulana Madani رحمة الله عليه and others as well for *jihaad*.

Moulana Isma`eel Shaheed Sahib رحمة الله عليه passed away in the year 1246 A.H. He worked tirelessly against the Shias and the Bid`atis. They were very scared of him. Exactly one hundred years later, Hadhrat Moulana Saharanpuri رحمة الله عليه had passed away. He had also

worked against the Bid`atis and uprooted them. He has written the book Baraaheen-e-Qaati`ah which has been widely accepted.

Allamah Shaami رحمة الله عليه, the great scholar and researcher passed away in the year 1252 A.H. He was profound in his knowledge. Exactly one hundred years later, Allamah Anwar Shah Kashmiri رحمة الله عليه passed away who also had the highest position in *`ilm* amongst the *Ulama*.

Moulana Shah Ataa'ullah Bukhaari Sahib رحمة الله عليه

When the British captured Shah Ataa'ullah Bukhaari رحمة الله عليه, they wanted to take his statement. In one poem, he encapsulated the entire statement.

مجھ سے لاحاصل ہے میری حسرتوں کا پوچھنا

تم تو آخر وہ کروگے جو تمہارے دل میں ہے

Questioning me about my grievances will be of no avail,
Since you will eventually do that which is in your hearts

Mukhlis and Mutawakkil (Moulana Gangohi رحمة الله عليه and Moulana Nanotwi رحمة الله عليه)

A friend of mine in Kanpur mentioned to me that there were two brothers, one was *mukhlis* (extremely sincere) whilst the other was *mutawakkil* (possessed a high level of reliance on Allah Ta`ala). Both of them passed away, but no one knew the whereabouts of their graves. I told him, "I will inform you the whereabouts of their graves. The grave of *mukhlis* is in Gangoh and the grave of *mutawakkil* is in Deoband. It seems that both brothers were of the Deobandi school of thought. Had they not been from the Deobandi school of thought, we would have definitely known where their graves were. People would have been placing sheets and flowers over their graves and taking vows and promises at their graves."

Dena, the *majzoob* of Gangoh

There was a *majzoob* in Gangoh who was called "*Dena Dena*". He seemed to be mentally challenged. One day, he came into the consulting room of the *hakeem* and said to him, "Hakeemjee, must I recite the Qur'aan for you?" The *hakeem* permitted him to do so. He took out the medical books of the *hakeem* and started reading from there. Then he asked the *hakeem*, "Must I perform *Salaah*?" The *hakeem* again permitted him. He sat at that very same spot and started performing *Salaah*. He then asked the *hakeem*, "Should I make *du`aa*?" The *hakeem* allowed him to continue. He picked up his hands and began making *du`aa*. He then told the *hakeem*, "Are you going to eat fish and *roti*, and feed *daal* and bread to Dena? On hearing this, the Hakeem Sahib laughed and went home. He asked his wife, "Do you have any fish kept aside?" She replied, "Yes there is a piece kept for Dena." "For Dena's sake, quickly give it to me," said the Hakeem Sahib. "This man has really embarrassed me today."

One day, I had to go to the Hakeem Sahib and I saw Dena sitting by him. He presented the hookah to me. I told him that I did not smoke hookah. He again insisted that I must take the hookah. Sternly I told him, "I do not smoke hookah." He began screaming at the top of his voice and ran away from there as though his body had caught on fire.

Hadhrat Moulana Abraar-ul-Haq Sahib رحمة الله عليه

Q: Which *kitaabs* did Hadhrat Moulana Abraar-ul-Haq Sahib (رحمة الله عليه) study under you?

A: Al-Fouz-ul-Kabeer. At that time, it was not yet published in a book form. It was written as the footnotes of Minhaaj-ul-`Aabideen and it was not translated into Urdu. There was only one copy available in the library of Mazaahir-ul-Uloom. He studied Lam`aat, Sat`aat, Hawaani`, Shams-e-Baazighah, Qadhi Mubaarak and other books in his free time by me. He also studied Qudoori by me in his

free time. He asked me to teach him Mukhtasar-ul-Ma`aani, but I suggested that he study this particular *kitaab* under Hadhrat Moulana Abdul Lateef Sahib رحمة الله عليه, who in turn accepted to teach him at the time of *tahajjud*. Moulana Abraar-ul-Haq Sahib mentioned to me that this was the only time that Moulana Abdul Lateef Sahib رحمة الله عليه had apportioned for him. I told him to accept it and request him to take the responsibility of also waking him up. I also told him that I would be able to teach him the third chapter of this *kitaab* as I had taught it before. There are many examples explained therein using Arabic poetry. I used to explain them by reciting Urdu and Persian poems.

(From this incident we understand the deep sincerity, thirst for knowledge and selflessness in the *Ustaaz* and the student. Unfortunately, these qualities are nonexistent nowadays).

Sitting on cushions and eating

Once, Hadhrat Shaikh رحمة الله عليه invited Hadhrat Moulana Abraar-ul-Haq Sahib (رحمة الله عليه) for meals in Madinah Munawwarah. I, (Hadhrat Mufti Sahib رحمة الله عليه) mentioned to Hadhrat Shaikh رحمة الله عليه that Hadhrat Moulana Abraar-ul-Haq Sahib رحمة الله عليه does not like sitting on cushions and eating. Hadhrat Shaikh رحمة الله عليه instructed that the cushions be removed. Thus, they removed the cushions and Moulana Abraar-ul-Haq Sahib رحمة الله عليه ate with Hadhrat Shaikh رحمة الله عليه.

The next day when Moulana (رحمة الله عليه) was not there, Hadhrat Shaikh رحمة الله عليه instructed them to return the cushions. Someone asked Hadhrat Shaikh رحمة الله عليه, "Hadhrat, is it really against the *Sunnah* to sit on these cushions and eat?" Hadhrat Shaikh رحمة الله عليه replied, "These things are based on *`urf* (local custom). This is not regarded as contrary to *adab* (etiquette) over here."

Shaikh-ul-Hadeeth, Hadhrat Moulana Shaikh Yunus Sahib دامت برکاته

Shaikh-ul-Hadeeth, Hadhrat Moulana Shaikh Yunus Sahib (دامت برکاته) had once written to me saying, “It seems that I have been affected with *sihr* (black magic). Please prescribe something for me so that I can be relieved of its effects. However, I will not wear a *ta`weez* as this has not been not established from any *Saheeh Hadeeth*. There is only one *Hadeeth* that establishes this practice and that too, it is a *maqtoo` Hadeeth*.”

Incidents from the life of Hadhrat Mufti Mahmood Sahib رحمة الله عليه

Hadhrat's رحمة الله عليه respected father's account was clear with the *Madrasah* at the time of his demise

Upon the instruction of Hadhrat Shaikh-ul-Hind رحمة الله عليه, my respected father taught in Nehtaur, a district of Bijnor, for approximately 50 years. He remained teaching there until his demise, and his salary at the time of his demise was 42 rupees. Whenever he was unwell my mother would ask him, "Should I inform Mahmood?" He would reply, "Do not inform him for it will disrupt his studies."

He lived a very simple life. His breakfast consisted of pieces of the previous night's bread soaked in water. He never accepted anyone's invitation, but if someone invited him to a *nikaah*, he would accept it. If the laws of *Shari`ah* were adhered to, in the *nikaah* ceremony, he would perform the *nikaah* himself and immediately return without partaking of meals. However, if the laws of *Shari`ah* were being desecrated, he would rectify the mistakes, and if his advice was not accepted, he would return without performing the *nikaah*.

Sometimes, Hadhrat Moulana Sayyid Husain Ahmad Madani رحمة الله عليه would visit the principal and stay at his home. My respected father would also present himself to meet him and they would engage in discussions until the latter part of the night. When the time of meals arrived, he would respectfully get up and depart. The principal would complain to Hadhrat Madani رحمة الله عليه saying, "Hadhrat, look! He does not eat at my house. Are my earnings *haraam*? This land belongs to me; the ox is my property as well and I personally plough the field. Why does he not eat at my house?"

My respected father would reply, "My home is in this area and my family is present as well. Hadhrat Madani رحمة الله عليه is a guest; hence, he should partake of the meals. I however, am not in need." Listening to their conversation, Hadhrat Madani رحمة الله عليه would smile but would not say anything.

When he took seriously ill prior, to his demise, my respected mother again asked him, "Should I inform Mahmood?" "Very well, inform him," was his reply. Upon my arrival, I asked him if he had any debts to settle to which he replied in the negative. After investigating, it became evident that he had a debt of 12 *aanas* due to a shopkeeper. He paid it on the very day he received his salary. I also queried if the account with the *Madrasah* was recorded. He stated that the complete account was recorded to the last cent.

I then asked him if I should hand over the *Madrasah's* registered account to the principal. He insisted that I should first thoroughly check the account before handing it in. I then asked him if he had any of the *Madrasah kitaabs* in his possession. He replied in the affirmative. The next day he asked me if I had checked the account. I replied, "No, I will look at it later." He told me, "Will you look at it on the Day of *Qiyaamah*?"

When he passed away, an acquaintance had offered to pay the *kafan* expenses from his side. I respectfully declined the offer and purchased the cloth myself. After the burial, I asked him, "How long do you know my respected father?" He replied, "A very long time. I often invited him for meals but he never accepted my invitations. It is for this reason that I desired to pay the *kafan* expenses from my side." "Tell me," I asked, "In his lifetime he never accepted your invitation, then will he be pleased if you paid for his *kafan* expenses after his demise?"

I did not cry during the burial of my respected father, but when I returned, after the burial, I felt as though every part of my body was breaking into pieces.

She perceived by her sense of smell that this was the wealth of students

My respected father رحمة الله عليه used to teach in Nehtaur, a district of Bijnor. There lived in the area a woman who was either a *majzoobah* (one absorbed in divine love) or a *majnoonah* (insane). During the day, she remained in the *bazaar* and whenever my respected father passed by, she would ask him for some money. He never kept money in his pocket but rather he kept it tied in a handkerchief. Upon receiving the money, she would hurriedly go to the shop and buy Multaani sand and eat it. This was her nourishment.

On one occasion, when she asked for some money, my respected father did not have any on him. He did however have some *Madrasah* funds; hence, he gave her some from there. She placed it in her hand and very carefully inspected it by turning it over and also smelt it. She then returned it and said, "Give me another one." Hence, my respected father gave her another one. She inspected that as well and smelt it as well. She forcefully returned it saying, "Give me your money. You have given me the students' money." I don't know how she perceived this merely through smelling it!

A pious person

My respected father never allowed anyone to massage his feet. If anyone began pressing his feet, he would immediately stop him. Once in my student days he visited us here (in Deoband). One of my colleagues came and started pressing his feet, but he did not object. Later on, he explained, "I thought to myself that this is a pious person; wherever his hand touches, Allah Ta`ala will save those places from the fire of *Jahannum* through his *barakah*."

Barakah (blessings) in a meagre salary

There is *barakah* in earning a small salary. When I was residing in Kanpur, my monthly salary was only 70 rupees. I would firstly send 60 rupees back home and thereafter arranged to have one meal prepared daily for me, which was eaten during the course of the day and not in one sitting. Thereafter, I spent some of it on refreshments for the numerous guests that visited me. Usually some amount remained from this as well and I used it for necessities such as clothing, shoes etc. If there was any surplus remaining thereafter, I would purchase a *kitaab* with it. If after purchasing a *kitaab*, I still had some money remaining, I saved it with the intention of performing *Hajj*. In this manner, I managed to perform *Hajj* twice.

What *Mantiqi* (logic) words can we now use!

(Hadhrat Mufti Sahib رحمة الله عليه had been unwell for a long period.) One day, Hadhrat Moulana Iftikhaar-ul-Hasan Sahib Kandhelwi دامت برکاته paid him a visit and said, "The news that reached us was that Hadhrat's condition is so critical that he is not allowed to meet or speak to anyone. However, you look quite well." Hadhrat replied, "This was the case for some time. However, it was a *qadhiyyah ittifaaqiyyah* (circumstantial ruling); whereas you have understood it to be *daa'imah* (perpetual ruling)."

Someone then remarked, "Hadhrat! These are *mantiqi* words." Hadhrat responded, "What *mantiqi* words can we utter. People no longer understand *mantiq* (philosophy)."

Short beard

There was a person in South Africa who used to ask many *masaa'il* in the *majlis*. One day he said, "Mufti Sahib, this friend of mine is objecting to the state of my beard and it is beginning to annoy me. At least it is a beard even though it is small. Please make him understand."

Coincidently, in the same *majlis*, mention was made of one million four hundred thousand rupees. I then asked him,
Mufti Sahib: Will a person be wealthy if he owns one million four hundred thousand rupees?
Questioner: Yes, he is wealthy.

Mufti Sahib: If a person owns fourteen thousand?
Questioner: He is also somewhat wealthy.

Mufti Sahib: What if he owns one thousand four hundred or only fourteen rupees?
Questioner: He cannot be called a wealthy person.

Mufti Sahib: But why not? Why won't you call him a wealthy person? Is one thousand four hundred or fourteen rupees not a source of wealth? Your *topee* is beautiful. Tell me, if only a small portion of it gets burnt, will you throw it away? If so, why? Is it still not a *topee*? If a portion of your shiny *sherwaani* gets burnt, will you wear it? After all, it is still a *sherwaani*!
Questioner: Enough, *Baba*. I have understood perfectly. How many more examples are you going to give to make me understand?

I studied *Faarsi* (Persian) till the year I studied Jalaalain

I studied *faarsi* until the year I studied Jalaalain. Hence, I learnt Ahklaaq-e-Jalaali in the same year as Jalaalain Shareef. Its original name is Lawaami-ul-Ishraaq. Hadhrat Moulana Abdul Majeed رحمة الله عليه was asked to teach Mathnawi Shareef. However, he declined saying, "It is not within my capability. This is a big *kitaab*." Consequently, I studied Akhlaaq-e-Jalaali under him.

Someone in the *majlis* asked, "Did you then study Mathnawi Shareef?" Hadhrat replied, "I didn't formally study it, but I did teach it in Kanpur with Bukhaari Shareef. I had also taught Hamd-e-Baari

with Bukhaari Shareef as well. The reason for this was that I felt (which was also approved by the trustees) that the students of every class should be familiar with every *ustaaz* and thus get the opportunity of deriving benefit from each one of them."

Giving the wife a house as *mahr*

I gave my respected wife the house as *mahr* and told her, "I do not have the ability of going to court to register the house on your name. If you wish to do so then ask someone to undertake this task for you. Yes, if you ask me to write it down on paper then I am prepared to do so. As for the house, then you are the owner of it. Every month I will come for a day or two. If you permit, I will stay in the house otherwise, I will not."

Is it more virtuous to perform *Witr Salaah* alone in the Haram Shareef or to read in *Jamaat* out of the Haram?

I once spent Ramadhaan in Makkah Mukarramah with Hadhrat Shaikh رحمة الله عليه. We performed *Taraaweeh* in the *Haram Shareef* with *jamaat* behind the *Imaam*. (*Taraaweeh* is performed in the same way according to all the *A'immah*.) However, we performed the *Witr Salaah* with our own *jamaat* in the *Haram Shareef* because *Witr Salaah* is performed with two *salaams in the Haram*, whereas we perform it with one *salaam*. After a few days, we were barred from reading *Witr Salaah* with our separate *jamaat* in the *Haram Shareef*.

Hence, Hadhrat Shaikh رحمة الله عليه would leave the *Haram* after performing *Taraaweeh Salaah* and perform his *Witr* with *jamaat* at his residence. On the other hand, I would perform *Witr* alone in the *Haram Shareef* individually.

One day, Hadhrat Shaikh رحمة الله عليه asked Moulana Yusuf Binnori رحمة الله عليه in my presence, "Do you prefer performing *Witr* alone in the *Haram Shareef* or reading it out of the *Haram* with *jamaat*?"

He replied, "Performing with *jamaat* is more desirable although it is out of the *Haram*." Hadhrat Shaikh رحمة الله عليه then said, "Amongst us are such people who prefer reading the *Witr* alone in the *Haram*."

However, I still continued performing *Witr* individually in the *Haram* because the virtue of the *Haram Shareef* is very great.[11] Moulana Muhammad Yusuf Binnori رحمة الله عليه mentioned that *Witr* is performed with *jamaat* only in Ramadhaan and not out of Ramadhaan. Hence, performing *Witr* with *jamaat* is more virtuous even though it may be outside the precincts of the *Haram*.

It seems that the turmoil in Mazaahir-ul-Uloom was due to my evil

In the *Shura* meeting of Madrasah Mazaahir-ul-Uloom Saharanpur (which was convened in the beginning of 1405 A.H.), I had stated that the turmoil which erupted in the *Madrasah* was a consequence of my evil actions. Therefore, it was appropriate that I distanced myself from the *Madrasah*.[12]

On hearing this, Moulana Muhammad Hashim Sahib Bukhaari رحمة الله عليه (a teacher of Darul Uloom Deoband and the *khaleefah* of Hadhrat Shaikh رحمة الله عليه) said, "It is inappropriate for you to utter such a statement."

I replied, "You are saying that it is inappropriate for me to utter such a statement whereas I have the evidence for it."

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[11] We thus understand that it is not necessary to blindly follow the *shaikh* in every aspect.

[12] It is most probably on account of this that when the troubles had broken out in Darul Uloom Deoband, Hadhrat travelled abroad for approximately seven months. When a similar turmoil had erupted in Mazaahir-ul-Uloom, Hadhrat travelled to South Africa and returned after seven months as well.

Once, Hadhrat Abu Bakr ﷺ had despatched an army to wage a battle against the *kuffaar*. On receiving information that they remained in battle from morning till midday before becoming victorious, Hadhrat Abu Bakr ﷺ mentioned, 'It is because of my sins that there was such a delay in victory; that the army fought from morning till midday whereas *kufr* does not have the strength to confront *Imaan* for such a long period of time.'"

The awe of Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه

Q: Did you ever visit Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه?

A: Yes. Hadhrat Saharanpuri رحمة الله عليه was the *Naazim Sahib* whilst I was studying at Mazaahir-ul-Uloom. I used to be seated at the doorway of the old *madrasah*, in the shelter, and Hadhrat used to sit at the same spot occupied by the current *Naazim Sahib*. The level of Hadhrat's awe was such that I did not even have the courage to move from one place to another.

Moulana As`adullah Sahib رحمة الله عليه (who was teaching there at that time) accompanied Hadhrat Saharanpuri رحمة الله عليه whenever he had to deliver a *bayaan*. In spite of this, whenever Moulana As`adullah presented himself before Hadhrat Saharanpuri رحمة الله عليه then on account of Hadhrat's awe, Moulana As`adullah would become disorientated."[13]

[13] This is the state of the pious servants of Allah. It is on account of their adherence to the *Sunnah* that Allah Ta`ala endows them with such a type of awe. Nabi's ﷺ awe was such that it could be perceived from the distance of one month's journey. It appears in the *Hadeeth*: نصرت بالرعب مسيرة شهر

The lawyer gave another suggestion

(The *kitaab* entitled 'Seerat Umar bin Abdul Azeez رحمة الله عليه' was presented to Hadhrat Mufti Sahib رحمة الله عليه. Upon receiving it, Hadhrat remarked), "Someone gave me this *kitaab* in Pakistan, but Pakistan is such a noble land that no *kitaab* from there ever reaches me. There were many *kitaabs* that I bought or that were given to me, but none of them reached me. I even sent a few *kitaabs* via an airline employee but they too did not reach its destination. Upon investigation, I discovered that he was replaced and when I finally got to meet him, I queried about the said *kitaabs*. He replied that he had sent them to Nizaamuddeen, but he could not remember who the courier was. After making enquiries at Nizaamuddeen, we learnt that no *kitaab* had reached there at all."

Once, a friend sent a few *kitaabs* to me from Hijaaz. The government confiscated them and intended opening a case against me on the basis that I was trading in imported goods without the proper license. I responded saying, 'I am not involved in any business, neither in the country nor outside of its borders. The truth of the matter is that a friend sent me a few religious books as a gift. If the law can accommodate it, then please hand them over to me. Otherwise, please have them returned to the original owner.' The *kitaabs* were duly handed over to me.

The lawyer, advising me in this matter, had given me some other suggestion. I told him, 'Brother, I am not accepting your suggestion.'"

Completing the Qur'aan in three and a half hours

Hadhrat asked a student, "How long does it take you to recite one *para*?" He replied, "Twenty-five minutes."

Hadhrat then said, "In that case, you must be reciting the Qur'aan extremely slowly in a *qiraat* style. My *Ustaaz* Hafiz Kareem Bakhsh Sahib رحمة الله عليه would complete the entire Qur'aan Shareef in three and

a half hours. Apart from being very thin, he was also short in stature, as well as blind. It would be an exaggeration if I said that he was a quarter seer (unit of measurement approximately equal to 0.9 kg) of bones. Actually, it will be more than that."

Qayyim-e-waqt

Q: Someone saw in his dream that Hadhrat was conferred with the title of *'Qayyim-e-waqt'*.
A: What difference will it make even if a greater title was mentioned in a dream? Someone related his dream to Khwajah Ma`soom Muhammad Sahib رحمة الله عليه, the son of Hadhrat Mujaddid Alf-e-Thaani رحمة الله عليه, that he saw the *`Arsh*, *Kursi* and various other prominent entities in his dream. In reply, Hadhrat Khwajah Sahib رحمة الله عليه stated that the actual thing is that which is acquired in a state of wakefulness. If a crown is placed on a person's head in a dream, he will not become a king!

Q: What is *'Qayyim-e-waqt'*? Is the word *Qayyim* found in any *kitaab*?
A: It is stated in Moulana Gangohi's رحمة الله عليه correspondence, "This servant is not acquainted with the terminology of the *Sufiyaa*."
It appears in the *kitaabs* of Suyooti and Ibn Hajar Makki.

Q: How would the commentators have explained it?
A: Shaikh Akbar has written, "It is impermissible to study our *kitaabs* unless one is familiar with our terminologies." It becomes evident that knowledge of the terminology is necessary for one to study their *kitaabs*.

Researching the occasions of the exclamation of the *Takbeer* in a dream

On one occasion, I dreamt that I was researching the practice of proclaiming the *Takbeer*, in a loud voice and I was furnishing very

strong proofs for it. It was not that I was presenting false proofs but rather, I was furnishing the correct proofs for it.

In the battle of Badr when Abu Jahal's head was brought forth, a loud *Takbeer* was exclaimed. In *Intaakiyah*, when the fort was besieged and the enemy entrenched themselves inside; the *Takbeer* was shouted out aloud resulting in the door cracking and the fort was then conquered.

In Dar-e-Arqam, when Hadhrat Umar رضي الله عنه accepted Islam, the *Takbeer* was also called out aloud. This *Sunnah* continued in this way until Baghdad was destroyed in the war against the Tartars. It was during the reign of Khaleefah Mu`tasim Billah, that this *Sunnah* was discontinued.

Consideration for the guest

At the time of breakfast, Hadhrat asked this lowly servant (the compiler)

Mufti Sahib: How many meals are you accustomed to eating at home?

Compiler: Three.

Mufti Sahib: What do your meals consist of?

Compiler: For breakfast, I have *roti* and gravy. At lunch, I have a proper meal and for supper; some eat *roti* whilst others prefer rice.

Mufti Sahib: For breakfast do you have freshly prepared *roti* or is it stale?

Compiler: Hadhrat, I have fresh *roti*.

Mufti Sahib: I thought that if your habit was to have stale *roti*, then I would have kept it for you. It was the habit of Hadhrat Madani رحمة الله عليه to eat stale *roti* for breakfast. And when he visited Saharanpur, Hadhrat Shaikh رحمة الله عليه would ensure that he kept stale *roti* for him and in the morning he would serve it with tea.

Do not become offended by what I am going to make you write

A person's letter was received wherein he stated, "My child has taken ill and I am in *I`tikaaf*." Hadhrat dictated the reply, "I am pleased with your *I`tikaaf*, but I cannot do anything about it."

Then addressing this lowly servant (the compiler) he said, "Don't be offended with what I am going to make you write. Write the following, 'It is mentioned in the *Hadeeth* that the *shayaateen* are chained in the blessed month of Ramadhaan. On my end, those *shayaateen* (referring to this lowly servant and other colleagues who were present) who were chained throughout the year have escaped! Some are such that they do not escape. However, they also shoot their arrows from a distance (referring to the sender of the letter).'"

Thereafter, as Hadhrat began to get up he looked at me and asked smilingly, "Have you understood? Nevertheless, these *shaayateen* do not trouble me."

After a week had passed, Hadhrat told me (the compiler), "Today, I received this person's reply which stated, 'You have given the correct interpretation and you drew the correct picture of my condition. It is for this very reason that I have referred to Hadhrat Shaikh and yourself.'

Hence, I wrote in reply that this is the condition of the pious that they attribute every evil to themselves and they consider themselves to be the lowest of the creation."

(May Allah Ta`ala create within us some portion of Hadhrat's humility and selflessness.)

Who must the remainder of the drink be given to?

Mufti Ahmad Khanpuri دامت برکاته had presented something cold to Hadhrat Faqeeh-ul-Ummat. After partaking of it, he returned the remainder to Mufti Ahmad Sahib. Seeing this, the person (who was

seated on Hadhrat's right) said, "I thought that you will practise on الأيمن فالأيمن (Pass to your right)."

Hadhrat replied, "The most appropriate thing regarding the interest received from a bank is that it should be returned to the bank itself. If there is no way of returning it then it should be distributed amongst the poor. Similarly here as well, the most appropriate thing is that the remainder should be returned to whosoever presented it."

(The basis for this is that whatever is presented to the guest is merely for his personal use and he is not the owner of it. Therefore, whatever remains after the guest has taken his share; the best practice is that it be returned to the host. The host may now give it to whomsoever he wishes. If he wishes not to give it to anyone, he may do so and use it for himself.)

Excusing myself for not attending the *nikaah* of Muhyis Sunnah Moulana Abraar-ul-Haq's (رحمة الله عليه) niece

Muhyis Sunnah Moulana Abraar-ul-Haq (رحمة الله عليه) from Hardoi wrote to me, whilst I was in Kanpur, requesting the following;
"My sister has made me responsible for the *nikaah* of my niece. I have not invited anybody to attend it but yourself. Could you please attend and perform the *nikaah*."

In reply I wrote, "Unfortunately, I do not have the time to attend it, therefore kindly excuse me. However, if you have knowledge of any *Hadeeth* concerning inviting a person from afar to attend one's niece's *nikaah*, then please inform me of it. It will be a great favour upon me."

"There is no noble hunger in the noble stomach"

When we visited a certain *mazaar*, the people present there attached the word *shareef* (noble) to everything associated with the *mazaar*;

mazaar shareef, *darwaazah* (door) *shareef*, *dargaah* (shrine) *shareef*, *aastaanah* (threshold) *shareef*. Food was presented before me and I was told it was form the *dargaah shareef*. I replied, "There is no noble hunger in my noble stomach. Therefore, I am excused from eating the noble food."

The mischief of the custom officers

On the 3rd March 1990, corresponding to 5th Sha`baan 1410 A.H., Hadhrat Faqeeh-ul-Ummat رحمة الله عليه had returned to Delhi from his journey to South Africa, Hijaaz etc. Approximately five hours were spent at the airport due to the mischief of the officials at the customs office. As a result, a senior officer became very sick and walked away from the scene. When Hadhrat emerged from customs, he narrated the following to the attendants who came to receive him,
"A person saw Hadhrat Umar ﷺ in a dream thirteen years after he had passed away, with beads of perspiration on his *mubaarak* forehead, and he was saying, 'I have just completed with my questioning now.'"

You will be the head, or it will only be you!

When the Darul-Qadhaa (judicial board) was established in Deoband, a *Mufti* of the Darul Uloom (Mufti Ahmad Ali Saeed Sahib Marhoom) remarked, "The head of the Darul-Qadhaa will either be me or you."

I replied, "There lived a good, pious man whose wife had a wicked temper. One day after performing *Salaah*, he came home to find his wife rebuking him saying that you spoilt a certain work and you did this and you did that! He denied whatever she said. She then told him that he was lying. Upon hearing this, he raised his hands to make *du`aa* and said, 'O Allah! Either I die,' he only had the chance to say that much (he intended to say "or she" – my wife must die) and his wife who was sitting by the oven lifted up the tongs and said, 'Or?' to which he replied; 'Or I rather die!'

Similar is the case between us. The head of the Darul-Qadhaa will be you, or it will only be you!"

I took the bottle from his hand!

In Makkah Mukarramah, an Egyptian had a few bottles of *itr* with him. One bottle was kept open and whoever passed him, he applied some *itr* on him saying, "العطور من سنن الرسول صلّى الله عليه وسلم (Using *itr* is from the *Sunnah* of Rasulullah ﷺ.)"

As I passed by him, he applied the *itr* and repeated the sentence, "العطور من سنن الرسول صلي الله عليه وسلم." I replied, "نعم نعم (Yes, yes.)" and took the bottle from his hand saying,

"قال النبي صلّى الله عليه وسلم حبب الي من دنياكم ثلاث وعدّ منهن الطيب (Nabi ﷺ has said that three worldly things are beloved to him and he mentioned *itr* to be from amongst them.)"

He then said, "نعم نعم." I then said, "قبول الهدية من سنن الرسول صلّى الله عليه وسلم ايضا (Accepting a gift is also from amongst the *Sunnahs* of Rasulullah ﷺ.)"

Realising what I meant, he grabbed the bottle from my hand thinking that I would not return it to him.

When the time comes to devour you, they all will become one!

I was once travelling from Saharanpur to Gangoh when a Hindu youngster, in the bus, told me, "The Muslims have become divided into so many groups; some are with the Muslim League, some with the Jamiatul Ulama and some with another group. We have fragmented them."

I replied, "It seems as if you have just come out of your mother's womb. Look! The hand has five fingers which are separated. However, when it is the time to eat a morsel of food, they will come

together. Similarly, the Muslims may be separated, but when the time comes to devour you, they all will become one."
May Allah Ta`ala create some form of agreement and unity amongst the Muslim Ummah.

How could I have blown the souls into these dead people?

Hadhrat Moulana Abraar-ul-Haq Sahib (رحمة الله عليه) delivered a lecture in a *jalsah* at Jami`ah Arabiyyah, Hatora. He stated that reciting the Qur'aan Shareef aloud is the right of Allah Ta`ala. However, if by doing so someone's sleep may be disturbed, then one should not recite it aloud as we will be trampling upon the right of the next person. My lecture was scheduled thereafter and most of the audience were asleep by then. Thus, I started the lecture by saying; "I will deliver the lecture softly, otherwise it will cause a disturbance to those asleep as Hadhrat Moulana mentioned earlier on."

Upon hearing this, some of those who were awake burst out laughing causing the rest of the audience to wake up in a state of shock. I then continued and said, "After all, how could I have blown the souls into these dead ones. Now they have all woken up."

Inspection of a *Madrasah*

I happened to go to a *Madrasah* where I found an *Ustaaz* with four children seated around him. Three of them were still small and one child seemed to be close to the age of puberty. After sitting down, we began speaking to each another. I asked him, "How many children are there in your *Madrasah*?" He replied, "Ninety." I said, "You would normally be taking a roll call." He replied, "Yes," and immediately stood up, opened the cupboard, and took out the register.

However, there were only thirty names recorded in it. "There are only thirty names in it!" I exclaimed. Thereafter, the following conversation ensued:
Mufti Sahib: Perhaps you have not written the names of the local children and only recorded the names of the students who are boarding?
Ustaaz: Yes, yes.

Mufti Sahib: Very well, where are the thirty children?
Ustaaz: We have given them leave to attend the *Tableeghi Ijtima* held in another place. They are gone there.

Mufti Sahib: I hope that the true figure is ninety and not thirty as has been recorded.
Lowering his gaze he replied, "Yes, it is like that."

Mufti Sahib: Do you teach them all by yourself?
Ustaaz: Yes.

Mufti Sahib: One teacher teaching ninety children! *Masha Allah.* That is a *karaamat* (miracle). I sincerely hope that the true attendance is not three or four students.
Ustaaz: Alas! It is so.

Mufti Sahib: O servant of Allah! Why didn't you tell me that from the beginning?
Ustaaz: I was just exaggerating.

Mufti Sahib: Do you teach anything besides the Qur'aan Shareef?
Ustaaz: Yes, the principal has allocated one hour for Arabic and *Faarsi* (Persian). However, he has now allocated that one hour for grazing his (the principal's) buffalos.

In the meantime, the principal's son appeared and began complaining about the *Ustaaz* saying, "Mufti Sahib! Ask him if he has anything to worry about. He gets ghee, milk, curd, milk fat, bread, gravy, and breakfast. He gets everything. But he does not want to teach and when we appoint another *Ustaaz*, he chases him away."

It is impermissible to keep photos with respect

I met one of Hadhrat Moulana Abdul Ghani Phulpoori's رحمة الله عليه relatives in a *Madrasah* in Saraa-e-Meer. He very respectfully stated that he wanted to show me something very special. He then presented a photo of Hadhrat with extreme respect. (This may have been taken out for his *Hajj* visa.) I snatched it away from him and tore it to pieces, since it is not permissible to keep photos with respect.

A little while later, he said, "I have another photo with me." "You have seen what I did with this photo," I remarked. "Yes," he replied. "I will also tear (that one)."

Humility and servitude overwhelming Hadhrat Mufti Sahib رحمة الله عليه

Someone told Hadhrat Mufti Sahib رحمة الله عليه that Hadhrat Moulana Muhammad Ahmad Sahib Partaabgadhi رحمة الله عليه (author of Irfaan-a-Mahabbat) held him in great esteem and speaks about him with a lot of affection.

Hadhrat replied, "To the lover everything of the beloved is loved. He has love for Allah. Therefore, he loves the entire creation of Allah."

(When the pious servants of Allah display affection to someone, it is considered to be a proof of their perfection. However, Hadhrat رحمة الله عليه had such an overwhelming state of humility and servitude that he considered himself to be included amongst the general people. This

indicates to the condition of his heart. He detested a distinguished position for himself or to attribute any perfection to himself.)

ان کھڑکیوں سے جھانک رہی ہے قضا مجھے(Fate peeps at me from these windows)

ان کھڑکیوں سے جھانک رہی ہے قضا مجھے(Fate peeps at me from these windows) is a poem of a blind person.

Q: If he was blessed with sight, his poetry would have been of a greater level.
A: There was an *Ustaaz* who was an experienced poet. He never praised anyone, but he praised this poet and said, “I do not see this youngster living very long.” Subsequently, he passed away in the same week.

Apart from this, it depends more on your temperament whether you prefer the wordings جھانک رہی ہے (is peeping) or تاک رہی ہے (is looking). However, the poet said جھانک رہی ہے (is peeping).

Q: Hadhrat, جھانک رہی ہے seems more appropriate.
A: That is now your taste. I will not say anything.

It needs to be seen whether you can also tolerate him

I met an *Aalim* (who graduated from Mazaahir-ul-Uloom and also from Nadwat-ul-Ulama) who said, “I am studying the *kitaabs* of Imaam Waliyyullah رحمة الله عليه and I have attained perfection in every science. It is only the science of *Hadeeth* that remains. It is my heart’s desire to spend some time in the company of Hadhrat Shaikh رحمة الله عليه. However, will he tolerate me?”

I replied, “He has a lot of space (he is quite bulky), but it needs to be seen whether you can tolerate him.” During the course of our

discussion, he stated something to which I replied, "This is a *qadhiyyah muhmalah* (ambiguous reference)."
"Look, don't use *mantiqi* terms (terms and phrases of logic). I am not acquainted with this science," he objected. "A short while ago," I pointed out, "You claimed that you had attained perfection in every science. Is this science of knowledge excluded from the rest of the sciences? Doesn't it also deserve to be referred to as knowledge?"

A failing student

A student who did not deserve to pass wrote the exams. On the exam paper, he wrote the following poem:

ہمیں جب نہ ہونگے تو کیا رنگ محفل
کسے دیکھ کر آپ شرمائے گا

This meant that if you fail me I will go away from here. Then who will you look at and feel ashamed? And what will be the state of the gathering?

The reply was given in three poems:

عیش و نشاط کی مجھے کچھ آرزو نہیں
تیرے سوا کسی کی مجھے جستجو نہیں

I have no hope of comfort and ease
Besides you, there is no one that I am in search of

You think that we will brighten up the gathering after you. Never, rather:

تیرے بغیر صحن گلستاں بھی ہے اداس
اب کے بہار آئی مگر رنگ و بو نہیں
مقصود اس سے ترک تعلق نہیں تو کیوں
نامہ نہیں پیام نہیں گفتگو نہیں

Without you, the blooming garden is gloomy
The pleasant winds have blown but the fragrance and status are missing
If the purpose is not to forsake me then why
Is there no correspondence, no message and no conversation

The *du`aa* had taken place

At the time of departure, a visitor requested Hadhrat to make *du`aa* for him. Upon his request, Hadhrat mentioned, "*Allah ki supurd*." (May you be in the custody of Allah.)

Thereafter, Hadhrat mentioned, "When I visited Hadhrat Thanwi رحمة الله عليه for the first time then at the time of departure he said '*Khuda ki supurd*.' It was my heart's desire to request *du`aa*, but Hadhrat himself said, '*Khuda ki supurd*.' I understood that the *du`aa* had taken place. Hence, there was no need to request it again."

I will show you a way of passing time

A student enquired regarding the nature of a certain game. Hadhrat asked him, "Do you also play this game?" The student replied that he engaged in it as a way of passing his time. Upon hearing this, Hadhrat mentioned, "You must come to me and I will show you a way of passing your time. I will give you a *kitaab* and ask you to learn from here until here and you will have to then read it out to me. Time is a great favour of Allah Ta`ala. It is gross ingratitude to waste it as dust and fling it around. It is like a person having a heap of gold coins before him and he picks them up one at a time and throws it away.

تیرا ہر سانس نخل موسوی ہے - - - یہ زجر و مد جواہر کی لڑی ہے

Every breath of yours is the value of the staff of Moosa عليه السلام
This tugging and pulling is a chain of gems.

In the grave there will be two

After witnessing a student massaging Hadhrat Waala's feet, others also began massaging him. Hadhrat رحمة الله عليه then mentioned, "This disease is such that it spreads and affects others; whereas the following appears in the *Hadeeth Shareef*: لا عدوى ولا طيرة. The meaning of this is: "Sicknesses is not contagious." (كذا في المرقاة ٩ / ٣)

When he saw more people coming forth to massage his feet, Hadhrat رحمة الله عليه said, "In the grave there will only be two, Munkar and Nakeer. The name of a third one also appears; Naakoor.

A stanza over a stanza

Previously, the children would be heard saying the following statement in the lanes and alleys which is no longer heard:

دنیا میں غریبوں کو آرام نہیں ملتا

The poor do not get rest in the Dunya.

I don't know the stanza which comes thereafter; perhaps it may be as follows:

روتے ہیں تو ہنسنے کا پیغام نہیں ملتا

And if they cry they do not receive a message of laughter

They read it because of being overawed by them!

Once, a person wrote to me stating that when a non-Muslim minister dies, then the Touraat, Injeel, Geeta etc. are read. The Muslims also read the Qur'aan-e-Kareem. Obviously, there is no question of such a deceased receiving *esaal-e-thawaab*. However, will it be correct for them to recite it to overawe the non-Muslims?

In reply, I queried that who read it with the intention of overawing them? Actually, it is read due to being over awed by them!

Seeking permission before coming

Hadhrat asked a visitor, “Did you seek permission to come here?” He replied, “No. I came with this intention that I will come here and seek your permission.”

Hadhrat mentioned, “With regards to seeking permission there are two possibilities, you may be granted it or you may be refused. If you are not granted permission, will you return to your hometown?” On hearing this, he remained silent.

Hadhrat then mentioned, “This is the incorrect procedure. If you had sought permission via correspondence, then you would have been directed to that which is more appropriate for you i.e. to either come here or to remain at home and be engaged with your work.”

This is not ingratitude of the mentioned amount!

(During *I`tikaaf* of Ramadhaan 1407 A.H. held in Chatta Musjid Deoband, someone forwarded a sum of money to be spent on the *mu`takifeen*.)

Hadhrat wrote a reply to that person stating that the *mu`takifeen*, who come for *I`tikaaf*, brought along their own expenses. They did not come placing their trust on any gifts presented to the *musjid*. If you had also come, that would have been better.

Thereafter, Hadhrat posed the following question to a certain person: “Was this a display of ingratitude to the wealth being offered?” Upon his silence, Hadhrat mentioned, “Someone came to Hadhrat Moulana Yusuf Sahib رحمة الله عليه and placed a bundle of notes in front of him. Hadhrat threw it so far that it almost fell in the pond. Moulana Yusuf Sahib then told him, ‘I want your life and blood. Can this paper substitute for your life?’”

Hadhrat Mufti Sahib's رحمة الله عليه *Bismillah* (initiation into elementary Islamic studies) and seeing Hadhrat Moulana Yahya Sahib رحمة الله عليه

Q: Have you seen Hadhrat Moulana Yahya Sahib رحمة الله عليه?

A: Yes, I saw him once only. Our *Ustaaz* used to stay in one of the corner units of Hadhrat Gangohi's رحمة الله عليه daughter's house and our *maktab* was also situated there (This was the male section of the house). Moulana Yahya Sahib رحمة الله عليه had come there and whilst passing by I saw him. His built was much lighter than that of Hadhrat Shaikh. He used to apply a lot of oil to his hair and his face was fair and very luminous.

Q: Have you seen Shah Abdur Raheem Sahib Raipuri رحمة الله عليه?

A: I do not recall having seen him. The reason for saying this is that once when I was a young child, whilst playing with the other children, my father fetched me and took me home. I saw a few people standing at the entrance of the house and one of them made me repeat a few words. I don't even remember what those words were. Later on, I came to know that this was my *Bismillah*, and the person who made me recite it was Hadhrat Shaikh-ul-Hind رحمة الله عليه and the person accompanying him was Hadhrat Moulana Abdur Raheem Raipuri رحمة الله عليه.

The angels are compiling it

Q: Are you not compiling your autobiography as Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه has done with his edition of 'Aap Beeti'?

A: The angels have compiled it and are still compiling it.

An interesting mistake of the announcer

I attended a *jalsah* where I had to deliver a lecture. When it was my turn to lecture, the announcer introduced me as being one of Hadhrat Moulana Ashraf Ali Thanwi's رحمة الله عليه senior *khulafaa*.

Before commencing the lecture I said, "May Allah Ta`ala reward the *Fuqahaa* because they have not deemed *kashf* as a proof. Perhaps the announcer experienced *kashf* thereby introducing me in this manner. However, it has turned out to be incorrect. Undoubtedly, I benefited from the works of Hadhrat Thanwi رحمة الله عليه. If I need to check the *Tafseer* of the Qur'aan Shareef, then I refer to 'Bayaan-ul-Qur'aan'. If I need to look for a *Fiqhi* quotation, then I study 'Imdaad-ul-Fataawa'. If I need to research for something related to *Tasawwuf*, I look into 'At-Takashshuf'. I did not even have the honour of taking *bay`at* at the hands of Hadhrat Thanwi رحمة الله عليه, let alone receiving *ijaazat* and *khilaafat* from him."

I then delivered the lecture which was followed by the lecture of Moulana Abraar-ul-Haq Sahib (رحمة الله عليه). When introducing him, the announcer stated that whatever he had mentioned about me, actually related to Moulana Abraar-ul-Haq Sahib (رحمة الله عليه).

I am a bankrupt person!

For the initial few months, after arriving at Darul Uloom Deoband, I stayed in the *mehmaan khana* (guest quarters). Thereafter, I was given a room adjacent to the *Musjid*. One day Hadhrat Muhtamim Sahib (Qari Tayyib Sahib) رحمة الله عليه in his unique manner said, "What can I do? I cannot find the time. Otherwise, my heart's desire is that I take some benefit from you. I would gladly present myself to take benefit from you."

Allamah Ebrahim رحمة الله عليه then said, "Hadhrat, this person is a miser; he has not even shown us his room as yet." I said, "I am a bankrupt

person. Whatever possessions I have, are all the gifts that Hadhrat has presented to me." Hearing this, Hadhrat Muhtamim Sahib رحمة الله عليه laughed and said, "I haven't yet reached till here."

He saved a person from becoming a Hindu

Once the *mu'azzin* of Qadhi Wali Musjid in Gangoh was sitting and telling the people around him that he wished to become a Hindu. The people stopped him from uttering such a statement, but he did not listen and persisted in his proclamation. Hadhrat رحمة الله عليه at that time was making *wudhu* for *Esha*.

He got up whilst making *wudhu* and gave him a tight slap saying, "Go away! There is no need for people like you in Islam." The *mu'azzin* clasped his hands and asked for forgiveness. He then said, "I have not become a Hindu. I am a Muslim and I read لا إله إلا الله محمد رسول الله."

On hearing this, the *musallees* exclaimed, "He did not want to accept our explanation but he has done so now."

Admonition over drinking with the left hand

An *aalim* who was a student of Hadhrat and a resident of Khera Afghaan, a district of Saharanpur said, "There is one thing I always remember and that is never to drink water with the left hand. The reason for this is that once I accompanied Hadhrat for a meal during his stay in Mazaahir-ul-Uloom and I drank water with my left hand. On seeing this, Hadhrat explained gently to me saying, "Do not drink water with the left hand. You should drink with the right hand." Later, on another occasion coincidently the same thing happened. Once again, Hadhrat explained to me with great kindness. When this transpired for the third time, Hadhrat gave me a tight slap. As a result, I don't ever drink with my left hand. Even if I mistakenly lift up the glass with my left hand, I immediately remember Hadhrat's

slap and before the glass reaches my mouth, it goes into my right hand.

Hadhrat's رحمة الله عليه *Bismillah* (initiation into elementary Islamic studies)

Hadhrat Shaikh-ul-Hind رحمة الله عليه conducted my '*Bismillah*' whilst I was a youngster playing around with my friends. I did not even know that this was Shaikh-ul-Hind رحمة الله عليه. It was only some time later that I came to know who conducted my '*Bismillah*.'

I studied Meezaan under my respected father

I studied Meezaan-us-Sarf (a *sarf* textbook) under my respected father over a period of eight months. Thereafter, I was able to easily work out the *seeghah* (formation) of every *saheeh* verb in the Qur'aan Shareef. If during recitation of the Qur'aan, I could not work out any *seeghah*; it would create an uneasy feeling in me.

Dourah Hadeeth (final year of the *Aalim* course) over three years

I am mentally weak by nature and now my mental prowess has become even weaker. Therefore, I studied *Dourah Hadeeth* over a period of three years. In the first year, I studied Muslim Shareef and Abu Dawood and in the second year Bukhaari Shareef and Tirmizi Shareef. These were studied at Darul Uloom Deoband. The remainder of the *kitaabs* were studied at Mazaahir-ul-Uloom in my third year. Since I had not studied all the *kitaabs* in Darul Uloom Deoband, my name could not be found on the list of Darul Uloom graduates for the centenary jubilee in 1400 A.H. It was only two days before the jubilee that my name was recorded and subsequently I received the invitation letter.

Hadhrat’s رحمة الله عليه respected father

Hadhrat Shaikh-ul-Hind رحمة الله عليه had posted my respected father (Moulana Hamid Hasan Sahib رحمة الله عليه) at a *madrasah* in Nehtaur, Bijnor, which Hadhrat Shaikh-ul-Hind رحمة الله عليه himself had established. It initially started off in a house and later moved to the Jami` Musjid. My father taught in this *madrasah* for approximately half a century right until his *janaazah* left the house from which the *madrasah* was initially established. This was in spite of the fact that there lived a very staunch antagonist nearby who would threaten to kill him. Even this did not deter him from his duties.

Instead, at any time of the day or night, he would come to fetch his water jug from home and go to the *Musjid*, as he would never use the *Musjid’s* water jug. During my childhood, I used to play beneath the *pilkhan* (white fig) tree that stood in front of the house.

Stale *roti* for breakfast

My father used to keep aside half a *roti* from supper to eat for breakfast. In the morning, he would break it into pieces, soak it in water, and eat it. Sometimes he used to add salt to it and sometimes sugar. This was his breakfast. He never drank tea.

What answer will I give?

Towards the end of his life, I suggested to my respected father that since he had worked for a very long time, he should retire and rest at home. He replied, “Here, a student will learn something from me or ask me a *mas’alah*. If I return home, this will cease to exist.” I reassured him by saying, “I will send two students to study under you and also ask you a few *mas’alahs*.”

He replied, “People will comment and say that for his entire life he was independent and now at the end of his lifespan, he came to sit on his son’s head.”

I said, "If you will be the cause of a decrease in someone's wealth, then it is worth taking advice from such a person. Otherwise, there is no need to listen to them. The dogs continue barking but the caravans move on. You are concerned of what people will tell you, but it is also possible that they will reproach me by saying that I do not have any shame in making my aged father work. However, I will not be affected by such statements."

Hearing this, he said, "I also have debts to settle." I said to him, "Give me a list of your creditors, and I will gradually settle it. And if you are not satisfied with this, I will give the money to you so that you may pay it with your own hands." He then asked me, "What will you do then?" I replied, "May Allah Ta`ala fulfil your debts. He will make arrangements for me."

Upon this he said, "Hadhrat Shaikh-ul-Hind رحمة الله عليه had entrusted this *madrasah* to me. If tomorrow on the Day of *Qiyaamah* I am asked that why did I disregard a trust handed over to me on account of my son, what answer will I give?"

I realised that he will not leave from there until his death. He eventually passed away on the 21st Muharram 1371 A.H. and was buried there. After enquiring about his debts, which he tried to scare me with, it became evident that he owed only 12 *aanas* and he himself had settled it a few days before his demise.

Please take it Hadhrat, they have arrived!

Hadhrat Madani رحمة الله عليه had come to Gangoh two days after my *nikaah* (he only came to know about it then). The *mahr* was not fixed to the amount of *mahr-e-Faatimi*; rather it was five thousand rupees more. (At that time, silver rupees were in vogue.) Hadhrat Madani رحمة الله عليه used to strongly emphasise upon paying the *mahr-e- Faatimi*. Hence, he asked concerning the *mahr* value.

When he was informed about the amount, he became displeased and asked, "من كان عاقدا (Who contracted the *nikaah*?)" No one replied. Who dared to speak in front of him? He then said, "This poor person does not even have that much of hair on his head. How will he be able to settle this amount?" He later met my father and reproached him for affixing such a huge amount of *mahr*. "Why did you not fix the *mahr-e-Faatimi* instead?" he queried.

Thereafter, he asked me for some *mitaai* (sweetmeat). "Hadhrat," I declared. "There is *mitaai* for you and your dogs." "There are no dogs with me," he said. I told him, "They will come soon." It was not long thereafter that two C.I.D. agents arrived. I said, "Please take it Hadhrat. They have arrived." Hadhrat then understood and smiled.

Meelaad Shareef in Deoband Chatta Musjid

Hadhrat Haji Aabid Husain Sahib رحمة الله عليه approved of the *Meelaad* custom and practised it himself. When I was residing in Deoband – I had the opportunity of spending Ramadhaan there as well – his family members used to come on Fridays and collectively recite the *Meelaad* aloud. They also presented some of the blessed hair of Nabi ﷺ to which they would offer their respect. I once asked one of them, "What is this?" He replied, "Have you forgotten? This is a chain that is continuing from Hadhrat Haji رحمة الله عليه."

The *Meelaad* was conducted after the *Jumu`ah Namaaz* whilst we were engaged in our *Zikr Majlis*. They were kind enough not to read it in the *Musjid* and instead read in the adjacent room. After the *Meelaad*, someone would come into the *Musjid* to distribute *mitaai* (sweetmeats). However, none of those engaged in *Zikr* would accept it.

Once I proposed the following to one of their senior persons, who used to frequently visit me, "This *Meelaad* is done in chorus and read

collectively. Hence, there are only reciters; no listeners. Instead of this, it would be more beneficial if just one person read and the rest listened to him just as a Bukhaari Shareef lesson is conducted; where one person reads and the rest listen to him." He said, "Yes. This is a very good idea. In future, I will emphasise on it."

By the will of Allah, he passed away before the next Ramadhaan commenced. Perhaps he went there and stressed upon it! Thereafter, Allah Ta`ala sent down rain and the room, which was quite old, collapsed. Thus, their gathering was abandoned and the *Meelaad* was discontinued.

Kindness towards those disgraced

Q: Someone had attributed false information towards you and in the process; I uttered a few disrespectful words to Hadhrat. I seek your forgiveness in this matter.
A: You are totally forgiven. If it was incorrect, you are forgiven and if it was correct then too you are forgiven. After all, at least I will have something to bring forth for my salvation in the *aakhirah*.

Q: Hadhrat, please remember me in your *du`aa*?
A: It is difficult for me to remember such a request (because my sight and memory have become weak). The weakness in my memory is that I do not remember things easily and the weakness in my sight is that I have to wear glasses. However, to make *du`aa* is simple. Hence, I make *du`aa* that Allah Ta`ala protects you from deceitful people, grants you the ability to follow the *Sunnah* and blesses you with His pleasure.

Sit for *I`tikaaf* by yourself

It was the 19th of Ramadhaan, the year I shifted from the room at Ihaatah Musjid to the present room in Chatta Musjid, and I had invited Hadhrat Muhtamim Sahib (Qari Tayyib Sahib رحمة الله عليه) for *iftaar*. He accepted the invitation and came to the Darul Iftaa.

Whilst talking, he asked me, “Are you going to Saharanpur for *I`tikaaf*?” I replied, “My intention is to make *I`tikaaf* here in Chatta Musjid.” He then said, “If you make *I`tikaaf* in the Darul Uloom Musjid then I, in envy of you, we will also sit for *I`tikaaf*.”

I said, “Why does Hadhrat have to be envious of anyone? Sit for *I`tikaaf* by yourself. Resultantly, ten or twenty people will also be blessed with the ability of sitting for *I`tikaaf* on account of being envious of you.”

Once Moulana Ebrahim Sahib Balyaawi رحمة الله عليه asked me, “Why do you go to Saharanpur for *I`tikaaf*? Why don’t you perform *I`tikaaf* over here? Hadhrat Mufti Azeez Rahman رحمة الله عليه also used to sit for *I`tikaaf* here.” I asked him, “Was this during Hadhrat Gangohi’s رحمة الله عليه lifetime or after his demise?” On hearing this, he remained silent and didn’t say a word.

Moulana Fakhr-ul-Hasan Sahib رحمة الله عليه also said the following, “Perform *I`tikaaf* over here, don’t go to Saharanpur. If you go, then nobody will perform *I`tikaaf* here. If Hadhrat Shaikh queries your decision, take my name and say that I had requested you to remain here.” I responded, “Hadhrat, why don’t you sit for *I`tikaaf*?” He began saying, “*Are bhai*! I have some excuses.” I then said, “Are these excuses for not coming to the *Musjid* or are they some other type of excuses?” He replied, “Now you are twisting my words!”

Teaching thirteen to fourteen lessons a day

Person: Classes have now commenced at our *madrasah*. For the coming year, I have been assigned to teach Baydhaawi Shareef, Jalaalain Shareef, Hidaayah Aakhirain, Hidaayah Thaani and Mukhtasar-ul-Ma`aani.

Hadhrat Mufti Sahib: You are teaching so many *kitaabs* in one day. Your day must be very long. There was a time when I used to sleep at 11 p.m., get up at 4 a.m., and not get the opportunity of lying down again until 11 p.m. at night. I was teaching 13 to 14 *kitaabs* daily.

Hadhrat Waala's رحمة الله عليه first *Hajj*

For a long period of time, during my first *Hajj*, I would pay special attention to performing *Namaaz* in the first *saff* of the Haram Shareef behind the *Imaam* in such a manner that I could witness every action of his. As the crowd increased, it became difficult to reach there.

This was most probably in 1363 A.H. and at that time, I was teaching in Madrasah Mazaahir-ul-Uloom, Saharanpur. The trip cost me approximately 1300 or 1400 rupees and the *mu`allim* (*Hajj* guide) was Jameel Makki. He had two wives, one in Makkah and the other in Saharanpur. This was also the year that Hadhrat Moulana Ilyaas Sahib رحمة الله عليه passed away, after which the responsibility for the leadership of the Tableegh Jamaat, was entrusted upon Moulana Yusuf Sahib رحمة الله عليه.

Moulana Zakariyya Quddoosi رحمة الله عليه had also performed *Hajj* in that year. Prior to this, for two years the *Hajj* route had been blocked on account of the war with the English. The year that we performed *Hajj* was the first year the *Hajj* route was reopened. During that journey, the ship travelled in total darkness at night. We were a group of 60 people when we had left Saharanpur.

50 *Tawaafs* daily

There was a Haji Sahib from Saharanpur who performed *Hajj* in the same year as me. He used to perform 50 *tawaafs* daily. After returning to Saharanpur he was informed that his wife had passed away and his shop had closed down. This had occurred in 1363 A.H.

On receiving this news, he exclaimed, "*Alhamdulillah*, now I am a free person." He then went out in Tableegh Jamaat and he worked in such conditions that at times, if he did not find any water, he would travel for miles on end even though he was thirsty. Look! There were people who strove in this manner.

Crossing the *Meeqaat* without *ihraam*

On one of my trips for *Hajj*, we were informed that the government had announced that those people who were travelling on the first ship would have to go to Madinah Munawwarah, from Bombay, after disembarking at Jeddah. Thereafter, they will be allowed to go to Makkah Mu`azzamah.

I objected and said, "This is incorrect. It is wrong for them to prevent us from going to Makkah Mu`azzamah by restricting us in this manner. I will tie my *ihraam* upon reaching Yalamlam (the *meeqaat* boundary) and proceed to Makkah. Only after performing *Umrah*, will I go to Madinah Munawwarah."

There were some Barelwis on board as well. When they heard this, they began saying that the Deobandis dislike visiting Madinah Munawwarah. This conversation was still in progress whilst we boarded the ship. A Gujarati *aalim* from the Barelwis began saying aloud, "Who is this Mufti Mahmood; who himself is misguided and is also misguiding the people?"

I said, "Crossing the place of tying the *ihraam* without it is a crime and I will not commit a crime. I will first make *Umrah* and then go to Madinah Munawwarah."

He said, "We are first going to Madinah Munawwarah." I said, "Whoever wishes to go to Madinah Tayyibah first and then visit Makkah Mu`azzamah after donning the *ihraam* from there; there is no harm in it. But to restrict the people to just one method is

inappropriate, since there is constriction in this. It is not our intention to prevent people from visiting Madinah Tayyibah."

On our arrival at Madinah Munawwarah, after performing *Umrah*, we noticed that these people began stirring up a problem. They were saying that Mufti Mahmood and Molwi Zakariyya of Saharanpur have also come and are saying that it is impermissible and *haraam* for people to visit Madinah Tayyibah and they are preventing people from coming here. I went up to them and said, "I am Mufti Mahmood and this is Moulana Zakariyya (رحمة الله عليه). If what you say is true, that we are declaring it impermissible to visit Madinah Tayyibah, then why did we come here as well?" In short, their propaganda was crushed swiftly.

I do not have the courage to reside here

My sister and her family are residing in Makkah Mukarramah. My niece once told me, "Why don't you stay here and take up residence. Make *Hijrah* from India." I replied, "I do not have the courage to stay here. Yes! Those who do not eat 19 to 21 meals consecutively due to poverty and thereafter when they do find some food, they are unsure whether they have *ishraaf* (discreet greed) or not; such people have the courage to stay here."

This was Moulana Muhammad Hasan Sahib Peshawari رحمة الله عليه, a student of Moulana Gangohi رحمة الله عليه. He stayed at Madrasah Soulatiyyah for several years yet he did not know which wall belonged to which house. The reason being is that he used to cover his face with a cloth whilst proceeding to the Haram Shareef.

Perfect servitude and humility

There was a Tableeghi Ijtima in London where a non-*aalim* delivered a lecture. It was very long and he spoke for approximately two hours. During the lecture, he quoted nearly two hundred *Ahaadeeth* without

the Arabic text. After pondering over them, I found them all to be correct.

I have travelled extensively and saw the whole world and I do not find anyone more worthless and useless than myself. We only eat, drink and sleep – يَتَمَتَّعُوْنَ وَيَأْكُلُوْنَ كَمَا تَأْكُلُ الْاَنْعَامُ. (Saying this, Hadhrat's eyes swelled with tears.)

The arrival of the Ansaar family in Gangoh

Q: When and how did the Ansaar family arrive in Gangoh?
A: According to a famous family tradition, a rajah by the name of Gangh resided in Gangoh. It was his ruling that every newlywed bride had to spend her first night with him. Once, a person from Madinah Tayyibah came to Gangoh and he was asked to greet the rajah with his right hand. He refused saying that he only greeted the Ansaar of Madinah with his right hand and hence could not greet a disbeliever with it. This annoyed the rajah and he cut off the Ansaari's right hand.

When the news of this incident reached Madinah Munawwarah, an entire caravan of the Ansaar from Madinah set out for Gangoh to take revenge under the leadership of Abdullah Ansaari. They arrived under the pretext of a marriage procession whilst one of their companions had disguised himself as a bride. The rajah learnt of this marriage procession and in accordance with his practice, he called the bride to his home. At night the disguised bride, who was a man, entered the rajah's quarters and killed him. When the news of this reached the rajahs of the surrounding areas, they vowed to take revenge. On receiving information of their plans, the caravan joined up with the army of Shah Muhammad Ghowry who assisted them. They fought against the rajahs and defeated them all. Thereafter, the caravan settled in Gangoh. This incident transpired between the 8th and 9th century of Hijrah. In Gangoh, there is an area existing today called Mahallah Muhammad Ghowri.

Summoning to Darul Uloom

On one of my visits to Deoband, I presented myself before Moulana Ebrahim Balyaawi Sahib رحمة الله عليه. He was displeased with me and said, "Why do you not come here? You are being called to come here. Have you forgotten the roots of your knowledge?"

I replied, "I am extremely grieved. I cannot understand how the Darul Uloom has fallen to such a low position. It has drooped to such an extent that they are calling an undeserving and unworthy person like me to take charge of the *Iftaa* department. This was a model *Madrasah* with dignified teachers and great luminaries. Now they have reached such a stage that they are calling me for *Iftaa*. (What justice is this?)"

"What do you know!" he responded. "Those who are summoning you here know better than yourself!"

My stay in Hardoi and overseeing the students

On one occasion, I had stayed in Hardoi for a lengthy period of time as Moulana Abraar-ul-Haq Sahib (رحمة الله عليه) went to Pakistan. Before leaving, he had instructed his close associates not to allow me to leave the *Madrasah*. I gathered the students and gave them the following instructions, "Firstly be punctual for your *Salaah*. Secondly, come regularly for lessons irrespective of whether you understand them or not. Thirdly, don't make any mischief in the *Musjid*. Apart from these aspects, you may make as much mischief as you wish on condition that the news does not reach me."

The students were extremely delighted. However, the news of their mischief would reach me in some way or the other. Once, I caught hold of a student and told him, "You have read your *Namaaz* without performing *wudhu*," but he denied it. Consequently, I gave him a shot with a shoe. [In that era, we used to hit with shoes, but after the *pitaai* (hitting) we fed them with *mitaai* (sweetmeats).] No sooner

did he receive the first shot he began saying, “I will tell you everything! I will tell you everything! I urinated and immediately joined the *Namaaz*. I did not make *wudhu* or *istinjaa*.”

You may continue screaming and I will continue hitting

Once I lead the *Namaaz* and after making *salaam*, I confronted a student and asked him, “How many *rakaats* did you get with the *Imaam*?” He replied, “Four *rakaats*.” I told him, “Complete the remainder of your *Namaaz* and come back to me.” After performing the remaining *Namaaz*, he returned and I reiterated my question and he gave the same reply. I took off my shoe and began beating him and he started screaming. I then said, “I will continue hitting you and you may continue screaming. We will see who gets tired first.” He said, “Very well, I will tell you the truth! I only got the *qa`dah akheerah* (final sitting), but I made *salaam* with the *Imaam*.”

I caught the two of them after *Namaaz*

There was a discussion amongst the students that someone was informing ‘Mufti Sahib’ of everything that took place, as I immediately came to know of any mischief that was perpetrated. One of them suggested that there was a spy amongst them, but another declined this explanation and said that it was not possible, as I apprehended a student immediately after making *Salaam*. Hence, how did the spy manage to inform me about that?

Two boys decided that they will deliberately get up to some mischief and if I came to know about it, then they would also know who the informer was. Thus, the two of them stood in the third row and whilst the *Namaaz* was in progress, one pinched the other whilst the other elbowed him. I was standing in the front *saff*. After the *Namaaz* I summoned both of them and I asked the first one, “Did you pinch him?” I then asked the other, “Did you elbow him?” They both confessed and offered an apology that in the future they will never repeat such an offence.

Apprehending the shoe thief

A student once complained to me of his shoes being stolen. I caught another student and told him, “Check for his shoes in that corner under the door. It is possible that somebody had left them there.”He went to check and found them there. He brought them back saying that they were kept in the corner as I had suggested. However, the truth of the matter was that he was the one who had hidden it there.

Two expert drivers can collide with each other

When I was in South Africa, someone asked me the reason for such a severe difference of opinion between Hadhrat Moulana Qari Muhammad Tayyib Sahib رحمة الله عليه and Hadhrat Moulana As`ad Sahib (رحمة الله عليه) regarding Darul Uloom Deoband, whereas the two of them were people of great knowledge and pious elders. In reply, I said this much that sometimes two expert drivers also collide with one another. Hearing the reply, he remained silent and there was no need to say anything further.

I forgave him for that as well

Once a student stole something from me and I found out about it later. When the examinations were over, he left to go home. However, after reaching the station he returned to the *Madrasah* due to some necessity. En-route, he met me and said, “Forgive me, I am going home.” I said, “Those rights which were usurped forgetfully are all forgiven.” He said, “Please forgive me in general.” I said, “Very well. All those rights that you cannot remember are forgiven.” He said, “Please forgive all those rights that I remember as well.”I said, “Tell me what they are and I will forgive them.” He immediately retracted his hand, which he had stretched out for *musaafahah*, and went away, fearing that I will make him confess about his actions. Nevertheless, I forgave him for that as well.

Whatever time passes in the state of wakefulness is a blessing

The *Imaam* of Musjid-e-Nabawi على صاحبها الصلاة والسلام had once come at night to obtain *ijaazat* (authorisation) and the *sanad* of *Hadeeth* from Hadhrat, but Hadhrat had already fallen asleep. Thus, they woke him up and asked his forgiveness for doing so.

In reply, Hadhrat mentioned, "It is not a problem. Whatever time is spent in the state of wakefulness is a blessing. What lies ahead (in the grave) is only sleep."

I have postponed my travel

On one occasion, Hadhrat was asked whether he would be travelling to Deoband the next day. *(The next day was a Thursday and it was Hadhrat's routine to visit Deoband on a Thursday and return to Saharanpur after Jumu`ah).* Hadhrat replied, "No. Moulana Abraar-ul-Haq Sahib has written a letter to a student, who is linked to him, stating that he would be arriving in Saharanpur on Thursday night. He has also asked the student to inform Mahmood of his intention. Therefore, I have postponed my journey to Deoband."

Someone then mentioned that Moulana must have been notified of the prevailing conditions in Saharanpur. *(At that time, there was a curfew in Saharanpur)* and thus will cancel his journey. Hadhrat then mentioned, "The student, whom Moulana had contacted, also informed him about the prevailing conditions and advised Moulana that he should postpone his travel for a later date. *(We tried contacting Moulana by phone but were unable to get hold of him).* However, since we have not received any news from Moulana, I have postponed my journey as well."

(What is evident from this incident is the unbounded compassion and love that Hadhrat displayed towards his juniors and his level of consideration and kindness towards others; something which is

seldom displayed by us even to our *Akaabir*. Although Hadhrat Moulana Abraar-ul-Haq Sahib رحمة الله عليه was counted to be from amongst the *Akaabir* (pious elders), he was after all younger than Hadhrat Mufti Sahib رحمة الله عليه and also his student. However, despite this, he cancelled his routine on account of him.)

Whoever remains with us will be saved there as well

Once on the occasion of Holi, (the Hindu festival of colours), I commenced my journey from Saharanpur to Hardoi. It was difficult to pass by the market place because of the celebrations taking place there. Nonetheless, with the grace of Allah Ta`ala, no one threw any colour on me and I reached the station and boarded the train. At the station as well, people were squirting syringes of colour etc. from the outside, but *Alhamdulillah*, once again, I was saved from their actions.

On reaching Hardoi, I disembarked from the train and got onto a rickshaw accompanied by a non-Muslim. En-route, we passed by a group of people spraying each other with colour etc. They turned towards me but I gestured with my hand saying, "Watch out!"

They immediately stepped back and said to one another, "Oh! Be careful who you are spraying." With the grace of Allah Ta`ala, I was saved and the non-Muslim accompanying me was also saved. As we moved further ahead he said, "I was saved on account of you, otherwise these people would have made a fool of me." Turning towards him, I said, "Whoever remains with us, will also be saved from the punishment over there (in the hereafter)."

Raising the hands for the *du`aa* after the *Azaan*

On one of my journeys to Calcutta in 1946, riots had broken out between Muslims and Hindus. The *Imaam Sahib* of the *Musjid*, which I attended, was a person of a different ideology. In the month of Ramadhaan, the *muqtadees* used to spread out their *dastarkhan*

(tablecloth) and sit patiently waiting for *iftaar*. During this time they engaged in *du`aa*. They also recited the *du`aa* after the *Azaan* with their hands raised. As I was present in the *Musjid*, I partook of the meals as well.
The first day had passed; the second day passed and eventually on the third day, he (*Imaam Sahib*) was unable to restrain himself and asked, "Mufti Sahib, what is your opinion about raising the hands and making the *du`aa* after *Azaan*?"

I responded, "I do not condemn it nor do I practise upon it. Personally, I don't raise my hands because, although the *Fuqahaa* have recorded the smallest of the *mustahabbaat* (preferable deeds) in their *kitaabs*, I have not come across any statement showing this practice to be *mustahab*. If anyone does raise his hands, I do not prevent him from doing so, as raising the hands is an *adab* (etiquette) of *du`aa*."

On hearing my reply, he said, "So isn't it an etiquette to raise the hands? And the one who has *adab* is a fortunate person; whilst the one who does not possess *adab* is an unfortunate person." I said, "I request your permission to grant me a minute before furnishing the answer; otherwise the food on the *dastarkhan* will get finished."

After a minute I answered him and asked, "Is there any occasion in the life of a Muslim for which the *Shari`ah* has not prescribed a *du`aa*? When entering the *Musjid* we recite the *du`aa*: اللهم افتح لي ابواب رحمتك. Thus upon entering the Musjid, please raise your hands to make the *du`aa*; otherwise, it will be disrespectful. The person who has *adab* is a fortunate person and the one without *adab* is unfortunate. When entering the toilet, we recite the *du`aa*: اللهم اني اعوذبك من الخبث والخبائث. Please lift your hands when making this *du`aa* as well otherwise, this will be disrespectful and the one who has *adab* is fortunate whilst the one without *adab* is unfortunate." I quickly

enumerated (the different occasions) during which he should also raise his hands.

Thus, he said, "You are taking away my life." I replied, "I am not taking away your life, but rather, you have attempted to 'save me' from conducting myself in a disrespectful manner. This was your effort, and I do not know whether you were successful or not. However, Allah Ta`ala says in the Qur'aan-e-Kareem: هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ – *The reward of good is good*. And the reward of one good being multiplied tenfold is also mentioned. Allah Ta`ala says: مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا. Furthermore, in the month of Ramadhaan, the reward is multiplied 70 fold. Thus, at least I will 'save you' from conducting yourself in an insolent manner on 70 occasions and also being saved from the company of the unfortunate!"

Initially, the *muqtadees* stopped practising upon it and when he (*Imaam Sahib*) realised that they were out of his control, he too left it out. This person has now passed away.

Abuse from friends

Q: The conditions in the *Madrasah*, in which this servant teaches, are such that it seems as if they do not wish to employ me any longer.

A: Within a few days, after I had arrived at the Darul Uloom, someone came up to me and said, "The members of the *Shura* (committee) do not want you here." I replied, "They must say it directly to me or give it to me in writing. Insha-Allah, there wouldn't be a need for a second vehicle; I will go away with the first vehicle."

On another occasion, a person told me, "Your two deputy Muftis swear at you in gatherings and speak ill of you." I replied, "Tell them to continue speaking ill of me and swearing at me. I do not possess

any good deed through which I can attain salvation. Their abusive language towards me and speaking ill of me will become the means of my salvation."

His arrival was not perceived

Hadhrat Moulana Qari Muhammad Tayyib Sahib رحمة الله عليه was invited to the Darul Iftaa in Deoband. When he arrived, he entered and sat down in such a manner, that his arrival was not perceived. Hadhrat Qari Sahib رحمة الله عليه came to the desk and sat in *tashahhud* position. As soon as I saw him, I immediately stood up. Hadhrat Qari Sahib رحمة الله عليه said, "You will remain seated." I replied, "Hadhrat! On this occasion, you are not a *mustafti* (questioner), but rather you are a guest and it is the duty of the guest to sit where the host seats him. Therefore, please come and sit in my designated place. And when Hadhrat does come as a *mustafti*, then there is no harm in sitting at the desk." Qari Muhammad Tayyib Sahib رحمة الله عليه gladly sat in my designated place.

(From this incident, we learn that the guest should sit in the place where the host seats him.)

I asked, "Should I answer?"

Moulana Abdush Shakoor Sahib was an *ustaaz* in Saharanpur and also my *ustaaz*. After *Asr*, he used to take a short stroll out of the *Madrasah*. One day, as I was walking whilst listening to the students reading their scales of Meezaan-us-Sarf, we crossed paths with Moulana.

On seeing me, he said, "O Mufti! You had studied under me. Now see how capable and talented you are. As for the one's studying under you, see how incapable they are." I asked, "Should I answer you?" He said, "Yes indeed. Will you answer me from Shaami and Aalamgeeri?"

I replied, "Hadhrat, if I became capable because of your teaching methods, then it is not of your own achievement. If it is your own doing, then make these incapable ones capable, and show me how it's done." Moulana remained silent. When I presented myself at his room thereafter, he said, "You are very incapable, you had insulted me. Hold your ears."

I immediately caught hold of my ears, upon which he said, "No, you are very capable. Enough! Put your hands down." There was informality in his temperament. He was always very cheerful.

I continued making *salaam* to them

I was once seated with Moulana Maseehullah Khan Sahib رحمة الله عليه. At the time of my departure, people began making *musaafahah* without saying *salaam* (whereas *salaam* is the actual *ibaadat* and *musaafahah* is the mere conclusion of *salaam*). Consequently, I made *salaam* to them. Moulana then asked me, "Why are you placing the burden of the reply on these poor people?" I said, "It is not a burden. If they reply to it, it will be praiseworthy otherwise; I have forgiven them from my side." (Allahu Akbar, what a method of practising on the *Hadeeth* and showing compassion to the creation.)

Your statement will be *Tafseer Bir-Ra'y* (self-opinionated)

A doctor approached Hadhrat and said, "I have written a *kitaab* on birth control and it is going to be printed. Could you please have a look at it?"

Hadhrat replied, "Everything you have written is incorrect; from its inception till the end because you have not formally acquired *Deeni* education. You do not have any certification nor have you studied under any *ustaaz*. Thus, your statements regarding the Qur'aan-e-Paak will be *tafseer bir-ra'y*. It is reported in the *Hadeeth* that

whoever makes *tafseer* of the Qur'aan-e-Paak based on his personal opinion, it will be deemed incorrect although it may turn out to be correct. It is similar to a person who despite being unacquainted with the field of medicine, speaks on it."

Birth control contradicts the theme of the Qur'aan as it is adopted due to the fear of poverty, constraints in livelihood etc., whilst Allah Ta`ala says in the Qur'aan-e-Kareem:

وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ ؕ نَحْنُ نَرْزُقُهُمْ وَاِيَّاكُمْ *(Do not kill your children due to the fear of poverty. We sustain them and you also.)*

"We (Allah Ta`ala) provide sustenance." From this *aayah*, we learn that the responsibility of sustenance is on Him and not on the parents. Hence, adopting such methods due to constraints in livelihood contradicts this *Nass-e-Qat`ee* (categorical Qur'aanic verse)."

If he is not coming, then go to him yourself Mufti Sahib!

When I visited Gangoh, the *Naazim Sahib* (administrator) of Madrasah Ashraful Uloom, had just returned from a long journey, and thus sent a message saying, "I excuse myself from being present in your company though my heart desires to meet you as my knees are paining."

Upon receiving the message, I paid him a visit. After meeting him, I read the following poem:

وہ نہیں آتے تو تو ہی چل مفتی - اس میں کیا تیری شان جاتی ہے

If he is not coming, then go to him Mufti
Will your honour ever be lost in this?

The *Naazim Sahib* then said, "My intention was to visit you at Hakeem Mahmood Sahib's place since I am sure you will definitely be going there and his residence is nearby."

(From this incident, the perfection of Hadhrat's رحمة الله عليه humility, servitude, annihilation and other attributes becomes apparent.)

I was their arbitrator

The young girls used to come to our house to learn. Simultaneously, I used to attend the *maktab* to learn the Qur'aan Shareef. If they had any dispute amongst themselves, they would refer it to me upon my return from the *maktab.* I was their arbitrator and they used to call me Bhaijee. One particular girl was very sharp-witted and would say, "Bhaijee! Speak the truth and say it in favour of me."

Meeting with Moulana Wasiyyullah Sahib رحمة الله عليه

I met Moulana Wasiyyullah رحمة الله عليه on three occasions. The first time was when he came to Lucknow for some treatment. When I presented myself before him, he brought me close to him and kissed my hand. Later on, he sent me a gift of 100 rupees. I told the messenger that he had bestowed this wealth on me since he had perceived the love of wealth in my heart.

دیتے ہیں بادہ ظرف قدح خوار دیکھ کر

The wine will be poured according to the size of the goblet

Those in whose hearts lies the thirst for *Deen*, they are bestowed with *Deen*.

The second occasion (that I met him) was when he had regained his health and was travelling from Lucknow to Bombay. I went to the station to meet him. On that occasion as well, he gave me a gift of 100 rupees. The third time I met him was in Bombay when I was returning from my journey to the *Haramain*. However, he did not recognise me on this occasion.

Later, when he sent me another gift, I wrote to him stating, "A disrespectful person like me does not know *adab* (etiquette), but I

have this much hope that when there is so much of compassion shown to me here, without me deserving it, it will also be shown to me over there (in the *aakhirah*).”

Returning of interest rupees

A person once sent me interest money with a request, “This is interest money accrued from the bank. Do spend it on the students of *Hadeeth*.” I promptly returned it with a note saying, “Don’t you have any shame that the wealth which you do not consider fit to spend on your own children; you are spending on the students of *Hadeeth*. Don’t you have any surplus wealth from your earnings? Is this the way to show appreciation to the guests of Rasulullah ﷺ?” On seeing my reply, the postman said, “*Ajee*, why are you returning it?” I said, “This is of evil origin. It is interest money!” “*Ajee*,” he continued, “It can be of use to others; it can be of use to me!”

Reprimanding me he said

I used to study in the *maktab* which was near the *Musjid*. Sometimes the *Asaatizah* and students used to sit in the *Musjid*. The *ustaaz* was quite fond of making mango chutney and the students used to add the *masalah* to it. Once I was sitting in the *Musjid* cleaning the *masalah* when the *ustaaz* reprimanded me saying, “You are performing a worldly task in the *Musjid*.” From that day onwards, I learnt that it was incorrect to do any worldly activity in the *Musjid*.

Hadhrat Moulana Qari Siddeeq Sahib Baandwi رحمة الله عليه and Mufti Yahya Sahib رحمة الله عليه had the honour of being Hadhrat’s رحمة الله عليه students

Q: What *kitaab* did Hadhrat Moulana Qari Siddeeq Sahib Baandwi (رحمة الله عليه) study under you?”

A: He studied Noor-ul-Anwaar. His classmate in Noor-ul-Anwaar was Mufti Yahya Sahib (رحمة الله عليه). Mufti Yahya Sahib (رحمة الله عليه) used

to write something in a notebook during the lesson. I later came to know that he was not writing down the lesson, but rather he only wrote the names of the *kitaabs* which reference was made to. At that time there was a lot of enthusiasm to look at *kitaabs* and to give the references of *kitaabs*. I am unable to teach anymore because the students have become more talented."

(*Allahu Akbar*, what humility! The deficiency is that of the students yet he attributes the fault to himself. They do not have the ability of understanding the contents of the *kitaabs* as it ought to be, due to a lack of effort and enthusiasm, but he says that he no longer has the capability of teaching them! On the other hand, we try to place the blame of the consequences of our deficiency and inefficiency on the students.)

یہ ہیں تفاوت راہ از کجا است تا بکجا

What a vast difference between both the paths

Participating in the Muslim Personal Law meeting

When the first Muslim Personal Law meeting took place in Deoband, Hadhrat Muhtamim Sahib had dispatched letters to the authorities of the different *Madaaris*, asking them to send two people from their area to participate in the meeting and that the respective *Madrasah* should cover the travel expenditure.

Thereafter, Muhtamim Sahib رحمة الله عليه consulted us and questioned how were we going to meet the expenses for their meals and other requirements? Was it permissible to utilise the Darul Uloom funds for this purpose? Only if it was permissible, will it be taken from the funding.

I said, "Hadhrat, you wrote to the authorities of the other *Madaaris* asking them to send two of their representatives to participate in the meeting, and that the respective *Madrasahs* should cover the expenses for their travelling. When it is possible for them to use their

funds, then what objection can there be in utilising the Darul Uloom's funds." Upon my hearing my answer, Muhtamim Sahib رحمة الله عليه replied, "You have given me an *ilzaami jawaab* (blunt answer)." I said, "If it is incorrect then refute it."

Subsequently, Muhtamim Sahib رحمة الله عليه set aside a fixed amount from the Darul Uloom fund which was to be spent on the participants of the meeting. All the attendants came with great vigour and enthusiasm. The meeting commenced and each one of them began presenting his paper. Initially, it was said with great emphasis, that our MPL is protected, it is established from the Qur'aan and *Hadeeth* and nobody has the right to adulterate it. However, towards the end of the convention, most of them began to echo the same sentiments that, due to the difficulties which affected both men and women, and on account of the deterioration of social conduct and domestic issues, there was a need to review the submissions and consider implementing possible concessions. This was the gist of it all.
The second meeting was convened in Bombay. One of the participants met me and asked, "Mufti Sahib, are you going to the meeting?" I replied, "I have a difference of opinion in these matters." He said, "Very well! In all probability, the government will definitely be the stumbling block, in the laws that are drawn up, and they will seek to stop it. Hence, why don't we make the laws as lenient as possible from the very onset?"

I said, "Should we gladly accept that which the government wishes to impose upon us, forcefully and oppressively, so that we may claim that no oppression or transgression was meted out against us? Tell me! What was the fault with Sir Sayyid? He also believed in Allah Ta`ala and His Rasul; he also believed in the Qur'aan and accepted Islam. Despite all of this, why were the *Ulama* displeased with him? The reason was this that he opined that, if the Muslims wished to remain in India, the only possible way was to accept whatever the

English had to offer. This is the very same ideology that you people have now adopted."

Hearing my response, he said, "Enough said! I have understood clearly. We should never compromise in these laws." From then onwards, I was never invited to participate in any of the MPL meetings.

Don't make the *mamarr* (passage) a *maqarr* (residence)

A few children were playing on the path in front of a room. Seeing this, a student began reprimanding them. Hadhrat رحمة الله عليه advised him, "Why are you reprimanding them. If you needed to do so then reprimand them in a judicial manner. Tell them this much, 'Don't make the *mamarr* (passage) a *maqarr* (residence).'"

I wrote a quatrain

The inspector in Bilgram, a district of Hardoi, was once travelling with money obtained through bribery. En-route, he was pick-pocketed. One of his men came to me and said, "Please give us a *ta`weez* so that the missing money may be returned." I wrote the following quatrain and gave it to him.

شب عجیب حادثہ در بلگرام رفت یعنی کہ جیب شحنۂ عالی مقام رفت

در آں زماں ٹیلیگرام رفت مال حرام بود بجائے حرام رفت

A strange occurrence transpired at night in Bilgram,
the pocket of the high ranking inspector walked away
at the time of the telegram
Wealth acquired through haraam can only go in a haraam way

I then told him, "Convey my *salaam* to the inspector and tell him that it is a blessing that his pocket was cut and not his stomach. A snake would have come out from there and he was saved from it."

Should *I`tikaaf* be observed with screening or without?

Q: Is it more virtuous to observe *I`tikaaf* using a screening or without?

A: Moulana Yunus Sahib (Shaikh-ul-Hadeeth of Mazaahir-ul-Uloom) had told me to erect a screen, but I did not respond to his request. However, when Hadhrat Shaikh رحمة الله عليه sat in *I`tikaaf* over here, a screen used to be erected for him whilst the rest of the *mu`takifeen* did not use any screen. For as long as Moulana Abdul Lateef Sahib (*Naazim-e-a`la* – administrator of Madrasah Mazaahir-ul-Uloom) lived, he used to have a screen on one end of the Madrasah Qadeem Musjid whilst I used to have a screen on the other end. Prior to that, I used to sit in *I`tikaaf* without using a screen in the *Musjid* of Mahallah Mufti, as I was the only person observing *I`tikaaf*.

Will we also receive?

I stayed in hospital on numerous occasions, but I never ate the meat that was served to the patients. Once whilst in hospital, on the occasion of *Baqrah Eid*, the (non-Muslim) patients asked me, "Will we also receive some meat?" I said, "You will definitely get some." Their intention was to partake of the *Qurbani* meat. Hence, they were also given some to eat. They ate with extreme relish and enjoyment.

Sympathy towards a new Muslim

Q: Some people portray themselves as new Muslims in order to gain sympathy and beg for food. What should be done in such circumstances?

A: Such incidents occur regularly. A person approached me in Kanpur and said, "I am a new Muslim. When my family members learnt of my conversion, they hit me severely and now this bone is paining and my rib is also paining at this spot." A short while later, I got up to make *wudhu*. He followed me and also made *wudhu* as though he knew how to perform it. He then read *Namaaz* in a manner as though he had performed it before as well. It so transpired that the

Tableegh Jamaat Gusht took place on that day. Hence, after *Asr*, I took him along with me and told the *ameer* of the *Jamaat* that he would be staying a few days with him since he was a new Muslim.

The *ameer* looked at him and asked, “Is that so?” He then said, “Are you not the same person who came to us a few months ago claiming to be a new Muslim and that your family members hit you and now this bone is paining and this rib is paining.” He replied, “Yes.” The *ameer* of the *Jamaat* then said, “Well, he can remain here till tomorrow and join us in our meals. Once we leave tomorrow, we will have no contact with him.” He made the matter clear from the beginning. He didn’t complicate it in any way. The point is that some people have made this a profession on its own.

Once in Deoband, a Sikh came to me and asked me to convert him. However, I began to engage him in a discussion which is against the principle of converting any person. I should not have engaged with him. Nevertheless, the following conversation ensued,
Mufti Sahib: Why do you want to become a Muslim?
Sikh: Sikhs are thieves. They steal a lot. I don’t want to live amongst such people.

Mufti Sahib: First, tell me, does the Sikh religion teach you to steal?
Sikh: The religion does not teach this.

Mufti Sahib: You are reneging from your religion. How will it affect your religion?

He could not answer me. He began saying, “*Ajee*, make me a Muslim.”

Mufti Sahib: Tell me the truth.
Sikh: I own a butchery and I have meat which is of slaughtered animals. However, I will not disclose to anyone that I have become a

Muslim. If I ever disclose this, my meat will be stolen. I will suffer a loss and my children will remain hungry.

Mufti Sahib: Even if they steal it, won't the thieves be apprehended?
Sikh: They shave off the centre of the head and below the navel. This is the punishment for theft.

Mufti Sahib: Alas, you have stolen so much that this habit has become entrenched within you to the extent that even after becoming a Muslim you will still steal. A Muslim from within and a Sikh from outside! Islam has no need for such people.

Hence, I did not make him a Muslim. Nevertheless, the *mas'alah* is this, that if a person approaches you with the intention of becoming a Muslim, convert him immediately by making him read the *Kalimah*. Instructing him to go to the *Imaam* of the Jami` Musjid and accept Islam at his hands, or to go to so and so, is a great sin.

The *Imaan* of such a person, who advises this, is at risk because it would mean that he is pleased and happy with him remaining in disbelief for a little while longer. In addition, being pleased with *kufr* (disbelief) is *kufr* in itself. However, this applies to the instance where he comes to accept Islam considering Islam to be the truth and he has no ulterior motives.

Becoming a Muslim for marital convenience

A person came to me and asked me to convert him to Islam. I asked him, "What is your purpose of becoming a Muslim?" His father approached from behind and said, "If you do not make him a Muslim, he will not be able to get married." It then became clear that he was accepting Islam for the sake of a woman. It was not because he accepted Islam to be the truth, but rather it was a result of marital convenience. The woman had wealth, money and jewellery, and it

was for these reasons he wished to marry her. However, she had laid down the condition that he needed to become a Muslim. Hence, his intention was to recite the *Kalimah*, become a Muslim and gain control over her and her wealth. Thereafter, if she did not accept his authority, he would abandon her.

Hadhrat Gangohi رحمة الله عليه

Q: Were you present in the era of Hadhrat Gangohi رحمة الله عليه?

A: I was not born during his era. I was born two years after his demise. Hadhrat Gangohi رحمة الله عليه passed away in Jumaadath-Thaani 1323 A.H. and I was born in Jumaadath-Thaani 1325 A.H. However, I know many incidents regarding him which I have read in books or heard from my seniors.

I remembered the favours of Allah

I was once seated in my room when a man came and said that his daughter has passed away and he did not have sufficient money for the *kafan*. I gave him the amount that was required and he went away.

When I came out of the room I met another person who said that he (the first person) had also asked him for money, to carry out the same task, and he had given it to him. He then asked me, “Didn’t you investigate his claim?” I replied, “What was the need to do that? Only that person who is in doubt should investigate. I noticed from his face that he was insincere.”
Hence, he then enquired, “Why did you give it to him then?” I said, “Seeing the condition of this person, I recalled the favours of Allah that He has protected me from asking for wealth deceitfully. Thus, I gave it to him in appreciation; lest such a situation of this nature may befall me as well!”

Emulating the elders

Whilst making *musaafahah* with Hadhrat Mufti Sahib رحمة الله عليه someone presented 50 rupees as a gift. After refusing, he accepted it and told those present in the *majlis* (gathering), 'A *Nawab Sahib* came to Hadhrat Gangohi رحمة الله عليه and presented an amount of 100 rupees. Hadhrat accepted it and said, 'Brothers, the *Nawab Sahib* has given me 100 rupees.' In emulation of our elders, I am also announcing that this person has given me 50 rupees."

Anfaas-e-Tayyibah

The Darul Iftaa students came to Hadhrat for a lesson on Al-Ashbaah wan-Nazaa'ir. They sat extremely close to Hadhrat. Hence, Hadhrat Mufti Sahib رحمة الله عليه told them, "I do not have the strength to take benefit from the *Anfaas-e-Tayyibah*." However, they did not understand what was meant by that. Hadhrat then explained, "*Anfaas* is the plural of *nafas* which means breath and *Tayyibah* means excellent. I meant that you people should sit at a slight distance."

I am deprived of an abusive tongue

I was once delivering a lecture at a certain place. A person (from our group) passed me a note stating that when the opposition swears at you, why don't you swear them back? Don't you have a tongue in your mouth?

I said, "Yes brother, I do have a tongue in my mouth. However, the tongue is a favour bestowed by Allah Ta`ala. It deserves to be kept engaged in good works such as *Zikr*, *Tilaawat*, lecturing etc. Using it in an incorrect manner is a means of ingratitude. Therefore, I am deprived of an abusive tongue. Tell me, if a person stocks various types of *attars* and someone asks him, 'But why don't you stock dung as well?' Is this person not a fool? He deserves to be sent to the asylum of Bareli! Understand the use of the tongue in the same perspective."

Necessary requirements for *Hijrah* (migrating)

A person once wrote to Hadhrat رحمة الله عليه stating, "Since Hadhrat will be making *Hijrah* in the not too distant future, I wish to take a year's leave and remain in your company."

In reply Hadhrat wrote, "For *Hijrah*, firmness in *Imaan*, consistency on good deeds and steadfastness on good character is a great capital, and this useless one is bereft of all these traits. Therefore, continue with your *Deeni* work and remain where you are."

Roti made of chenopod album

Once on the *dastarkhan*, *roti* made of chenopod album was present. Hadhrat رحمة الله عليه asked, "What kind of *roti* is this?" Somebody then explained to Hadhrat the origin of the *roti*. Thus, he said, "*Masha Allah*! *Masha Allah*! Excellent! Hadhrat Moulana Abdul Qadir رحمة الله عليه used to eat *roti* made of chenopod album with great relish."

He presented the rupees and he also expressed his appreciation to the receiver

Hadhrat رحمة الله عليه once commenced the recitation of one of Hadhrat Madani's رحمة الله عليه grandson's Meezaan and Nahw Meer (names of two elementary textbooks) and also gifted him with some cash. When the boy accepted the money, Hadhrat said, "*Jazakallah*." Those present in the *majlis* began to laugh. Thus, Hadhrat said, "Hafiz Ibn Hajar رحمة الله عليه has recorded a narration in Fath-ul-Baari with a chain of narration that if someone gives us an invitation and we accept it then it is our *ihsaan* (kindness) upon them and if our invitation is refused then it is his *ihsaan* upon us."

The curse of Allah Ta`ala is on a scorpion

I visited the *mazaar* of a *buzurg* where there were many scorpions. However, we were informed that they do not sting. One of the people present brought a jug wherein he had collected many scorpions. He

took out one from there and placed it on my friend's hand. It very swiftly slipped into his sleeve, but it did not sting him. Fortunately, it did not have a fang. He told me to also put one on my hand since it will not bite me. I said, "No, brother, I will not take it because it did not even spare Nabi ﷺ. On one occasion, a scorpion stung Nabi ﷺ whilst he was in *Namaaz* resulting in a lot of pain. After completing the *Namaaz*, Nabi ﷺ said, 'May the curse of Allah Ta`ala be on the scorpion. It does not leave a person engaged in *Namaaz* nor out of *Namaaz*.'" (Mishkaat Shareef, vol. 2, p. 390)

Unseasonal *I`tikaaf*

I once observed *I`tikaaf* on the occasion of the convention of the committee of the graduates of Darul Uloom Deoband. Hakeem Nannoo Mia Sahib Gangohi, who attended the meeting, came up to meet me and asked, "Why are you observing this unseasonal *I`tikaaf*?" I replied, "Just as your presence here is unseasonal, my *I`tikaaf* is also unseasonal."

He saw me with my head shaved

On seeing this worthless soul's (compiler) head shaved, Hadhrat asked, "Is it a custom here to shave the head?" I replied in the affirmative. Hadhrat then read this poem:

چپت خوردن اگر خواہی سر خود را گھٹول کن

کہ بے تحلیق موئے سر نمی زیبد چٹاچٹ ہا

If you wish to be slapped then shave your head
Because the sound of the slapping does not sound pleasant without shaving off the hair

A few methods of applying *itr*

I have seen a few methods of applying *itr*. One method is to open the *itr* bottle and place a finger on the mouth, then turn the bottle upside down and apply the *itr*. Another method is to apply the *itr* on all five fingers and then rub it onto the clothing. Some people overturn the

bottle, pour the *itr* on their palm, and then apply it onto their clothes. Some people open the bottle and apply the *itr* to their shoulders.

Some even take the bottle and keep it in their pockets. It was the habit of one of my friends to keep the bottle in his pocket. Whenever I offered him some *itr*, I kept the cap by me. When he asked for the cap in order to close it, I would say, "I will replace it myself. You don't need to inconvenience yourself."

His going for *Hajj* is not in our 'Nizaam'

Hadhrat Moulana Qamruddeen Sahib Mazaahiri used to publish the monthly periodical 'Nizaam' in Kanpur. (This newsletter was published under the supervision of Hadhrat.) Every year a list of all the prospective *hajis*, from Kanpur, was published in the 'Nizaam'. Once a person told me that a certain *haji's* name had not appeared in the list, whereas he was also going for *Hajj* that year. I told him that his going is not in our Nizaam[14]. After a few days, this person returned to tell me that the man was indeed going and the arrangements for his travel had already been made. I again told him that his going was not in our Nizaam. Thereafter, he returned for a third time and said that the person had left by plane on a certain date. I once again repeated my statement. When this individual reached Jeddah and en-route to Makkah, he met in an accident and was admitted into a hospital in Jeddah. He remained in hospital until the end of *Hajj* and returned from the hospital to Kanpur.

You people consume *haraam*

Once in Kanpur, a person came up to me and said, "You people consume *haraam*." A student who was present became very angry. I told the student, "Don't say anything." He then asked me, "Didn't you hear what this person said?" I said, "He is not speaking to you, he is speaking to me. Remain silent. This person is correct. We are

[14] Nizaam in Urdu literally means 'system'.

consuming *haraam* because he knows very well the condition of his earnings. (The donor knows how he earned the money that he is contributing.) One individual makes his wife commit *zina* whilst another makes his daughter commit *zina;* and this *haraam* money is donated to the *Madrasah*. Every person knows how he earns his wealth." Hearing this, the person stood up and went away. After a few days, this unfortunate person became insane and stayed at an asylum. This poor person is still alive. However, he has now taken *bay`at* and is in a stable condition.

The practice of daily reciting half a Qur'aan out of Ramadhaan and the entire Qur'aan in Ramadhaan

I asked a student who was doing *Hifz* of the Qur'aan, "How many *paras* do you read daily (to someone)?" He said, "Half a *para*." I told him, "It has been my practice for a long time to daily recite half the Qur'aan in *Namaaz* and the entire Qur'aan daily in Ramadhaan."

In giving a *kitaab* there can also be *takleef* (inconvenience)

A student from Madrasah Ashraf-ul-Uloom, Gangoh came to Hadhrat and enquired whether Hadhrat had a copy of 'Irfaan-e-Mahabbat'. Hadhrat replied in the affirmative. The student then said,

Student: I had hoped that Hadhrat would definitely have one.

Mufti Sahib: Your hope is of no benefit. I did not acquire *ma`rifat* (recognition of Allah Ta`ala) from this *kitaab*. The *kitaab* is higher than my level of understanding.

Mufti Sahib: Where did you eat supper?

Student: I ate with a certain student. (He mentioned the name of the student.)

Mufti Sahib: Did you come to meet him or me?

Student: I came to meet Hadhrat and also to take the *kitaab*.

Mufti Sahib: Then you should have eaten with me. Had you wanted to eat there, you should have requested my permission and I would have permitted you.
Student: I thought that I would be inconveniencing Hadhrat if I had to eat here. Therefore, I ate there.

Mufti Sahib: There can also be inconvenience in giving the *kitaab*. (i.e. Why did you not think about that when asking for the *kitaab*?)

He realised his mistake and asked for forgiveness. Thereafter, Hadhrat asked him, "Do you wish to buy the *kitaab*, receive it as a gift or borrow it?" He replied, "I wish to borrow it."
Hadhrat then asked, "And when will you return it?" He said that he would return it after a month. Hadhrat then handed over the *kitaab* to him.

Now your statement is complete

A student of Madrasah Shaahi Muraadabad (who was a guest of Hadhrat) sought permission to leave saying, "I want to go." Hadhrat asked him, "Where do you want to go?" He replied, "I wish to go back to the *Madrasah*." Hadhrat then said, "Now your statement is complete. One should speak in complete sentences. Without the adverb the sentence was incomplete."

From these two incidents, consideration and honouring of guests, clear dealings, social etiquettes, and good advice become apparent. Generally, little attention is paid to clear dealings and social etiquettes. Students, Ulama and righteous people are guilty of this. It is as though these aspects are not considered as part of Deen.

The court of Shaitaan is in the market place

(When I was in Kanpur) A doctor used to visit me on Sundays. On one particular Sunday when he visited me, I had before me a *kitaab* entitled "The small Shaitaan in the court of Iblees" which refuted

innovations. The doctor commented, "Is Shaitaan's court held here?" I said, "No. His court is not here but in the business area. However, occasionally on a Sunday, his courtiers come to me."

More and less

We once returned from Doctor Amul Matra in Calcutta during one of the Hindu festive days. Hence, idols were placed in many places. I (the compiler) remarked,
Compiler: It is surprising that idols are placed everywhere.
Mufti Sahib: Why did you utter such a general statement?

Compiler: The idols are in abundance, and based on the principle – للأكثر حكم الكل (Majority has the law of entirety) – I uttered this statement.
Mufti Sahib: Count all the houses and all the idols in the city and then divide the houses by two. If the idols are more than half the number of houses, you may then say that they are in abundance.
Compiler: But they are everywhere.
Mufti Sahib: You have uttered the same sentence again. Is there an idol in front of every house? Listen, I will explain the correct meaning to you. You can say that the word أكثر (more) has two meanings. One situation will be when it is used in comparison to أقلّ (fewer) and the other will be when it is compared to عدم (nothing). When it is used in comparison to أقل, it must amount to more than half for the word to be accepted. However, when it is compared to عدم then it can be used for just a few idols.

Mufti Sahib, don't the jinns trouble you?

Moulana Mu`eenuddeen Sahib, Shaikh-ul-Hadeeth of Madrasah Imdaadiyyah Muraadabad enquired from Hadhrat about reciting a few *amals* (incantations – relating to *ta`weez*). Hadhrat replied, "I do

not know the Science of *amals*.” Moulana then asked, “Hadhrat! But you were very popular in Kanpur.”
Hadhrat replied, “That is correct. Hadhrat Shah Abdul Qadir Sahib Raipuri رحمة الله عليه once asked me, ‘Mufti Sahib, do you give *ta`weez* to people?’ I said, ‘Yes I do give *ta`weez*.’ Thus, Hadhrat then asked, ‘Don’t the *jinns* trouble you?’ I replied, ‘They will trouble those people who subjugate, beat, or burn them. I do not carry out such practices. I only give them words of advice such as: ‘Brother, why are you troubling this person? It is not a good practice. Please go away.’

“Most definitely! I was engaged in *ta`weez* work during my stay in Kanpur – The book was as thick as the first volume of Laami`-ud-Daraari – for two reasons. Firstly, I took an oath from the patients that they would perform all their *Namaaz*. I was not engaged in *Tableegh*; hence, I made *Tableegh* through this work.

“Secondly, had I not done it, Allah Ta`ala alone knows where these people would have turned to. If they had gone to an unknowledgeable person or to some *bid`ati*, they could have got involved into *shirk* etc. and their *Imaan* would have been destroyed. This is why I used to practise *ta`weez* in Kanpur. However, when I came to Deoband, I found a flourishing trade for the *ta`weez* work; *Masha-Allah*. Hence, if anyone now requests for a *ta`weez* in his letter, I reply that I have left my *ta`weez* book behind in Kanpur and this is the truth.

“Hadhrat Shaikh رحمة الله عليه once wrote from Madinah Munawwarah to Hadhrat Moulana In`aam-ul-Hasan Sahib (رحمة الله عليه) (the *ameer* of *Tableegh*) saying, ‘I have stopped Muftijee from practising *ta`weez* work.’ Moulana In`aam-ul-Hasan Sahib (رحمة الله عليه) even showed the letter to me. Amongst the reasons for this was a result of some incidents that had transpired in Nizaamuddeen itself.

"A fire had caught alight under someone's *charpaai* (bed made of a wooden framework and ropes). He asked me regarding the incident and I said, 'You certainly have *jinns* here, but this is not their work. It is a mere coincidence. Since it was cold, a burner was placed under the bed and a piece of rope dangling from the bed caught alight. The *jinns* here do not trouble anyone. They are here to do *khidmat* (service)."

I was later informed that the *ta`weez* book was taken to South Africa.

(On one occasion, Hadhrat رحمة الله عليه mentioned that Mufti Basheer Sahib of South Africa had taken it.) When Moulana As`ad Sahib (رحمة الله عليه) saw it there, on one of his visits, he brought back a photocopy of it.

Masha-Allah everything has been achieved

When Hadhrat Shaikh رحمة الله عليه made *I`tikaaf* in Faisalabad, Pakistan he would enquire from his close associates about their wellbeing and the dreams they had experienced. Hence, they would relate their dreams. He also asked me, "Muftijee, do you have anything to say? Have you seen any dream?" I replied that I had not seen any dream." That was a fact. I had not seen any dream. Hadhrat Shaikh رحمة الله عليه then asked, "What do you perceive?" I replied, "I perceive two things. Firstly, here, I enjoy the same satisfaction and pleasure that I experience in Musjid-e-Nabawi. Secondly, although I have not seen Hadhrat Saharanpuri رحمة الله عليه, I have this feeling that he is present over here at one moment and at another spot in the next and he is advising the people." Hadhrat Shaikh رحمة الله عليه then responded, "Enough, enough! *Masha-Allah*, everything has been achieved."

Wear male clothing

During one of my journeys for Hajj, there were two men who had ponytails and were dressed in female clothing. When it was time to

don the *ihram*, they came up to me and asked, “How will we don the *ihram*?” I asked them, “Why? What is the matter?” One of them indicated to the other that I did not understand; thus he said, “We are eunuchs.” I replied, “Since you were born males; you are still males.” They agreed with me on this. I continued and said, “The first thing you should do is to shave off your ponytails and change this female clothing for male clothing. Thereafter, you may enquire about the *ihram*.” They did as they were told and I then showed them the method of donning the *ihram*.

I did not get stuck anywhere

I do not understand why the *kitaab* ‘Mebzee’ is incorporated in the syllabus. It is such a simple *kitaab*. What is the need to study it from an *Ustaaz*? When I was enrolled into the *Madrasah*, I studied seventy pages (of this *kitaab*) without the guidance of an *Ustaaz* and I did not even get stuck anywhere. ‘Hadiyah Sa`eediyyah’ is even easier to understand, but “Shams-e-Baazighah” is difficult to understand on your own.

Hadhrat’s رحمة الله عليه *nikaah*

A certain Moulana had performed my *nikaah*. The *mahr* (dowry) was fixed at 500 rupees. This was the *mahr-e-mithl* (customary *mahr*) of the family. The Moulana would not normally attend any *da`wat*. However, my father instructed me to invite him for the *waleemah*. I told him that the Moulana was not in the habit of accepting anyone’s invitation. My respected father insisted and said, “Just go and invite him.” Hence, I went and invited him. He accepted my invitation and attended the *waleemah*.

Purdah

As a child, I used to frequent the home of Moulana Fakhruddeen Gangohi رحمة الله عليه. On one occasion, after reaching the age of puberty, Moulana sent me to fetch his key from the home. Moulana’s

respected wife passed it over to me from inside the house using a pair of tongs so that my gaze may not fall on her hand.

Hadhrat رحمة الله عليه walking to Raipur in the rain and Hadhrat Raipuri's رحمة الله عليه approval

Once, Hadhrat Shaikh رحمة الله عليه went to visit Hadhrat Raipuri رحمة الله عليه early in the morning. I also decided to go and reached as far as Bahat before it began raining heavily. I walked the remaining way to Raipur, which was six miles away. I reached there, drenched in rain, whilst Hadhrat's *majlis* was in progress. Upon seeing me, Hadhrat Shaikh رحمة الله عليه instantly said, "*Jazakallah*." When Hadhrat Raipuri رحمة الله عليه saw me he also said, "*Musaafahah* will take place later. Sit down." He then served me a cup of tea. Thereafter, he asked, "How did you come from Bahat?" I replied, "I came on foot." He commented, "My heart is pleased. Had you walked from Saharanpur I would have been more pleased." Hadhrat had a unique temperament.

King, show me your true self

Once, I met a blind Hindu who was quite talkative. I remained silent but my companion said to him, "You don't have eyes." He replied, "I don't have two physical eyes, but I have two spiritual eyes granted to me by my *guru* (Hindu spiritual leader)." When questioned about his *guru*, he took someone's name and said that was his *guru*.

He then addressed me and said, "O king, display your true colours." I replied, "What can I show you? If a bird is captured from an orchard and locked in a cage and thereafter is asked to show how well it flies, will it be able to do so?" He said, "Enough. I have understood." In other words, the *rooh* (soul) has been entrapped in the cage of the body.

These are the trinity

Once, Molwi Faiz Ali Sahib of London had phoned me to discuss a certain matter. During the conversation, he told me, "My younger brother, Sayyidul Azkiyaa Sahib came first." I said, "We heard that you came first (into the world)." Thus, he laughed and said, "I arrived first in this world, but Sayyidul Azkiyaa arrived first in London." I remarked, "London is also part of this world. Since you came first in the world, did you not come first in part of it as well?" Anyway, I then told him, "The three of you (Molwi Faiz Ali, Sayyidul Azkiyaa Sahib and Khalid Mahmood Sahib) are the trinity and thus are sufficient for the entire England." He responded by saying, "When I used to see Hadhrat Madani رحمة الله عليه, Hadhrat Raipuri رحمة الله عليه and Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه, together in Deoband, I used to say, 'These three are the trinity.'"

Why are you quoting my vain talk?

The month of Ramadhaan 1407 A.H. was spent in Chatta Musjid, Darul Uloom Deoband. After the Taraaweeh and Witr Salaahs had completed, Mufti Abul Qaasim Sahib Banarasi wanted to read from Hadhrat's mawaa`iz (transcripts of discourses) which Hadhrat had delivered during the I`tikaaf of the previous Ramadhaan (1406 A.H.), in Madrasah Taleemuddeen, Dabhel, Gujarat.

Hadhrat رحمة الله عليه prevented him saying, "Read a *kitaab* written by a *buzurg* (pious person). Why are you quoting my vain talk?"

Thereafter, Hadhrat himself chose "Makaatib-e-Raasheediyah" and gave it to Mufti Abul Qaasim Sahib, instructing him to read from it the correspondence between Hadhrat Gangohi رحمة الله عليه and his *Khaleefah*, Moulana Siddeeq Ahmad Sahib. The correspondence discussed the subjects of *tawaadhu`* and humility. Hence, as per Hadhrat's instructions, those letters were read out aloud.

The *Khutbah* and *Qiraat* should conform to the occasion

Once, I was asked to conduct the *Jumu`ah* programme in a certain place when it began to rain. Hence, I delivered a very short *Khutbah* and then recited the last two *Quls* in *namaaz*. This resulted in some people missing the *Salaah*. They told me, “You delivered such a short *Khutbah* and you performed such a short *namaaz* that we missed our *Jumu`ah*.” I replied, “Should I have lengthened the *Khutbah* and *namaaz* for your sake and let the others get wet in the rain?” The *Khutbah* and *qiraat* should conform to the occasion.

An explanation regarding a poem in reference to Jawaharlal Nehru

Once, there was a poetry contest. I was in my room, but the voices of the contestants filtered through. One poet recited the following poem:

کشتیٔ ہندوستاں کے ناخدا پائندہ باد

اے جواہر لال نہرو تا قیامت زندہ باد

Long live the skipper of the ship Hindustan
May Jawaharlal Nehru live till Qiyaamah

The students who were seated with me commented, “This person has made *du`aa* for a disbeliever.” I said, “This is not a *du`aa*, but a curse! The ‘*du`aa*’ has been made for him to live until *Qiyaamah*. It appears in the *Hadeeth* that all the believers will be raised before *Qiyaamah*. No righteous person will remain on the face of the earth. Only when the sinful and evil people remain, will *Qiyaamah* commence.

A layman’s objection against وَلَا الضَّآلِّيْنَ

After leading the *Esha Salaah* at a certain *Musjid*, someone stood up and shouted after the *Salaah*, “The *Namaaz* is not valid because he (referring to Hadhrat) read ‘*Walaj Jwaalleen*’. Therefore, I am

repeating my *Namaaz*." Saying this he started his *Namaaz* again. I went and sat near him to find out what was the mistake that invalidated the *Salaah.* When he completed his *Namaaz* I asked him, "What was the error? Was the letter ض – *dhaad* not pronounced from its *makhraj* (place of articulation), which is from the side of the tongue using the upper molars and premolars? Was its quality of *tafkheem* (full mouth) omitted? Were the qualities of *isti`laa* and *itbaaq* compromised?" He replied, "I am not so highly educated." Thus, I said, "You have only learnt that the *Namaaz* is invalid! Very well, I will repeat the recitation." I re-recited *Surah Faatihah* to him and he said; "Now you have read it correctly." When he emerged from the *Musjid*, the nearby shopkeepers who had heard the noise enquired, "What was all the commotion about?" He remarked, "I caught out his '*Walaj Jwaalleen*.' When he re-recited it, he read it correctly."

One meal a day in Kanpur

During my stay in Kanpur, I used to eat just one meal a day which comprised of four *rotis*, and I used to also have guests visiting me. If there was one guest, then each of us would eat two *rotis*. If three or four guests had arrived, then each one would have one *roti*. However, I still completed my tasks and did not allow any shortfall to come about in my work.

A Hindu left dumbfounded

Pakistan was divided into two; one was East Pakistan and the other West Pakistan. A war broke out between the two and East Pakistan was defeated. One hundred thousand people were captured and a cache of arms and equipment were seized. A friend of mine declared, "This is the first step to Pakistan's progress." When East Pakistan was dissolved, a Hindu told me, "Molwi Sahib, East Pakistan has become Bangladesh and is under Indian rule." I replied, "Well, now we are in the majority. So you must be careful." Hearing this, the Hindu was left dumbstruck.

A visit to Hadhrat Moulana Ubaidullah Sahib رحمة الله عليه

When Hadhrat went to Nizaamuddeen, he visited Hadhrat Moulana Ubaidullah Sahib رحمة الله عليه who had taken ill. When he complained of being unable to sleep at night, Hadhrat recited the following poem of Hadhrat Madani رحمة الله عليه:

کسی کی شب وصل ہنستے کٹے ہے---کسی کی شب ہجر روتے کٹے ہے
ہماری یہ شب کیسی شب ہے الہی---نہ روتے کٹے ہے نہ ہنستے کٹے ہے

Someone's night of closeness passes in laughter
Someone's night of abandonment passes in crying
O Allah, what kind of a night is this of ours that is passing,
Neither does it pass in crying nor in laughter

If you want to see Hadhrat Maseeh عليه السلام, then look at him!

Many people came to receive me when I visited South Africa. On seeing this, an officer remarked, "You have a powerful attraction within you." He then asked, "Did all these people come to fetch you?" Someone replied in the affirmative. Thus he said, "If you want to see Hadhrat Maseeh عليه السلام, then look at him." (i.e. to Hadhrat رحمة الله عليه)

Teaching Bukhaari Shareef in Darul Uloom Deoband

The year Moulana Shareef Hasan Sahib رحمة الله عليه passed away, Hadhrat Muhtamim Sahib رحمة الله عليه (Qari Muhammad Tayyib Sahib) came to the Darul Iftaa and said, "There is something I need to talk to you about." I said, "I am all ears." He then said, "I have come to place a burden on you hoping for your forgiveness." (This was in respect to teaching Bukhaari Shareef.)

The pond of Mina

There is a pond in Mina wherein *hajis* suffering from a heat stroke are dipped into. (Nowadays, the tents and rooms are air-conditioned. Allah Ta`ala knows best whether the pond still exists.) This pond is filled with ice. There was a Moulana by the name of Abdus Subhaan Sahib in Saharanpur. When I came from Kanpur to Saharanpur, in Sha`baan during the holidays, he said to me, "Mufti Sahib! I am going for *Hajj* this year. I don't have a ticket, a passport or a visa, but I am definitely going for *Hajj*." I told him, "I have one request. Don't return from there." Thereafter, he went for *Hajj* and suffered from a heat stroke in Mina. When he was put in the pond, he became absolutely cold just as fire becomes cold when water is poured over it. The poor Moulana then passed away.